THE

BRIHADARANYAKA UPANISAD

WITH THE

COMMENTARY OF SRI MADHVÂCHÂRYA

CALLED ALSO

ANANDATIRTHA

TRANSLATED BY

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WITH THE ASSISTANCE OF

PANDIT RÂMÂKṢYA BHATTÂCHÂRYA, VIDYÂBHÛSANA,

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TO

THE MEMORY OF

ŚRÎMATÎ JAGAT MOHINI

[*Died 26th October* 1915]

WHO ON THIS EARTH LED THE LIFE OF A BRAHMAVÂDINI
LIKE MAITREYÎ,

BY

HER SORROWING BROTHERS,

THE TRANSLATOR

AND

THE EDITOR OF THIS WORK.

INTRODUCTION.

This Upaniṣad, according to Sankara's interpretation, is well-known to the English reading public, through the translations of Roer and Max Müller, published in the Bibliotheca Indica and Sacred Books of the East Series, respectively. Its interpretation, according to Madhva, is, for the first time, presented herewith. He follows his well-known system of Cabalistic rendering of words where every letter of a word has a significant meaning of its own. Madhva was not singular in this. In Medieval India, the Tântrik writers had already given meaning to every letter of the alphabet, and had perfected a scheme of cryptography, in which their mantras were written. It is well-known that the Upaniṣads taught the Truth about the highest absolute Brahman as well as the gradation of Beings, from the lowest Jîva in the scale of evolution to the most perfected Logos of the system. The gradation of Ânandâs, given in this Upaniṣad, as well as in the Taitirîya, shows that it was taken for granted that this hierarchy, beginning from man and ending with Supreme Brahma, is a well recognised doctrine of the Indian Brahmavâdins. But, while the Upaniṣads had thus a meaning patent to all readers, they were called *rahasyam*, or secret teaching; and the question arises wherein consisted this secret teaching. Madhva has tried to explain some of the secrets of the mystic sayings of the Upaniṣads, and has shown some of the mahâvâkyas—if taken on their face value—give one meaning, but when they are rendered according to the letter value, they give different meanings altogether. What can be more clear than the three words, सोऽहमस्मि, "I am He,"—the sheet-anchor of the doctrine of the Adwaitins. But taken in the literal sense, this formula, so appropriated by the Adwaitins, really means that the God is alpha and omega (अ and ह)—अहं, the first and the last letter of the alphabet—and so, though the word अहं ordinarily means "I," yet mystically it is the name of God, who is the first and the last, and in whom is contained the whole universe. We give below, for the information of the curious reader, the secret meanings of these letters of the Sanskrit alphabet, according to an unpublished work, which has recently been printed by that well-known Sanskrit scholar, Mahamahopâdhyâya Pandit Âdityarâma Bhattâchârya, M.A. This is a small pamphlet of 12 pages, containing some 27 verses and explaining the fourteen Śiva Sûtras of Pâṇini. These Sûtras are the following:—

The first verse says that, at the end of his mystic dance, Lord Śiva, the

king of dancers, struck his ढक्का fourteen times, in order to give emancipation to Siddhas, like Sanaka and the rest, and thus he revealed the Śiva Sûtras. [Śiva Sûtras are auspicious Sûtras.] The ढक्का निनाद shows that the secret teaching is not impartible by words, but by musical notes.

The second verse shows that the anubandhas, at the end of each Sûtra, had been taught for the purpose of teaching meanings of धातु, verbal roots, and for forming pratyâhârâs, as done by Paṇini and others. With the third verse begins the real meaning of the letters. We reproduce some of the verses in original.

अकारो ब्रह्मरूपः स्यान्निर्गुणः सर्ववस्तुषु ।
चित्कलामिं समाश्रित्य जगद्रूप उणीश्वरः ॥३॥

The letter अ represents Brahma pervading every object and without any guṇas (निर्गुण). Taking the help of the intelligent principle represented by the letter इ, he assumes the form of the Creator of the world represented by the letter उ, and thus becomes सगुण, and is called ईश्वर, Iśvara.

अकारः सर्ववर्णाग्र्यः प्रकाशः परमेश्वरः ।
आद्यमन्त्येन संयोगादहमित्येव जायते ॥ ४ ॥

The letter अ is the foremost of all letters. It is [a symbol of] the luminious Supreme Lord Parameśvara. The word अहं, is formed by the combination of the first letter अ and the final letter ह, and thus (अहं), aham, is the name of God, and is also a symbol or Pratyâhâra, denoting every letter.

Thus these two verses show that Madhva's interpretation that अहं means God, is not unjustified.

The principal teacher of this Upaniṣad is Yâjñavalkya, and his doctrine of antaryâmin puruṣa—अन्तर्यामिन् पुरुष—is well-known. On many points this Upaniṣad agrees with the Chhândogya, such as the description of the two paths—devayâna and pitṛiyâna—and the passage of the Soul after death, and its rebirth or Mukti.

Madhva, again, combats in it the mâyâvâda view, and shows by quotations from the Mâdhyamikâ books, that the mâyâvâda of Śankara is nothing but the Śunyavâda of the Mâdhyamikâ School, and so the charge brought against Śankara that he is a crypto-Buddhist is perhaps justifiable.

At the end Madhva again asserts his divine mission, and he reiterates that he is an avatâra of Vâyu, being the third avatâra of the son of God, first being Hanumâna, second Bhima, and third he himself.

ALLAHABAD :
1st February, 1916.

S. C. VASU.

BRIHADÁRAṆYAKA UPANIṢAD

FIRST ADHYÂYA.

First Brahmana.

Peace Chant.

बृहदारण्यकोपनिषत् ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ओं Om. पूर्णम् Pûrṇam, full. अदस् Adas, that ; the Root-form from which all avatârâs descend. पूर्णम् Pûrṇam, full. इदम् Idam, this ; the avatâra-form. पूर्णात् Purṇât, from the full (the Root-form). पूर्णम् Pûrṇam, the full (the avatâra-form). उदच्यते Ud-achyate, comes out. पूर्णस्य Pûrṇasya, of the Full (the Root-form). पूर्णं Pûrṇam, the full (the avatâra-form). आदाय Âdâya, grasping, withdrawing in Himself, uniting. पूर्णं Pûrṇam, the Full (the Root-form). एव Eva, alone. अवशिष्यते Avaśiṣyate, remains.

Om. That (Root-form) is Full, this (avatâra-form) is full ; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

Mantra I. 1. 1.

ॐ उषा वा अश्वस्य मेध्यस्य शिरः ॥ सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य ॥ द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यम् । दिशः पार्श्वे अवान्तर-दिशः पर्शव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मांसानि ऊवध्यं सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमानि ॥ उद्यन् पूर्वार्धो निम्लोचञ्जघनार्धो तद्विजृम्भते यद्विद्यो-तते यद्विधूनते तत्स्तनयति यन्मेहति तद्वर्षति वागेवास्य वाक् ॥१॥

ओम् Om, a word of auspiciousness. उषा Uṣâ, Dawn ; the goddess of wisdom. वै Vai, verily. मेध्यस्य Medhyasya, deserving sacrifice which is termed Medha ; to

whom prayers are offered and sacrifices are made ; of the sacred. अश्वस्य Aśvasyà, of the horse. The Lord is also called Aśva because He took this form once. He (together with Brahmâ also in the form of a horse) is present in the body of the sacrificial horse. शिरः Śiraḥ, head ; in the head. सूर्यः: Sûryaḥ, the Sun (god). चक्षुः Chakṣuḥ, the eye; in the eye. वातः Vâtaḥ, the Wind-god. प्राणः Prâṇaḥ, the breath ; in the breath. वैश्वानरः Vaiśvânaraḥ, named Vaiśvânara. अग्निः Agni, fire ; the Fire-god. व्यात्तम् Vyâttam, open mouth ; in the open mouth. संवत्सरः Samvatsaraḥ, the year (Brahmâ, the nourisher of his offspring). आत्मा Âtmâ, the whole body ; in the whole body. द्यौः Dyauḥ, heavens ; the God of the heavens. पृष्ठम् Priṣṭham, the back ; on the back. अन्तरिक्षम् Antarîkṣam, the space ; the god of space, He is विघ्नेश सूनुः ; उदरम् Udaram, the belly ; in the belly. पृथिवी Prithivî, the earth ; the Earth-god. पाजस्यं Pâjasyam, the feet ; in the feet. दिशः Diśâḥ, the four quarters ; the four gods presiding in the four directions, North, South, East, and West. पार्श्वे Pârśve, the two sides ; in the two sides. अवांतरदिशः Avântaradiśaḥ the intermediate quarters, the presiding deities of the four intermediate quarters, N-E., S-E.,S-W., and N-W. परिशवः Pariśavaḥ, the extremities of the bones of the sides (ribs called परिशवः, or पर्शवः) ऋतवः Ritavaḥ, the seasons ; the gods presiding over the seasons, six in number. अंगानि Angâni, the limbs ; in the limbs, the head, the four hoofs and the tail, altogether six in number. मासाः Mâsâḥ, the months; the gods of the months. च Cha,and. अर्धमासाः Ardha mâsâḥ, half months; the presiding deities thereof. पर्वाणि Parvâṇi, joints ; in the joints, the principal as well as minor joints. अहोरात्राणि Ahorâtrâṇi, the days and nights ; their presiding deities. प्रतिष्ठा Pratiṣṭhâ, the legs ; in the legs. नक्षत्राणि Nakṣatrâṇi, the stars ; their presiding deities. अस्थीनि Asthîni, the bones ; in the bones. नभः Nabhaḥ, the sky ; the presiding deity of the sky. He is विघ्नेश ॥ मांसानि Mânsâni, flesh ; in the flesh. सिकताः Sikatâḥ, sands ; the presiding deities thereof. ऊवध्यम् Uvadhyam, dung ; in the dung. सिन्धवः Sindhavaḥ, the rivers; the presiding deities of the rivers. गुदाः Gudâḥ, the intestines ; in the intestines. पर्वताः Parvatâḥ, mountains ; the presiding gods thereof. यकृत् Yakrit, the liver ; in the liver. च Cha, and. क्लोमानः Klomânaḥ, the lungs ; in the lungs. ओषधयः Oṣadhayaḥ, the grain plants ; their presiding deities. The annual plants. वनस्पतयः Vanaspatayaḥ, the large trees (that bear fruit apparently without any blossoms) ; the presiding deities of the trees. लोमानि Lomâni, the hairs of the body ; in the hairs of the body. उद्यन् Udyan, the rising Sun. पूर्वार्धः Purvârdhaḥ, the upper half of the body from the navel upwards. निम्लोचन् Nimlochan, the setting (Sun). जघनार्धः Jaghanârdhaḥ, the hinder part of the body ; the lower part of the body from the navel downwards, containing hips, loins, etc. यत् Yat, whatever ; the god who विद्योतते Vidyotate, lightens, flashes ; a lightning. तत् Tat, that. विजृम्भते Vijrimbhate, yawns, gapes. यत् Yat, whatever ; the god who स्तनयति Stanayati, roars (as thunder). तत् Tat, that. विधूनते Vidhûnate, shakes the body (or the skin). यत् Yat, whatever ; the god who वर्षति Varṣati, rains, falls as shower ; the presiding god of the shower. तत् Tat, that. मेहति Mehati, urinates. वाक् Vâk, speech ; the presiding deity thereof. एव Eva, verily. अस्य Asya, His ; of Hari who is in the sacrificial horse. वाक् Vâk, sound, neighing.

1. Uṣâ, (the goddess of knowledge) is verily (in) the head of the sacrificial horse, the Sun-god is (in) the eye. The Wind-god Vâyu is (in) the breath. (The Fire-god named) Vaiśvânara Agni is (in) the open mouth. (Brahmâ called) Samvatsara (the nourisher of his offspring) is (in the) whole body : (on the) back is (the god) of the heavens : (the god of) space is (in) the belly. The Earth-god is (in) the foot : (the gods of) the four quarters are (in) the two sides of that horse : (the gods of) the intermediate quarters in the extremities of the bones of the sides. (In) the six limbs are the (six) presiding deities of the season. The Month-gods and the gods of the fortnights are in the joints. (The god of) the day and (that of) the night are (in) the legs : (the presiding deities of) the stars are (in) the bones. The Sky-god is (in) the flesh ; (the presiding deities of) the sands are (in) the dung. (In) the intestines are (the gods of) the rivers ; (in) the liver and (in) the lungs are (the gods of) the mountains. (The gods of) the annual plants as well as (those of) the large trees are (in) the hairs (of the body). (In) the upper half of the body is (the god that presides over) the rising (Sun). (The god that presides over) the setting sun is (in) the lower part (of the body). (The god that gives light as) lightning is in the yawning. (The god that presides over) the roaring of the clouds is (in) the shaking of the skin. The (god that comes down in the form of) shower is (in) the urination. (The goddess of) speech is in the voice (neighing).—1.

MADHVA'S SALUTATION.

To Lakṣmí and Hayagrîva be my salutation. To Hayagrîva (attended by Lakṣmî), in the form of Śrî Râma, the form in which He is always present in the heart of Hanumân. To Hayagrîva (attended by Lakṣmî) in the form of Śrî Kriṣṇa, the form in which He is always present in the heart of Bhîma. To Hayagrîva attended by Lakṣmî in the form of Vedavyâsa, the form in which He is always present in the heart of Madhva.

Viṣṇu do I always adore, Viṣṇu who rules over the Prâṇa and other Vâyus ; who is the treasure-house of eternal bliss ; who is not

at all touched by any sort of impurity ; who pervades all things in the world ; who is the Full (full in all times, full in all places and full in all qualities) ; Viṣṇu who is the Lord of Prakṛiti, who knows no birth, who is not at all like anything that we know. Viṣṇu who is eternal and knows no decay ; He who is Omniscient and Omnipotent, Viṣṇu who is Himself the source of all sorts of energies, Viṣṇu who is always adored by all the Devas, all the Munis, and all the sons of Manu ; Viṣṇu from whom proceed the creation and destruction of this world, and all the movements and the changes that are going on in it, and Viṣṇu from whom comes the eternal bliss to all.

INTRODUCTION.

It is thus in the Varâha Purâṇa :—

"In the beginning of creation, the four-faced god Brahmâ adored Viṣṇu, the Lord of Lakṣmî (with the verses of this Upaniṣad). He recited it to Sûrya exactly again and Sûrya recited it to Yâjñavalkya. This Upaniṣad is called Vâjsaneyin because when the Sun recited it to Yâjñavalkya, he assumed the form of a horse of the class of Vâji. Since Yâjñavalkya taught it to Kaṇva, it is also called Kaṇvopaniṣad."

It is thus in the Pradhyâna :—

" The Lord Janârdana (Viṣṇu) having assumed the form of a horse (aśva) creatsd Brahmâ who also assumed the form of a horse (aśva). Viṣṇu Himself is present in the form of a horse within Brahmâ, when he assumed that form. It has been said in the Śruti, that the sacrificial horse is the representative of both Brahmâ and Viṣṇu. It, therefore, may be said that the whole world is present in the body of the sacrificial horse, for the whole world rests in the different parts of the bodies of both Brahmâ and Viṣṇu."

In the Garuḍa Purâṇa it has been said : Uchchaihśrava is present in the body of the sacrificial horse in which is Keśava, the Lord of the whole world, and Brahmâ is in Uchchaihśrava and Viṣṇu again is in Chaturmukha (Brahmâ).

'Mountains' and 'sands', 'rivers', 'wells' and 'tanks' 'sacrificial offerings,' 'potsherds,' and 'sacrificial posts' are all names of Devatas. It has been mentioned in the Nârada Saṁhitâ that these are the names of Devatas and these think themselves as separate from the Supreme God. These words, mountain etc., are the names of Viṣṇu also, because He possesses in superabundancs all the qualities which the etymology of these words (Parvata etc.) denotes.

In phrases like Uṣâ śiraḥ [Uṣâ (is) head], nâma Brahman (name is Brahman. See Chh. Up.) and Tat twam asi (That thou art. See Chh. Up.),

and in all other such phrases (where two words stand in a case of apposition), the nominative is to be explained as Locative. It may everywhere also be explained as an Ablative, or a Genitive, or a Dative or an Instrumental case also.

Note.—Thus Uṣâ śiraḥ "Dawn is the head", should be translated "Dawn is *in* the head" (Locative case), or "Dawn *comes out of* the head" (Ablative), or "Dawn *belongs to* the head" (Gen.), or "Dawn is *for the sake of* the head" (Dative), or "Dawn is *through* the head" (Instrumental).

Similarly the famous logion "tat twam asi" does not mean "Thou art That" but should be interpreted as "Thou art *in* That", or "Thou art *from* That", or "Thou art *of* That or belongest to That", or "Thou art for the sake of That", etc.

So also other words, like phrases denoting identity, should be explained as denoting objects (not identical with the Lord, but as existing) in Him.

These objects (such as the goddess of Dawn etc.) can never be identical with Him, for each has its own separate form always.

Or they (Uṣâ etc.) may be taken to imply ths names of the different parts of the body of the Lord, (and then their primary meaning is to be taken).

It has been thus said in the Brahma-Tarka :—The Prathamâ Vibhakti stands for all ths seven Vibhaktis, and the sense varies accordingly.

Since Viṣṇu pervades every part of the horse's body, therefore, whatever is in the body of Viṣṇu, may be said to be in the body of the sacrificial horse also.

The phrase Aśvasya Medhyasya अश्वस्य मेध्यस्य (though it could have been supplied from the preceding portion) has been repeated (in the above Mantra), in order to indicate that the description does not apply to any particular horse, at any particular moment of history, but to every sacrificial horss.

The constant repetitions found in the scriptures are for the purpose of indicating the pervasion of the quality repeated in every individual, (*i.e.*, to say it is an universal proposition), or that it has some deeper meaning (than is apparent on the surface), or that though the thing may not be clear to the reason, yet deeper thinking would make it clear.

The earth is called the dung of Viṣṇu on account of its hardness. The sands form the part of the earth. This is why sands have been called dung in the Mantra. Though the earth has been said to be in the leg of Viṣṇu, and again she is said to be in His dung, there is, however, no contradiction in this; for the presiding deities of leg, dung etc. are referred to there, and they have many forms. Moreov r, it shows the glory

of the Lord (that one and the same thing as earth should be in two different places).

The intermediate points are described as the bones and tails of the sacrificial horse (Viṣṇu); the directions East and West represent the two sides of the horse.

Note.—In this way, Usâ would mean "refulgent" and so on. Thus: "The Head of the sacred aśva is refulgent, etc."

The head, the four hoofs and the tail are called the six seasons. Brahmâ the presiding deity of the (cosmic) year pervades the whole body of the Sacred Horse.

The liver and the lungs are the two pieces of flesh (on the right and the left of the heart), the presiding deities of mountain are they.

All rivers are in the intestines. Thus is this ancient Viṣṇu all-containing.

Moreover, Vighneśa, the presiding deity of firmament, dwells always in the flesh of Viṣṇu. The son of Vighneśa is the presiding deity of the middle space, and is in the belly of the Lord.

MANTRA I. 1. 2.

अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्य पूर्वे समुद्रे योनी रात्रिरेनं पश्चान्महिमान्वजायत तस्यापरे समुद्रे योनिरेतौ वा अश्वं महिमानावभितः संबभूवतुः । हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वाऽसुरानश्वो मनुष्यान् समुद्र एवास्य बन्धुः समुद्रो योनिः ॥ २ ॥ इति प्रथमं ब्राह्मणम् ॥ १ ॥

अश्वं Aśvam, the horse, of the Horse. पुरस्तात् Purastât, the front part. महिमा Mahimâ, called Mahiman (महिमन्). The front and hinder parts of the horse to be used in the Sacrifice are called Mahiman (its greatness) because these two parts are thrown into the fire at the time of performing homa (होम). अह: Ahaḥ, the day; the god who thinks that I am the day. He is Manmatha (मन्मथ) अन्वजायत Anvajâyata, was. वै Vai, verily. तस्य Tasya, his, its; of Manmatha (मन्मथ) who thinks himself to be the Mahiman (the front part of the horse) and who has been mentioned by the word Ahaḥ. (अह:) पूर्वे Pûrve, in the Higher, existing from before the creation; therefore without beginning; chief. समुद्रे Samûdre, in the perfect; in Hari called Samûdra in whom the best of the qualities always prevail or because He is the best of (superior to) all. योनि: Yoniḥ, origin; birth. एनं Enam, of this horse. पश्चात् Paśchât, the hinder part. महिमा Mahimâ called Mahiman (महिमन्). रात्रि: Râtriḥ, the night; the goddess of night. She is Rati. (रति:). अन्वजायत Anvajâyata, was. तस्या Tasyâ, her; of the presiding god of the Mahiman (महिमन्) and the hinder part of the horse who is none but Rati (रति:).

अपरे Apare, in the lower, inferior. समुद्रे Samudre, in the perfect, in the Chaturmukha (चतुर्मुख) Brahmâ. योनि: Yoniḥ, the origin. एतौ Etau, these two. महिमानौ Mahimanau, Mahimans, both the front and the hinder parts of the horse; Manmatha and Rati. वै Vai, verily. अश्वमभित: Aśvamabhitaḥ, in the front and hinder parts of the horse's body. संबभूवतु: Sambabhûvatuḥ, were. हय: Hayaḥ, horse called so, a racer, the destroyer of enemies. The Lord is called Hayaḥ. (हय:), because he goes killing the enemies of the gods (हन् to kill and या to go). भूत्वा Bhutvâ, being or becoming. देवान् Devân, the gods. अवहत Avahat, carried. वाजी Vâjî, the war-horse, the stallion. गंधर्वान् Gandharvân, the Gandharvas. Some of the Gandharvas are the messengers of the gods and therefore always busy in war, while others are given to music, dancing &c. अर्वा Arvâ, a fleet horse, a runner. असुरान् Asurân, the Asuras. अश्व: Aśvaḥ, the horse of swift movement, but not so swift as those of the gods, Gandharvas, etc. A quick-goer, a swift-mover. मनुष्यान् Manuṣyân, men. अस्य Asya, His; of Hari. Samudra, the Lord Hari is called समुद्र: Samudra or the Perfect. एव Eva, only, certainly. बंधु: Bandhuḥ, one who helps. समुद्र: Samudraḥ, the Lord Hari called Samudra. योनि: Yoniḥ, cause (of variety of classes) such as Haya, Vâjî &c.

2. The front part of the horse termed Mahimâ (glory) was (Manmatha, the presiding deity of) the day. His (Manmatha's) origin was (in Hari known as) the Pûrva Samudra (or the Higher Perfect). His hinder part (also called Mahimâ) was (the goddess of) the night (Rati). Her origin was (in the Chaturmukha, the four-faced god Brahmâ) or the Lower Perfect. These two Mahimans form the two parts of the horse's body. He, pervading the form of the horse of the class Haya, carried the Devas. (He), pervading the form of the horse of the Vâji class, carried the Gandharvas. He becoming (pervading) the horse of the class Arvan, carried the Asuras. Becoming (pervading) horse (he) carried men. Verily the Lord, called Aśva or the Swift and called also Samudra or the Perfect, is certainly the helper of this (sacrificial horse). The Lord called Samudra (Perfect) is the cause of the varieties of the horses.—2.

The end of First Brâhmaṇa termed Aśva.

MADHVA'S COMMENTARY.

It is thus in the Garuḍa Purâṇa:—

"The front and the hinder parts of the sacrificial horse are called Grahas (ग्रहा:) and Mahimânas (महिमान:); Grahas, because only these are

taken out of the whole body, and Mahimânaś, because in this is their *greatness*. The gods that preside over those parts think themselves as Ahaḥ (अहर्) or day, and Ratri (रात्रिः) or night; and those two gods are Kâmaḥ (कामः) or Manmatha, (Cupid); and Rati (रतिः). Kâma was born of Viṣṇu and Rati was born of Brahmâ. Viṣṇu is called Pûrvasamudra (the Prime Perfect) because all the best qualities are found in Him, (samudrekât), and it is through a transferred epithet or a figure of speech, that Brahmâ is also called Samudra (Perfect). The horses of the Devas are possessed by Haya (हय), the destroyer of the enemies, the Lord so called, because He assumed the form of a horse, in order to kill the enemies of the Devas. The horses of the Gandharvas are possessed by Vâji (वाजि) a War-horse, the form assumed by the Lord. So the horses of the Asuras are possessed by the Lord Arvan as great-goer, and those of men are possessed by the Lord Aśva, the swift-mover. The Lord is verily the helper of all these varieties of horses (and it is through Him that they perform their great feats).

Viṣṇu when He was Haya, Vâji, Arvaḥ, and Aśva took his rise from Himself called Samudra. It must not, however, be thought that the Samudra is different from these forms, as the father is different from the son. These four are not different Gods but Samudra Himself. If one should ask how can this be so, the answer is, it is through the Lord's Aiśvarya or supernal power that He is both the cause and the effect. Lord Hari is called Haya because he goes killing the enemies.

He is called Vâji because He is always engaged in war and Arva because of his great going; and Aśva because of his fast movement.

Note.—ह of हन् "to kill," and य of या "to go," gives हय: "the racer" वाज means "war;" and वाजिन् "a war-horse," ऋ means "to go;" with the affix वन् we get "Arvan," "the stallion." From आशु "quick," we have Aśva. The above extract from the Garuḍa Purâṇa shows the etymology of the words Haya &c., but the Upaniṣad says that the horses of the Devas are called Haya, that of the Gandharvas, Vâji &c. It has no reference to their etymology. The commentator explains this, thus in his own words:—

The Lord Viṣṇu gets the name of Haya etc., because He dwells in the Vâhanas (carriers) of the Devas &c., called Haya &c; and because He is the Agent that gives powers to those Vâhanas to perform their feats.

But the horses of the Asuras also kill their enemies, why are they not called Hayas? The commentator answers this by giving the following extract from the Skanda Purâṇa:—

It is thus in the Skânda:—

The horses of the Devas always go as a rule and fall on the heads of the enemies, in order to kill them. (This being their preeminent quality), they are called Haya. (They are trained to kill.) The horses of the Asuras are trained in fleetness: and possess *pre-eminently* that quality of swiftness. While the horses of human beings are merely swift-goers.

(This shows the difference between Arvan and Aśva. Both have swiftness as their quality, but in varying degrees.)

The Devas are constantly fighting and so their horse is called Haya ("Death movement,") but why are Gandharva's horses called "fighters." The commentator replies to this by quoting an authority :—

Moreover it is said :—"Because the Gandharvas, as followers of the Devas, are constantly engaged in war (as scouts or spies &c.,) therefore, they are also called warriors. The Devas engage in battle only then when (their vanguard) the Gandharvas are (either repulsed or are) not strong enough ; because they (the devas) are the masters."

Note :—But the Gandharvas are well-known as a race of celestial singers. How are they called "fighters" here ? To this the commentator answers by quoting the same authority :—

And also, some Gandharvas are constantly engaged in singing, others are dancers ; some are constantly engaged in playing on musical instruments, while others are secret spies and scouts and hence called "Charaka."

Here ends the commentary of Srî Ânandatîrtha, called also Madhva, on the Aśva Brâhmaṇa.

SECOND BRAHMANA.

MANTRA I. 2. 1.

नैवेह किंचनाग्र आसीन्मृत्युनैवेदमावृतमासीत् । अशनाययाऽशनाया हि मृत्युः तन्मनोऽकुरुतात्मन्वी स्यामिति ॥

सोऽर्चन्नचरत्तस्यार्चत आपोजायन्तार्चते वै मेकमभूदिति तदेवार्कस्यार्कत्वम् । क॰ ह वा अस्मै भवति यएवमेतदर्कस्यार्कत्वं वेद ॥ १ ॥

इह Iha, here in this. अग्रे Agre, before; before the world came into existence ; in Pralaya. किंचन Kinchana, anything. न Na, not. एव Eva, Truly, verily. आसीत् Âsît, there was. अशनायया Aśanâyayá, hunger, the World-leader. मृत्युना Mṛityunâ, by death ; by Hari in his Destructive form. इदं Idaṃ, this (eternal world). आवृतम् Âvṛitam, overwhelmed, covered. आसीत् Âsît, was. हि Hi, it is well known in the Śrutis, verily. अशनाया Aśanâyâ, the World-leader ; अश्=world, नाय=leader. मृत्युः Mṛityuḥ, death. The destroyer Hari. तत् Tat, therefore, as there was nothing else. मनः Manaḥ, mind. अकुरुत Akuruta, did, directed, made up. आत्मन्वी Âtmanvî, having a body or invested with a body. स्याम् Syâma, let me be. इति Iti, this. सः Saḥ, He ; Hari in his Destructive form. अर्चन् Archan, worshipping. अचरत् Acharat, performed. अर्चतः Archataḥ, while worshipping. तस्य Tasya, his, from him. आपः Âpaḥ, water. अजायन्त Ajâyanta, made their appearance, came into existence. अर्चतः

Archatab, while worshipping ownself. मे Me, the genitive of āham " the unavoidable " to the Aham ; to the Supreme. कम् Kam, pleasant, water. The word *ka* has two meanings, happiness and water. Here the word *ka* means pleasure. अभूत् Abhût, made its appearance. इति Iti, this. तत Tat, that. एव Eva, certainly. अर्कस्य Arkasya, of the water. अर्कत्वं Arkatvam, the reason of being called Arka. वै Vai, it is well known. कम् Kam, happiness. हवै Havai, verily. अस्मै Asmai, to him. भवति Bhavati, is. यः Yaḥ, whoever. एवं Evam, thus. एतद् Etad, this. अर्कस्य Arkasya, of the water. अर्कत्वं Arkatvam, the reason of being called Arka. वेद Veda, knows.

1. There was nothing here indeed before (the creation began). By the Destroyer alone was this enveloped ; by the World-ruler. For the Destroyer is verily the World-ruler. (Because he was alone), therefore he thought " Let me have (a world as my) body." He moved about worshipping (*i.e.*, undulating as in Pûja). From him so worshipping (vibrating) waters were produced. While worshipping verily there arose (also) pleasure for the Supreme (Viṣṇu). This is why the waters are called arka (the pleasure of worship). Surely there is pleasure for him who thus knows why waters are called arka.—3.

Note.—Arka " water " thus etymologically means " the pleasure of prayer." There is a pleasure in worshipping the Lord which all pious souls know. In every religion, water is a means of worship. Before prayers, the Muhammadans perform their ablution with water, the Christians have their baptism with water ; the Hindus perform their âchmana with water. Every lîla of the Lord produces two effects—a subjective, and an objective. The Archanâ or the lîla of worship, produced as its subjective result *pleasure*, and the objective result *waters*. Therefore, in every act of worship there is pleasure ; and waters are used in every devotional exercise. The word *arka*, is thus a compound of *ar*+*ka*, or the first syllable of archanâ (" worship") : *plus* ka (pleasure).

The first creation of the Lord is not the ordinary water, but the matter in its most subtle form, the highest ether —*arka*—luminiferous ether. Hence arka means the sun, the fire and the air also.

MADHVA'S COMMENTARY.

It is thus in the Brahma-Tarka :—

" In the pralaya (the great dissolution) there existed nothing, except the following:—(1) Viṣṇu, the Destroyer of all, (2) the Goddess Ramâ, (3) as also the Jîvas (the souls), (4) the time, (5) (the Prakriti in her state of) the equilibrium of three potencies (Sattva, Rajas and Tamas), (6) the good and the bad Karmas (of the Jîvas), (7) the Prâṇa (a particular form of Ahaṅkâra), (8) the senses (the organs in their subtle form), (9) the Saṅskâras (residual potencies), and (10) the Vedas."

During the period of dissolution, all these were, however, covered by the Supreme Self indeed. (Thus in one sense nothing existed then but the Supreme Self.)

It is thus in the Brahma Purâṇa :—

" The word Aśanâyâ is formed by the compounding of the two words aśana and naya. This world is called aśana or food, (because it is eaten up, as it were, by the Lord at the time of pralaya). Since the Lord Hari directs (nayati, leads) this world, according to his will, so he is called aśanâyâ (or the Matter-Lord or) the World-Lord, (aśana=world, naya=leader or ruler). He is called Udanya (Water-Lord) because he is the Lord of Karma (Giver of the fruits of Karma. Water typifies Karma)."

Note.—But we find in the Śrutis that Ramâ and others are also world-rulers, they should also be called the " Death, the Enveloper," as here in the Upaniṣad. Why not say that in the Pralaya the world was covered up by Ramâ ? To this the commentator answers :—

Though other (minor divinities) are also described in the Śâstras as World-rulers, yet in the Śrutis, He pre-eminently is alone THE RULER, (the others rule through his delegated authority). Hence the Upaniṣad says :— aśanâyâ *hi* mṛityuḥ—the destroyer (Hari) is *verily* the World-ruler.

The word tat (in tan manasakuruta) means tataḥ, therefore (and is not a pronoun meaning " he "). As he alone existed then and nothing else, *therefore*, he made up his mind (to send forth the world and thus become embodied as it were). He willed let me become self-possessed, that is to say, let me possess a body. (The word âtman or self means here " body"). In other words, He made up his mind to create waters.

It is thus in the Brahmâṇḍa :—

" The Lord Viṣṇu being without a body willed "Let me have a body." Because all this (Universe) is the body of Him, the bodiless Viṣṇu ; (hence the creation of the world is said to be the taking of a body by the Lord). (The world is said to be His body) because it is under His control (as the human body is under the control of the Jîva). The God in His essence has verily no body, for consciousness and bliss constitute His real body. That Janârdana, in order to create, began to worship His own self. (It is a universal rule) that a substance created by any particular activity of the Lord shows forth that activity to some extent. Therefore, the waters being created by the worshipping activity of the Lord, are the best means of worshipping (and consecrating all things by sprinkling &c). Though the Lord could have created waters by some other means (or form of His activity), yet in order to endow waters &c. with the quality of worshipfulness, there arose in Him that inclination to worship, (for) He

endows particular objects with the particular energies, by creating them through some particular form of His sportfulness. The whole creation is His playful activity."

Note.—Âtmanvi syam iti (आत्मन्वी स्याम्). The Lord has no body, no form. Ho is the spirit invisihle. When he wished to have a gross hody of His own, this world came into existence. So the world may he said to be the gross body of the Lord.

The Lord is of Chidânanda form yet when this thought, the thought of having a gross body, crossed his mind, he hegan to worship, or in other words he began to exert for creating Âpas (water). A created thing is of the nature of that means which the Lord adopts while creating it. Now while he worshipped in creating water, it is therefore that the water is said to he of the nature of worship or Arka (अर्क). It means the thing in the creation of which Archnâ (अर्चना) or worship was tho means adopted.

It has been said in the Brahmâṇḍa Purâṇa that the Lord might have created tho world any way he liked as He is Almighty. But He adopted some means in creating it, because He created it in a playful mood.

In the text we find Archate vai me kam abhut, here the word मे does not mean to me and is not to be understood as a pronoun. It is the Genitive of aham and the word Aham is a name of Viṣṇu, meaning he who is never to be abandoned (*a* meaning not, and *heyam* to be abandoned). Aham thus literally means unabandonable, inevitable, supreme. मे the Genitive of Aham means "of the inevitable, of the Supreme Viṣṇu."

[What is the authority for your saying that Aham, a well-known pronoun meaning I means inevitable. The commentator answers this, as well as other implied questions, that the words Yusmad and Tat though generally pronouns are also names of God. He gives the following authority] :—

It is thus in Brahma-Tarka :—

Viṣṇu is to be known as indicated by the word Asmad in all its seven declensions. He is Aham because He cannot be avoided by any one. He as one is ever present with all and everywhere and so it is impossible to get out of Him. Similarly He is expressed by the word Yusmad also in all its declentions ; and when He is referred to as something different from the inner Ruler, the word Tad is applied to Him. Though one He, on account of assuming many forms, is spoken of in the plural number also. As dwelling within the soul He is called Asmad, the I of the very I. As dwelling in the heart, He is spoken of as Yusmad "thou" because (He is then the object of address of all prayers by the worshipper). Thus he is spoken of in twofold ways (as "I" when looked upon as the inmost essence of one's own self ; He is spoken of as "thou" when looked upon as the object of worship and addressee of all prayers dwelling in the heart). Though He is different from all Jîvas, and from all objects as well (He is spoken of as I, Thou and That metaphorically only. He is not to be confounded as identical with the Jîva or any object) for how can there be

any identity of Him who is full of all bliss and other auspicious qualities, with Jîvas who possess only limited happiness and joy.

Note.—In the Mantra it has been said Archato vai me kam abhût.

Here the word मे is the possessive singular form of the pronoun Asmad. It literally means my or mine. It should he taken in tho sense of the Lord Viṣṇu who is called Aham unavoidable (अ not and from हेयम् to he given up). The Lord is so called because it is He who stands in front of all the knowledge. No knowledge can there he which has no relation with this Aham. Sinco the nominative singular form of Asmad also is Aham, therefore all the declensional forms of Asmad are used for those of Aham, and they all mean the Lord Viṣṇu. Such is the case here and in other places in this Upaniṣad. Again when Aham or the Lord Viṣṇu is not the direct subject or ohject of knowledge the word Yusmad and all its declensional forms are used to speak of Lord Viṣṇu.

Now tho question may arise since the Lord Viṣṇu is one, there is no second or third. No duality or plurality is possihle in Him. How then the dual and plural forms of Ynsmad and Asmad can be used, to indicate tho Lord? In answer it may he said, the Lord through His Aiśvaryas or supernatural power may assume various forms. So various terms (either in singular, dual or plural) may be used to indicate the Lord. Again sometimes He is indicated hy the terms Yusmad and sometimes by the term Asmad according to his position in the hearts of all the Jîvas, *i.e.*, when he is direct subject of knowledge He is indicatod by Asmad and when He is object of indirect knowledge He is indicated hy Yusmad, and they are used to indicate the Jîvas also. Therefore doubts may arise whether the Jîva and the Lord are ono. It must he borne in mind that the Jîva and the Lord are never one and tho samo. There is always an impassable gulf hetween them. The Lord is All-bliss whilst the Jîva is not so, he is suhjeot to misery. Such is the eternal difference between the Jîva and tho Lord.

The commentator next gives an authority for explaining Arka as a compound of Ar and Ka :—

It is thus in the Vyâsa Nirukta :—

The water is called Ka because it is the source of pleasure. It is called Arka because it was produced by Viṣṇu by means of Archana or worship.

Arka thus means that which is produced by means of worship and which is the cause of producing pleasure. The word Ka in the Mantra Kam ha ya asmai bhavati means pleasure comes to Him.

It is thus in the Mahâtamya :—

He who knows the production of water, the source of pleasure, from Viṣṇu, he after attaining Mukti, gets verily happiness through the grace of Viṣṇu.

Note.—In the Nirukta of Vyâsa it has heen said that the term Ka is applied to water, because water is one of the sources of happiness or pleasure ; and since it was produced hy Viṣṇu by means of Archana or worship Ka or water is also meant by the term Arka. Therefore Kam ha va asmai bhavati, here the term ka means happiness and not water. So the explanation of the Mantra is He who knows that Viṣṇu is the source from which water was produced, Ka or happiness comes upon him through the grace of the Lord and he is liberated from the miseries of the world.

MANTRA I. 2. 2.

आपो वा अर्कस्तद्यदपां शर आसीत्तत्समहन्यत । सा पृथिव्यभवत्तस्यामश्राम्यत्तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्तताग्निः ॥ १।२।२ ॥

आपः Âpaḥ, the waters. वै Vai, to be sure, verily. अर्कः Arkaḥ, what is called Arka. तत् Tat, in those; *should be* तत्र in those waters. अपाम् Apâm, of waters. यत् Yat, what was; *should be* यः शरः Śaraḥ, foam. आसीत् Âsîta, was. तत् Tat, that; should be सः that foam. समहन्यत Samahanyata, became condensed by the Lord putting in it His seed. सा Sâ, that, the condensed foam and seed. पृथिवी Pṛthivî, the earth, the cosmic egg. अभवत् Abhavat, became. तस्याम् Tasyâm, there, within that cosmic egg. अश्राम्यत् Aśrâmyat, lay down. The subject of the verb is mṛityu. Then while so lying within the cosmic egg, He thought "let there be Agni." The sentence, let there be Agni, should be supplied to complete the sense. तस्य Tasya, His. श्रान्तस्य Śrântasya, so lying (within the egg). तप्तस्य Taptasya, meditating intently (on the production of Agni). तेजोरसः Tejorasaḥ, essence of strength; the essence of all the energies. अग्निः Agniḥ, the chief of the Vâyus or vital airs. He is called Agni because He was the first of all that were born. (अग्रजत्वात्) He was the chief of all (अग्रणीत्वात्) and He was the leader of all that have the corporeal form. (अंगिनाम् नेतृत्वात्) निरवर्तत Nirvartata, took its rise, was produced or born.

2. Verily the waters are arka. There what was the foam of those waters, that became condensed (by the discharge in them of the Divine seed). This became the Earth (the cosmic egg). In that He lay down: There as He lay intently thinking ("let there be Agni") from Him arose Agni (*i. e.*, Vâyu, the chief of the vital airs)—Agni, who is the essence of all the energies (of the world).—4.

MADHVA'S COMMENTARY.

The word Arka is generally used to mean the sun. Doubt may arise whether the word Âpaḥ in the preceding Mantra may not mean the sun. To avoid this doubt, it has been repeated "Âpovâ arka". "The water verily is arka". The word arka here does not mean the sun, but it denotes the water only.

The word śaraḥ (शरः) means the condensed form of any liquid (like cream on milk or foam on water; and it does not mean here 'arrow or reed').

So the Mantra Tatra yaḥ śara âsit &c., should be understood thus:—the foamy portion of the (cosmic) waters became hard (for the Lord

put His seed in it), and it became Pṛithvi meaning the Brahmâṇḍa or the cosmic egg.

It is thus in the Pravṛitta :—" The portion of water in the form of foam became hardened and took the form of earth, and in that (Pṛithvî) lay down the Lord Janârdana. When (He was thus reclining) that King of gods intensely thought on "let there be Agni", and the result of His thought was that Vâyu came into existence; and this Vâyu passes by the name of Agni; because Agni literally means the first-born (Agraja) and also "the leader" or "chief" (Agraṇî).

The word Aśrâmyat in the Mantra may mean "became tired" (as some explain it) or "lay down". Since exhaustion there cannot be in the Lord, this word cannot mean "became fatigued"; but means "lay down".

It is thus in the Brahma-Tarka :—

"The word Śram has both meanings "to be fatigued", and "to lie down". In the case of the Lord Hari, the meaning "to be fatigued" is inapplicable, for exhausted He never becomes. Therefore, Śram applied to Hari means " to lie down ".

Moreover the Locative case, Tasyâm (Pṛithivyâm) would be more appropriate in the latter sense only.

Śram in the sense of "to feel fatigued" is a mental quality and it cannot be applied to earth (Tasyâm aśrâmyat would have then to be translated—he felt fatigued *in that earth* :) and metaphorically "he rested in that owing to fatigue". But this is a laborious explanation and should be avoided, when a simpler explanation is possible.

It has also been said in the Mukti Saṁhitâ; "Viṣṇu after having created this earth, lay down in the white island (Śvetadvîpa) on Ananta in the midst of the ocean, whilst Mukta Puruṣas chanted songs of praise on all sides of Him.

There is the word "Taptasya" used in the Mantra, and it means Âlochanâ Yukstya or revolving something in the mind or intently thinking something. Therefore, "Taptasya tasya" in the Mantra should be taken in this sense :—" When the Lord Hari began to revolve in His mind what He should do next" and it does not mean "when He became *weary* and suffered *pains*". For suffering the Lord has none.

The words Tejo rasaḥ in the Mantra mean Sâmarthya sârabhûta-essence of energy, ('for the chief Vâyu is the Prime Mover, all cosmic energies proceed from Him).

MANTRA I. 2. 3.

स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयꣳ स एष प्राणस्त्रेधा विहितः । तस्य प्राची दिक्छिरोऽसौ चासौ चेर्मौ । अथास्य प्रतीची दिक् पुच्छमसौ चासौ च सक्थ्यौ दक्षिणा चोदीची च पार्श्वे द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः ॥ स एषोऽप्सु प्रतिष्ठितो यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥ ३ ॥

सः Saḥ, Hs. Ths Chief Vâyu called here Agni. आत्मानं Âtmânam, his own-self. त्रेधा Tredhâ, in three kinds, in three modes. व्यकुरुत Vyakuruta, divided. आदित्यं Âdityam, the Sun. तृतीयं Tritîyam, the third. वायुम् Vâyum, the air. तृतीयं Tritîyam, ths third. (अग्निं Agnim, the fire. तृतीयं Tritîyam, the third.) सः Saḥ, he, the Chief Vâyu. एष Eṣa, this. प्राणः Prâṇaḥ. Prâṇa, the Life, the Brsath. त्रेधा Trsdhâ, into three, threefold. विहितः Vihitaḥ, divided. This Chief Vâyu is imagined as a Tortoise. तस्य Tasya, his. प्राची Prâchî, in the eastern. दिक् Dik, direction. शिरः Śiraḥ, hsad (is). असौ Asau, this direction, *i.e.*, north-east corner, च Cha, and. असौ Asau, this direction, *i.e.*, south-east corner. ईर्मौ Îrmau, the two arms. अथ Atha, and, also. अस्य Asya, his. प्रतीची Pratîchî, in the western. दिक् Dik, direction. पुच्छं Puchchham, hinder part, tail. असौ Asau, this direction, *i.e.*, north-west cornsr. च Cha, and. असौ Asau, this direction, *i.e.*, south-west corner. सक्थ्यौ Sakthyau, the two legs. दक्षिणा Dakṣiṇâ, in ths southern direction. च Cha, and. उदीची Udîchî, in the northern direction. पार्श्वे Pârśve, the two sides. द्यौः Dyaus, the heavens. पृष्ठं Priṣṭham, the back. अंतरिक्षम् Antarikṣam, the sky. उदरम् Udaram, the belly. इयं Iyam, this earth. उरः Uraḥ, the breast. सः Saḥ, he, that. एषः Eṣaḥ, this (tortoised shaped Vâyu). अप्सु Apsu, in the waters (of the egg). प्रतिष्ठितः Pratiṣṭhitaḥ, is established. यत्र Yatra, wherever. क्व Kva, whithersoever. च Cha, and. एति Eti, goss. तत् Tat, there. एव Eva, certainly. प्रतितिष्ठति Pratitiṣṭhati, is establishsd, stands firm. एवं Evam, this. विद्वान् Vîdvân, whoever knows.

3. He (the chief Vâyu) divided himself into three, Âditya (the Sun) a third, Vâyu (the air) a third, (and the fire a third.) It is (this chief Vâyu called also) prâṇa (the Life, the Breath), that was divided into three. (He is imagined as a tortoise with) His head in the east: His two front legs or arms in this (north-east) corner and in this (south-east) corner. Now his tail is in the west. (The other) two legs of his are in this (south-west) corner and in this (north-west) corner. In the south and the north are his two sides. His back is in the heavens, and in the sky is his belly. His

breast is in the earth. This (Chief Vâyu called Prâṇa) is established in the waters (of the cosmic Egg). Whoever knows thus (the glory of the Prâṇa), stands always firm wherever he goes.—5.

MADHVA'S COMMENTARY.

It is thus written in the Prabhanjana (the Vāyu Purâṇa):—

The Vâyu is called Agni, because He is the first or leader (Agraṇi) of all embodied beings (Angin). The Vâyu is also called Âditya because He eats up all (Adan=to eat). The Creator of Vâyu is Lord Janârdana Himself.

Note:—Thus Agni and Âditya, as used in this Upaniṣad, are names of Vâyu. Agni would mean "the chief" and Âditya would mean "the eater."

This Vâyu nourishes or protects the world, by entering the bodies of all creatures in the shape of the vital breath. It is this Vâyu that goes to illumine the world in the form of the sun, and it is the Vâyu itself to whom all sacrifices are made in the form of fire, by all sacrificers.

Note:—Thus the sun and the Agni (fire) have their energy from the Chief Vâyu. When the word Âditya is applied to Vâyu, then its meaning would be "he who goes taking up the life principles of all", as shown in the next verse.

Since he goes out of living beings catching hold of their lives he is called Âditya (Âdit=Âdâya; and yâ=yâti, he who goes taking up the life of all. The word Âyus (life is to be supplied here). In fact He gives *life* or vitality to all).

Note:—If Âditya and Agni are names of Vâyu then why is the sun called Âditya, and why is the fire termed Agni. This question is next answered.

Because the sun and the fire get their energy from the Vâyu, and are thus related to him, therefore they get his names of Âditya and Agni.

Note:—Viṣṇu is known to be the Great Tortoise (Kûrma). How is it that Vâyu is said here to be of the form of tortoise. The commentator answers this in the words of the next verse of the same Vâyu Purâṇa:—

"This Vâyu, who in the form of a tortoise rests in the waters of the cosmic egg and who supports the Ananta, is himself supported by Viṣṇu in the form of the Great Tortoise."

While resting in the waters of the Egg, his four legs rest in the four intermediate corners (north-east, south-east, south-west, and north-west). His breast touches the earth and even goes beyond it on all sides. His sides, back and his head as well are all covered with the waters of the Egg (and surpass it). The Akâsa is in his belly, and the heavens rest on the

back of this all-pervading Lord. Whoever knows this (the all-pervadingness of Vâyu within the Egg) gets a firm stay wherever he may go.

Note:—"Gets a firm stay wherever he may go" is thus explained by the commentator in his own words:—

(A person who by thus knowing the glory of Vâyu becomes Mukta can go wherever he likes) and even so, if he wishes, he can stay anywhere in this cosmos, without being forced to return from it.

It does not mean, that if he wishes to leave that place he cannot leave it, but is forced to remain there. The commentator next quotes an authority for this:—

It is thus in the Adhyâtma:—

"He who worships Vâyu in the form of a tortoise obtains firm stay. Or by his mere willing, he can go to any place wherever he likes, remain there for how long he likes, or may remain there without return, if he so likes."

Note:—The commentator now gives an additional reason for holding that this section refers to Vâyu, and that the mention of the three-foldness is the description of Vâyu and not of Hari:—

The words of the Upaniṣad Sâ eṣa prâṇas tredhâ vihitaḥ (this prâṇa verily is divided into three) also show that the three-foldness here refers to Vâyu and not to Hari (for prâṇa is a well-known name of Vâyu).

Note:—Thus this section deals with Vâyu. It has been mentioned above that the Lord Viṣṇu, in the form of a tortoise supports Vâyu, who also has the form of a tortoise, and who in his turn, supports the Ananta. Thus we have three supporters—(1) Viṣṇu, (2) Vâyu, and (3) the Seṣa or Ananta. What is the authority for this? The commentator quotes the Viṣṇu Purâṇa as an authority for it.

It is thus in the Vaibhava (the Viṣṇu Purâṇa):

The Lord Hari as the tortoise supports the Egg; Vâyu, in the form of a tortoise, staying within the waters of the Egg, supports the great waters within the Egg. This he does by resting on the tail of the Great Tortoise (Viṣṇu). While the Śeṣa Nâga resting on the tail of the tortoise Vâyu supports all this earth. Thus supported by this Seṣa, the whole earth is supported, with all that is in it.

The commentator next gives an authority for the statement that it is the Vâyu, who in the shape of a tortoise, supports the waters of the cosmic Egg, and that the Upaniṣad refers to Him in the phrase "the head was in the eastern quarter and the arms in this and that quarter, then the tail was in the western quarter and the two legs in this and that quarter" &c.

It is thus written in the Prakriṣṭa (the Viṣṇu Purâṇa).

Of the Vâyu, in the form of a tortoise, the face is towards the east, the two arms are in the north-east and south-east corners, and the two legs are in the north-west and south-west corners.

MANTRA I. 2. 4.

सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा वाचं मिथुनꣳसमभवदशनायाँ मृत्युस्तद्यद्रेत आसीत्स संवत्सरोऽभवत् । न ह पुरा ततः संवत्सर आस तमेतावन्तं कालमबिभः । यावान्त्संवत्सरस्तमेतावतः कालस्य परस्तादसृजत । तं जातमभिव्याददात्स भाणमकरोत्सैव वागभवत् ॥ ४ ॥

आत्मा Âtmâ, Self; Virincha or Brahmâ. मे Me, my. द्वितीय: Dvitîyaḥ, second, another, other than Vâyu. जायेत Jâyeta, may be born. इति Iti, this. स: Saḥ, he (Hari). अकामयत Akâmayata, thought, desired. स: Saḥ, he. मनसा Manasâ, through (his) mind; by His mere will. वाचं Vâcham, the goddess Srî, the presiding deity of the Vedas. मिथुनं Mithunam, a pair, a couple. समभवत् Samabhavat, did, made. अशनाया Aśanâyâ, The World-ruler. मृत्यु: Mṛityuḥ, the Destroyer. तत् Tat=tena, through that pairing with Śrî. यत् Yat, which, what. रेत: Retaḥ, seed, germ, cause. आसीत् Âsîta, was present. स: Saḥ, he (it, the germ). संवत्सर: Samvatsaraḥ, Brahmâ, literally "the complete joy-giver of his offsprings." He who pleases or feeds the calves who are gods (सम् wholly or thoroughly; वत्स calves and रमि to please, to feed). अभवत् Abhavat, took his birth. तत: Tataḥ, before that state. पुरा Purâ, before. संवत्सर: Samvatsaraḥ, Viriñcha, Brahmâ, the joy-giver of the Devas. न Na, not. आस Âsa, was. ह Ha,=Yasmât, because. तम् Tam, him, Virîncha, that fœtus. एतावंतम् Etâvantam, this, so much. काल Kâlam, for twelve months period, time, a period of full twelve months. अबिभ: Avibhaḥ, carried or had (in her womb). She bore the Samvatsara in her womb. तम् Tam, that (fœtus). यावान् Yâvân, so much. संवत्सर: Samvatsaraḥ, a year. एतावत: Etavataḥ, this. कालस्य Kâlasya, of period परस्तात् Parastâd, after. असृजत Asṛijata, gave birth to. तं Tam, him, Viriñcha. जातम् Jâtâm, (newly) born. अभि Abhi, towards. व्याददात् Vyâdadât, opened the mouth (in order to eat him up). स: Saḥ, he, Viriñcha. भाणं Bhâṇam, the sound bhân (the sound भाण consisting of भा 'light and knowledge' and ण 'joy,' meaning भगवान् the Lord.) अकरोत् Akarot, made. सा Sâ, the sound, here the presiding goddess of sound. Whose function it is to bring to the mind the meaning of the word immediately after it has been heard. एव Eva, only. वाक् Vâk, the goddess Sarasvati. अभवत् Abhavat, was born.

4. He (Hari) desired.—"Let Âtmâ (Brahmâ) be born as a second (son) to me". He, the Destroyer, the World-ruler of his own (will) paired with (the goddess Śri) called speech. The seed (that was laid in her) became Samvatsara (Brahmâ, the Joy-giver of his children). Before this there was no

Samvatsara, the joy-giver. She bore him for a full period of what is called year. After this period she gave birth to him (Brahmâ). He (the Destroyer) went towards him, with his mouth open, as if to devour him. He (Brahmâ) made the sound "Bhân" (God, the omniscient and all-bliss). (Simultaneously) speech arose.

MADHVA'S COMMENTART.

Note.—Others have explained the passage so kâmayata Dvitiyo ma Âtma Jâyeta as meaning "He, the death, desired let a second body be born of me." This explanation is wrong. The word Âtma here does not mean body, and the commentator tells this in his own words:—

Âtma means Brahmâ, let this Brahmâ be born to me as a second, thus He willed.

The word second is used in reference to Vâyu who was the first-born. But in the Śâstras in some places Vâyu and Brahmâ are described as being born together, and in other places Brahmâ is said to be born first and then Vâyn. How is it that Vâyn is said to be the first-born here. To this the commentator replies:—

Vâyu verily becomes Brahmâ; and in order to show that, the creation of Vâyu has been mentioned first. Thus it is in the Brahma-Tarka:—

Since Vâyu even according to due order attains to the status of Brahmâ, therefore, though as a matter of fact, Vâyu is born along with Brahmâ, the Upaniṣad mentions His being born as prior to Brahmâ. In some places the birth of Brahmâ is mentioned as prior to Vâyu, because the status of Brahmâ is higher than that of Vâyu.

Note.—The creation of Vâyu and Brahmâ is simultaneous, but the scripture sometimes mentions the birth of Vâyu as first and sometimes the birth of Brahmâ as first. When the birth of Vâyu is mentioned as first, it indicates that Vâyu is so high up in creation, being next to Brahmâ only and who invariably takes the position of Brahmâ, when the latter vacates his office, that the creation of Vâyu is mentioned first. When the creation of Brahmâ is mentioned first, it is because his position is the highest in the scale of creation. The question may be asked what is your authority for translating the word Âtmâ as Brahmâ. No lexicons give that meaning to the word Âtmâ. The commentator gives the following authority:—

In the Śabda Nirṇaya it is thus written:—The word Âtmâ, Viriñcha, Sumanas Sudhauta are synonymous of Brahmâ, who is also called Chaturmukha and the first-born (Pûrvaja) and the Prajâpati.

Note.—The above shows that Âtma is a name of Brahmâ. The words Samanasâ vâcham &c., mean by his own will as shown by the commentator below:—

Samanasâ means by his own will, merely because He so desired. Vâcham in the above means the goddess Śri. By his mere desire he paired with or embraced the speech, namely, the goddess Śri.

In the Karaṇa Viveka it is thus written :—

Then the Supreme Lord thus willed "let Brahmâ be born to me as a second" and, He by his mere will paired with the goddess Śri, the presiding deity of the Vedas. She is his energy (and so not different from him) and she is never separate from him and nothing is created without her (because power is never separate from the person possessing the power). From that (union or seed)of the Lord was produced Brahmâ named Samvatsara (the joy-giver of his children). The goddess Ramâ bore that fœtus in her womb for full one year. Then she gave birth to him. As soon as Brahmâ was born, the Lord Purushottama opened his mouth as if to swallow him. Brahmâ cried out Bhân. Hearing that sacred sound the Lord (gave up his intention of swallowing him) and employed him in the act of creation of the world.

Note.—The word Bhân uttered by Brahmâ showed that Brahmâ knew the Lord, for the word Bhân means the luminous Lord of bliss. When the Lord knew from this utterance of Brahmâ that the latter had realized him, He employed him in the subsequent act of creation.

Note.—In the text the word is Aśanâyâm in the Accusative case. This is the reading adopted by Madhva. Other texts however do not adopt this reading. They read it as Aśanâyâ. But Madhva having taken the reading Aśanâyâm explains this m or Bindu thus :—

The word Aśanâyâm should be read as Aśanâyâ without m by dropping the Bindu. It is in case of apposition with Mṛityu.

Note.—But cannot Aśanâyâm qualify Vâcham and then it would mean the Destroyer (Mṛityu) paired with the World-ruler Śrî (Vach) for Śrî is also Aśanâyâ or a World-ruler. This donbt is removed by the commentator in the next line :—

But the Upaniṣad says that the Destroyer is verily the World-ruler (and no inferior deity like Śri &c., is called here Aśanâyâ for World-ruler. Therefore Aśanâyâ is the epithet of Mṛityu or the Destroyer and of no other deity.)

Note.—Why then add an m or Bindu to Aśanâyâ in the text ?. It is a redundaucy. To this the commentator replies :—

The force of m or Bindu in the Aśanâyâm is to declare that He is the leader or ruler of all-world systems and not only of this particular world-- system.

Note.—But how do you get this extra meaning by the mere fact of the using of an extra letter in the word 'Aśanâyâm'. The commentator answers this by quoting the following Sûtra :—

The employment of extra letters in a word, indicates the possession of extra quality, by the thing denoted by that word.

Note.—The commentator now explains the word Samvatsara.

He who fully (sam) feeds or makes happy (ramayati) his children (vatsa), namely, the Devas and the rest, is called Samvatsara or "the full joy-giver of his offspring".

Note.—In the text we have "Sa bhâṇam akarot, saeva vâg abhavat," which literally means "he made bhân and that even became speech". It would appear as if the sound bhân became speech; as if this was the first beginning of speech. To remove this misconception, the commentator says, quoting an authority as follows:—

It is thus written in the Bhâva-Tattva:—

From the mouth of Brahmâ came out, through fear, the word Bhân. At once at that very time, there arose from the four-faced Brahmâ, the presiding deity of speech, namely, Saraswatî; who, because she is the goddess of speech, is called Speech also.

Note.—If the word speech means Saraswatî, why is the sound Bhân called in the text speech?. The commentator answers this by saying:—

Because she is the presiding deity of all sounds, therefore, she is called Speech; and the word Bhân being a sound is called also Speech.

Note.—Some explain the words "bhânam akrot" as meaning "He cried out as a new-born child cries." That this is not the meaning, the commentator explains the word Bhân thus:—

The Lord himself is called Bhâṇa, because His form is bhâ or light and knowledge, and ṇa, All-bliss. Therefore the word Bhâṇa means God who is All-knowledge and bliss.

Note.—If Bhâṇa means God, the Omniscient and the All-bliss, then the sentence bhâṇam akarot would mean, "He made God". But how can any one make God? This question is next answered by the commentator thus:—

Bhâṇam akarot means "He made the sound bhâṇa expressive of the God-head". In fact, the word bhâṇam should be taken here in its secondary sense of sound, or bhaṇana or speech.

Note.—The sound bhâṇa when uttered brings to the mind the idea of God. So bhâṇam akarot means he uttered the sound bhâṇa which brought to the mind the idea of the Lord.

MANTRA I. 2. 5.

स ऐक्षत यदि वा इममभिमꣳस्ये कनीयोऽन्नं करिष्य इति स तया वाचा तेनात्मनेदꣳ सर्वमसृजत यदिदं किंचर्चो यजूꣳषि सामानि छन्दाꣳसि यज्ञान् प्रजाः पशून् । स यद्यदेवासृजत तत्तदत्तुमध्रियत सर्वं वा अत्तीति तददितेरदितित्वꣳ सर्वस्यैत- स्यात्ता भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

सः Saḥ, He, the Destroyer. इमम् Imam, this, Brahmâ who had thus made the sound "Bhâṇ." यदि Yadi, if. अभिमꣳस्ये Abhimaṃse, I reabsorb (within myself).

सीमं करिष्ये ॥ कनीयः Kanîyaḥ, small. अन्नं Annam, food. करिष्ये Karisye, I shall make. इति Iti, this. ऐक्षत Aikṣata, thought. सः Saḥ, he, the Destroyer. तया Tayâ, by that. वाचा Vâchâ, by Sarasvatî, the Gâyatrî. तेन Tena, by that (Brahmâ). आत्मना Âtmanâ, by Viriñcha or Brahmâ. इदं Idam, this. सर्वं Sarvam, all (world). असृजत Asṛijata, created. इदं Idam, this world. यत् Yat, whatever. किंच Kiñcha, thing. ऋचः Richaḥ, the Rig Veda, the deitics presiding over the Rig Veda. यजूंषि Yajumṣi, the Yajur Veda, the Devas presiding over the Yajur Veda. सामानि Sâmâni, the Sâmaveda, the Devas presiding over the Sama Veda. छन्दांसि Chhanḍâmsi, the metres, the presiding deities thereof. यज्ञान् Yajnân, the sacrifices, the presiing deities thereof. प्रजाः Prajâḥ, the men. पशून् Paśûn, the animals. सः Saḥ, he, death. यद्यत् Yadyat, whatever. असृजत Asṛijata, created. तत्तत् Tat tat, that-that, all that. अत्तुं Attum, to eat, (to enjoy). अध्रियत Adhriyata, made up his mind. सर्वं Sarvam, all. वै Vai, indeed. अत्ति Atti, eats. इति Iti, this. तत् That, eating up of all. अदितेः Aditeḥ, of the Destroyer who is also named Aditi. अदितित्वं Adititvam, the reason of the term Aditi being applied to him. सर्वस्य Sarvasya, all. एतस्य Etasya, of this world. अत्ता Attâ, devourer, enjoyer. भवति Bhavati, becomes. सर्वं Sarvam, everything. अस्य Asya, his. अन्नं Annam, food. भवति Bhavati, becomes. यः Yaḥ, who. एवः Evam, thus. अदितेः Aditeḥ, of (death who is termed) Aditi. अदितित्वं Adititvam, the reason of the term Aditi being applied to him. वेद Veda, knows, meditates.

5. He (the Destroyer) thought that if I merge him (Brahmâ) back into myself, I indeed shall make but little food (or, creation). He then with that speech (Sarasvatî) and that Âtman (Brahmâ) created the whole world (everything that exists here, such as the presiding deities of) the Rig-veda, the Yajurveda, the Sâmaveda, of all the metres (Chhandas) and of the sacrifices (and created He) men and animals. And whatever He (Brahmâ) created, that He (the Destroyer) resolved to eat (ad). Since He eats all, therefore He is called Aditi: this is why the term Aditi (the eater or enjoyer) is applied to the Destroyer. Whoever (meditates thus on the reason of) Aditi's being called Aditi, becomes himself the Eater (or Enjoyer) of all (according to his capacity) and every thing becomes his food.

MADHVA'S COMMENTARY.

In the text, the word Abhimansye is used. It does not mean (as some explain) I shall kill, but it means "if I shall reabsorb him or draw him back into myself, send him into the condition of laya."

But how does the root Mansye come to mean to absorb or send to laya. The commentator gives an authority for the same :—

It is thus in the lexicon called Śabda Nirṇaya :—

The root mâ means to measure, to know, to be absorbed as well, and also it is used in the sense of to delimit, to create, to enumerate and sometime in the sense of to be powerful.

Note—The words Rigveda &c. as used in the above Mantra do not mean the words of the Rigveda &c. but the presiding deities thereof, as shown in the next verse :—

It is thus in the Prakâśikâ :—

Brahmâ created through his wife Gâyatrî, the presiding deities of the Vedas and all the presiding deities of the sacrifices as well and all human and animal beings.

Note.—The word Aditi is generally applied to the mother of all gods. Here however this word has not that meaning and the commentator explains it by quoting an authority :—

It is thus in the Mâna-Saṁhitâ :—

Whatever Brahmâ created in the beginning, all that is eaten (enjoyed) by the Lord Janârdana (which literally means the Destroyer of creatures); therefore, because (he eats the whole creation of Brahmâ) he is called Aditi (the Eater). This is the name of the adorable Lord, the Supreme Spirit. He who thus worships the Supreme God as the All-eater, he verily becomes the eater of all (the enjoyer of everything) according to his capacity. The high Devas like Brahmâ, Rudra and Suparṇa (Garuḍa) are specifically the eaters of all; (their function is to destroy all). The Devas like Indra and the rest are eaters (destroyers) occasionally only. Their eaterhood is according to their capacities (they have not jurisdiction over the destruction of all; but over particular portions of creation only). Their eating is of diverse kind; because their capacity is different. It is thus in the Pravṛitta :—

According to the capacity of one's enjoyment, the objects of enjoyment are different, for different beings. Let every man meditate that Viṣṇu is the real Enjoyer. Let him always remember that Hari is the Eater of all. (Not only men) but every Deva also should meditate on the All-eatingness of the Lord.

Note.—The word eat as used here means both to destroy and to enjoy. The Supreme Destrover is the Lord himself, but the gods Brahmâ, Rudra and Garuḍa are special Destroying agencies of the Lord. Other Devas are also destroyers in particular cases only. The modes of destruction is not tho same. Similarly the gods Brahmâ, Rudra and Garuḍa are the enjoyers in the special sense of that word; the enjoyment of other Devas and Mukta Puruṣas is of a limited degree only and according to their capacities. The real Aditi is the Lord. They who meditate on the Lord—and all must meditate upon him, both gods and men—those who meditate upon him as Aditi, the Destroyer, the enjoyer get a portion of the divine power of destroying and enjoying. For the general rule is as one meditates so he becomes.

MANTRA 6.

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति ॥ सोऽश्राम्यत्स तपोऽतप्यत तस्य श्रान्तस्य तप्तस्य यशोवीर्य्यमुदक्रामत् ॥ प्राणा वै यशो वीर्य्यं तत्प्राणेषूत्क्रान्तेषु शरीरꣳ श्वयितुमध्रियत तस्य शरीर एव मन आसीत् ॥ ६ ॥

सः Saḥ, he, Chaturmukha, the four-faced god, Brahmâ. भूयसा Bhuyasâ, by the best. यज्ञेन Yajñena, by the Sacrifice. भूयः Bhûyaḥ. The All-full, the Brahman. यजेय Yajeya, let me worship. इति Iti, this. अकामयत Akâmayata, wished. सः Saḥ, he. अश्राम्यत् Aśrâmyat, became tired or fatigued. सः Saḥ, he. तपः Tapaḥ, grief, sorrow. अतप्यत Atapyata, was aggrieved, pained. तस्य Tasya, his. श्रान्तस्य Śrântasya, tired. तप्तस्य Taptasya, and pained. यशोवीर्यं Yaśovîryam, glory and power. उदक्रामत् Udakrâmat, went forth out of the body. प्राणः Prâṇâḥ, the senses, the gods of the senses. वै Vai, verily, indeed. यशोवीर्यं Yaśoviryam, glory and power. तत् Tat, then. प्राणेषु Prâṇeṣu, the sense, the gods of the senses. उत्क्रान्तेषु Utkrânteṣu, having gone out. शरीरं Śarîram, the body (of Viriñcha). श्वयितुं Śvayitum, to swell, to grow: अध्रियत Adhriyata, commenced, began. तस्य Tasya, his, of Viriñcha. शरीरे Śarîre, in the body. एव Eva, only, even. मनः Manaḥ, mind, attraction of the mind. आसीत् Âsîta, was (attracted).

6. He (Brahmâ) desired :—

"Let me worship the All-full with this All-full sacrifice". (In recollecting the means of that sacrifice) He was fatigued, (and so) he became aggrieved (with) pain. While he was thus fatigued and pained, (He along with) Glorious Energy went out (of the body). The Prâṇas are verily the Glorious Energy. When the Prâṇas had gone out, the body began to swell. (Seeing the body so swelling, his) mind was (attracted) into that body again.—6.

MADHVA'S COMMENTARY.

It is thus in the Mahâ Saṁhitâ :—

"When Brahmâ desired to worship Viṣṇu, he tried to recollect the means of such worship (namely, the method of performing the Aśvamedha ceremony). The effort at recollection caused fatigue and pain. On account of such fatigue and pain, there arose a desire in him to leave his body (as it was not a good instrument, because it could not bring to recollection the method of performing the Aśvamedha which Brahmâ had performed several times in the past Kalpas). By his mere desire, the

Grandfather (Brahmâ) left that body, and went out of it along with his life-breaths. The life-breaths (Prâṇas) are called (Yaśovîrya) glorious-energy, because through these one acquires glory and energy. Though the effort at recollection was little, and the consequent fatigue could not have been much, and though through mere grief and sheer willing, the life-breaths (as a rule) do not leave the body, yet in the case of Brahmâ, the breaths went out of the body at his mere willing, because such was the sport of this All-mighty Lord (Brahmâ). When Brahmâ saw that his body was swelling and increasing in size, in spite of his having left it, he desired to enter it again."

Note.—Brahmâ wished for worshipping Viṣṇu and thought on how he would do it. And on account of this labour of thinking, however small it might have been, the idea of giving up his body got into his mind. No sooner did he wish to givo up the body, than he left it.

Prâṇa Vâyus (the senses) also left it. These Prâṇas are called Yaśovîryam fame-virility because a man gets Yaṣâḥ (fame) and Viryam (virility) from these Prâṇas. Indeed owing to smallest amount of labour, never does a man give up the body, nor he can give it up simply by wishing it. Nor do the Prâṇavâyus go out by mere exhaustion. But with Brahmâ the case is different, because he did all these in a playful mood. Again on finding his body swell, Brahmâ wished to get back into it. This shows that he had a mind (manas) or attachment for the body.

MANTRA I. 2. 7.

सो कामयत मेध्यं म इदꣳ स्यादात्मन्व्यनेन स्यामिति ॥ ततोऽश्वः समभवद्यदश्वत्तन्मेध्यमभूदिति तदेवाश्वमेधस्याश्वमेधत्वम् एष ह वा अश्वमेधं वेद य एनमेवं वेद ॥ ७ ॥

मे Me, my. इदं Idam, this, the swollen body. मेध्यं Medhyaṃ, pure, sacrificial. स्यात् Syat, let (it) be. अनेन Anena, by this body. आत्मन्वि Âtmanvî, having a body, corporeal. स्याम् Syâm, let me be. इति Iti, this. सः Saḥ, he, Chaturmukha. अकामयत Akâmayata, wished. ततः Tataḥ, then, when he had got back into the body, or when the body had swollen or when the body had become white. अश्वः Aśvaḥ, a horse. समभवत् Samabhavat, was. यत् Yat, which or for which (Sacrifice). अश्वत् Aśvat, (1) had swollen, (2) had assumed the form of a horse, (3) had become gross. तत् Tat, that. मेध्यं Medhyam, (1) belonging to the sacrifice, (2) to be offered up in the sacrifice, (3) pure. अभूत् Abhût, was. इति Iti, तत् Tat, that *i.e.*, (1) becoming gross and pure, (2) assuming the form of a horse and to be offered up in the sacrifice, (3) to be performed by Brahmâ by means of the horse. एव Eva only. अश्वमेधस्य Aśvamedhasya (1) of Brahmâ, (2) of the horse, and (3) of the sacrifice. अश्वमेधत्वं Aśvamedhatvam, the reason of being called Aśvamedha. यः Yaḥ, whoever. एवं Evam, thus. एनं Enam, him, *i.e.*, Brahmâ, (2) the horse, and (3) the sacrifice. वेद Veda, knows. एषः Eṣaḥ, he. ह Ha, indeed. वै Vai, verily. अश्वमेधं Aśvamedham, meaning of the word Aśvamedha. वेद Veda, knows.

7. "Let me be embodied through this very body (which I had abandoned)" (thus thinking) he desired "Let this (corpse) become pure." (It became pure and Brahmâ entered it). Then (when he had so entered) he became a horse (Aśva). Because it had (at first) swelled (Aśvat) and afterwards it assumed the form of a horse (Aśva) (therefore he was called Aśva) and because it became as a fit object of sacrifice (medha) and that for it (the sacrifice) (it assumed that form), therefore Aśvamedha is called Aśvamedha. Whoever indeed thus knows (realizes) this truly, knows the significance of the word Aśvamedha.—9.

Note:—The word Aśvamedha has thus three meanings—(1) It is a name of Brahmâ and would then mean he whose body had become swollen and was purified; (2) it is the name of the sacrificial horse, the form assumed by Brahmâ as a victim; (3) it is the name of the sacrifice. In the primeval sacrifice, Brahmâ himself was the *Sacrificer* (Yajamâna) (called Aśvamedha), he himself was the *victim* (paśu) in that sacrifice, and, was called Aśvamedha, and he himself was the *sacrifice* (yajña) called Aśvamedha.

MADHVA'S COMMENTARY.

It is thus in the Mahâ Saṁhitâ :—

"When Brahmâ desired to enter again the body which he had already rejected and which had become a corpse and consequently impure, he willed that it may become pure again, and he desired to be incarnated in that very body, and so he entered into it again. So when he had entered into it, Brahmâ took another body, and he found the means of the great sacrifice which he was contemplating, and so the Grandfather assumed the form of the Aśva (this was the second body which Brahmâ took.) Because the body was swollen (Śvaitîbhâva) when Brahmâ entered into it, and revivified it; therefore this second body of Brahmâ is called Aśva (the swollen); and since this body had become swollen for the sake of sacrifice, and was purified also (Medhya), for that purpose, therefore, that primeval sacrifice was named Aśvamedha : because it was performed by Brahmâ entering the body which had become swollen (Śvaitîbhâva) and which he had purified, therefore *Brahmâ*, the possessor of auspicious four-faces, is also called Aśvamedha. Or the *sacrifice* is called Aśvamedha, because he himself had become a horse (Aśva) and became the sacrifice himself (Medhya), therefore it is called Aśvamedha. The sacrifice is called Medha and that which is fit for sacrifice is called Medhya. Therefore, medhya means also pure, because all things which are fit for sacrifice must be pure.

He who understands thus the meaning of Aśvamedha really understands."

Note.—The word Aśvamedha has thus three meanings—(1) the primeval *sacrifice* performed by Brahmâ with the hody which he had once left and which had become swollen and which he had to purify before entering; (2) Aśvamedha is the name of *Brahmâ* himself, hecause his body had become swollen and had to he purified; (3) it means the *horse-sacrifice*, because horse is the type of Brahmâ and is pure.

Note.—With the intention of getting back into the dead hody, Brahmâ wished for the purity of that corpse. The course he adopted was that he first made up his mind to accept that body and then he got into it. Looking for some means of performing the grand sacrifice as he found it (corpse) to he the best, he put life into the dead body, and changed it into that of a horse and accepted it to he his second hody, *i.e.*, he kept alive the body of the horse hy a part of his own life.

The word Aśvamedha is applied to the sacrifice, to Brahmâ and to the horse. It is applied to the sacrifice, because for it the dead body of Brahmâ swelled and became white and attained purity. And also because it was performed by Brahmâ, who also passed by the name of Aśvamedha.

Brahmâ is called Aśvamedha, because he was in the dead body which had become swollen and became pure.

The horse itself is called Aśvamedha, because the dead body had assumed the form of a horse, and became pure, and therefore capable of being used in the sacrifice.

He who realizes this, *i.e.*, the three senses of Aśvamedha, has a thorough knowledge of Aśvamedha.

MANTRA I. 2. 8.

तमनवरुद्ध्यैवामन्यत ॥ तꣳ संवत्सरस्य परस्तादात्मन आलभत ॥ पशून्देवताभ्यः प्रत्यौहत् ॥ तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्त ॥ एष वा अश्वमेधो य एष तपति तस्य संवत्सर आत्माऽयमग्निरर्कस्तस्येमे लोका आत्मानस्तावे-तावर्काश्वमेधौ ॥ सा पुनरेकैव देवता भवति मृत्युरेवाप पुनर्मृत्युञ्जयति नैनं मृत्युराप्नोति मृत्युरस्यात्मा भवति एतासां देवतानामेको भवति ॥ ८ ॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

तम् Tam, him, the horse; his own form as a horse. अनवरुध्य Anavarudbya, not tying up; setting frss. इव Iva, as if. Brahmâ and the horse being one; he could not tie the other. अमन्यत Amanyata, made his mind, thought. "I shall let this horse wander the universs." तम् Tam, him, the horse. संवत्सरस्य Samvatsarasya, the year. परस्तात् Parastât, after the lapse of. आत्मने Âtmane, to the self; the

Supreme, the Self residing within his own self. आलभत Âlabhata, had faith in, made an offsring in the Sacrifice. पशून् Paśûn, othsr beasts, such as goats &c., देवताभ्यः Devatâbhyaḥ, to ths gods, to ths Supreme Self residing in the Devas. प्रत्यौहत् Pratyauhat, gave, left for (them), offered. तस्मात् Tasmât, therefore, (ths modern sacrificers). सर्वदैवत्यं Sarvadaivatyam, in honour of all the gods. प्रोक्षितं Proksitam, (ths animal) sanctified with Mantras. प्राजापत्यं Prâjâpatyam, as declared and taught by Prajâpati or Brahmâ. आलभन्त Âlabhanta, make an offering in the sacrifics. एषः Eśaḥ, this (deity in ths sphers of the sun). ह Ha. वै Vai, indeed. अश्वमेधः Aśvamedhaḥ (is called) Aśvamedha. यः Yaḥ, he. एषः Esaḥ, who. तपति Tapati, shines. तस्य Tasya, his; here in ths ssnse of in him, *i.e.*, in the sun. संवत्सरः Samvatsaraḥ, Brahmâ who is also called Samvatsara. आत्मा Âtmâ, whatever pervadss. अयम् Ayam, this. Brahmâ who is callsd Samvatsara. अर्कः Arkaḥ, called Arka. अग्निः Agniḥ, named Agni. तस्य Tasya, of Brahmâ. इमे Ims, these. लोकाः Lokâḥ, worlds, like Bhûr &c., आत्मानः Âtmânaḥ, bodies, real self, becauss Brahmâ pervades them all. तौ Tau, they. एतौ Etau, these two (ths Solar deity and the Brahmâ). अर्काश्वमेधौ Arkâśvamsdhau, Arka and Aśvamedha, ths Sûrya and ths Chaturmukha, (Brahmâ). सा Sâ, shs, (the God). उ U, vsrily, पुनः Punaḥ, again, on the othsr hand. एका Ekâ, ons, the principal. एव Eva, only. देवता Devatâ, ths god. भवति Bhavati, is. मृत्युः Mrityuḥ, death, ths Dsstroyer Nrisimha. एव Eva, only, none else. अप Apa, untimely; all psrvading. Ap-vyâpta. पुनः Punaḥ, again. मृत्युं Mrityum, dsath. जयति Jayati, avoids, conqusrs. Ths nominative of this verb is Brahmâ who knows thus. मृत्युः Mrityuḥ, dsath. एनं Enam, him; Brahmâ. न Na, not. आप्नोति Âpnoti, gets, comes to. मृत्युः Mrityuḥ, ths Lord Hari callsd Mrityu or ths Dsstroyer. अस्य Asya, his, of Brahmâ. आत्मा Âtmâ, master. भवति Bhavati, is, becomes. एतासां Etâsâm, thsss. देवतानां Dsvatânâm, of the gods, such as Rudras &c., एकः Ekaḥ, chief, ruler, भवति Bhavati, is.

He (Brahmâ) then willed that the horse should roam (through the world) unobstructed. After the lapse of a year, he offered it to the Lord Âtman within himself. He offered other animals to (the Lord within the other) gods. Therefore they (the sacrificers) offer sanctified animals to all gods, according to the rite of Prajâpati as taught by Brahmâ. This (the deity in the solar orb) is verily Aśvamedha, he who shines out there. The Samvatsara (Brahmâ) is his Âtman (pervader). This Agni is arka (the Brahmâ in arka is pervader of Agni also) all the worlds are His (Brahma's) bodies (since he pervades them all). In these two forms, those of Arka and Aśvamedha (does Brahmâ reside) (yet) these all are under one God (Viṣṇu), who is (Lord)

Mṛityu. Brahmâ, who thus knew Lord Mṛityu, conquered the second death ; and death did not reach him ; for Lord Mṛityu became his master. He thus became the chief of those gods.

End of the Second Brâhmaṇa called Aśvamedha.

MADHVA'S COMMENTARY.

[Now the commentator explains the sentence Tam anavarudhya eva Amanyata, in the words of the Mahâ Saṁhita :—]

That Lord Brahmâ allowed his Self in the form of the horse to roam freely all over the world, for the period of one year, himself watching it in the form of a man.

[The commentator next explains the phrase Âtmane âlabbante, it does not mean to sacrifice the animal for himself, but it means as the commentator shows it, that he offered it, to the Supreme Viṣṇu who resided in the heart of Brahmâ.]

After the end of one year he, the lord of self (Brahmâ), offered that animal, in sacrifice, in honour of the Supreme Self residing within his own self. Other animals, like goat and the rest, he offered to the same Supreme Self as residing in the Devas.

[As Brahma sacrificed other animals, why did he become an animal ? This question the commentator answers next :—]

Brahmâ assumed the form of the horse thinking :—" Let me have the entire fruit of the sacrifice to myself, namely, the fruit which the agent of the sacrifice gets by performing the sacrifice and the fruit which the victim of sâcrifiçe gets by being immolated in the sacrifice." (Thus thinking Brahmâ became himself the sacrificer and himself the victim).

Since an animal even gets heaven, when killed in sacrifice, without knowing why he is killed, what greater heaven must not that animal get who knowingly offers himself as the victim in the sacrifice. Thus thinking Brahmâ himself became the victim.

[The word Aśvamedha applies not only to Brahmâ, but it applies to the Sun and the Fire also. The commentator shows this :—]

Since Brahmâ called Samvatsara dwells in the Sun, the Sun is also called Aśvamedha, after the name Aśvamedha given to Brahmâ.

The Sun is called Samvatsara because Brahmâ, the Samvatsara, pervades the Sun, and therefore the Sun gets secondarily the name of Samvatsara.

Brahmâ residing in Arka gives his name of Aśvamedha to Fire, because Brahmâ as Aśvamedha pervades the fire also. Since all the

Lokas are pervaded by Brahmâ and have him as their self, they are called after the name Brahmâ. Verily the one God Hari pervades all the spheres, the Brahmaloka, the Sûryaloka and the Agniloka.

[The commentator next explains the phrase, "He who knows this overcomes 'second death,' (punar mṛityuḥ). Death does not reach him." This does not mean that every knower becomes immortal, but it applies to deities like Brahmâ and others and not to ordinary men.]

Brahmâ thus exists always conquering death and rebirth, because he has known truly the secret of the Lord Nṛi-Hari. The term Mṛitî is called Punaṛmrityu or second death, (the death that leads to rebirth).

Note :—In the text the word Apamṛityu is used. It means the death which pervades Brahmâ and the rest. The word Apa means to pervade. In other words Apamṛityu means the all-pervading death, the cosmic death. Thus Apa-mṛityu is the higher death at the end of a cycle to which office-holders of cosmos are even liable, unless they get the grace of the Lord.

Him death called mṛiti never reaches because Nṛisiṅha is Death of death, and this Death has become his protector because he (Brahmâ) worshipped Hari.

[The word Âtman in the text is explained in the above as protector. The commentator gives authority for so translating :—]

Hari is said to be the Âtma of Brahmâ, because he has pervaded completely (Atatattvat) the self of Brahmâ, because he is the All-eater (Attri), because he takes up all (Adanât) because he creates all (Atta) and because he knows all (Atta).

Note :—The word Âtman is thus derived from 5 roots :—

(1) it is formed with the prefix A, the root Tan and the suffix Ḍman,
(2) it is formed with the affix A, root Ad and the same affix Ḍman,
(3) the affix A, the root Da, the suffix Ḍman,
(4) the affix A, the root Tan to spread, and the root Ma to build, and the suffix Ḍan,
(5) the Affix A, the root Tan to spread, and the root Man to know, and the affix Ḍan.

Thus Âtman means the Pervader, the Destroyer, the Taker up, the Creator and the Knower, all these in their superlative degree.

Brahmâ is the ruler of all the other Devas, because he always possesses the knowledge of Nṛisiṅha, always meditates on Him and consequently is the recipient of His grace. Thus it is in the Mahâ Saṁhita.

The word Bhûyas used in the text means the full and the words Bhûya Yajeya mean "Let me worship the Supreme Lord who is All-full."

The word Aśvat in the text means (1) he became a horse and that form became Medhyam, namely, worthy of being taken or used in sacrifice, hence the word Aśvamedha means the horse fit for sacrifice.

That Brahmâ had assumed the form of a horse appears from the text itself, where it says that he thought to let it roam freely and unobstructed.

Had there been no horse, who was it who had to roam freely? It appears therefore that there was a horse there, the form assumed by Brahmâ; as well as Brahmâ in his human four-faced form. This is one meaning of Aśvamedha.

The word Aśvamedha means also (2) Brahmâ. Because Aśvat; it had become swollen and afterwards it had become pure (Medhya), therefore he whose body had become swollen (Aśvat) and had then become pure is called Aśvamedha.

Brahmâ (when he saw the other form of the sacred horse) thought "I shall make it wander all over the world without restraining him or reining him." He willed it so, because that form of horse was none else but his own self, taking up that form of his own free will. Brahmâ therefore, did not like to restrain his second form, namely, of the animal, but allowed it full freedom for one year.

Note:—But when Brahmâ found that his animal portion had gained enough experience by moving through all the worlds unrestricted, he destroyed that form and reabsorbed it into his higher self with all the experience gained. Every God has an animal under him, which is his vâhana or his lower nature. This animal nature should be allowed freedom to gain experiences of the world, but when it has gained such experiences, it must be sacrificed, *i.e.*, brought under control of the higher self, namely, the spiritual and the intellectual self. This is the secret of Aśvamedha. The senses of man are the Aśvas, and to control and sacrifice them is the horse sacrifice. See Kathâ Up. where the senses are called horses.

The chief function of the gods, Brahmâ, Rudra and Suparṇa, is the eating or enjoying the things created. Gods like Indra &c. do sometimes enjoy them; but the rest of the gods do not enjoy but see (illume) only. So to enjoy the created things or not is the chief functions of the gods, which vary according to their capacity. The Lord Supreme enjoys everything that a man can enjoy, so one should meditate on the Lord's enjoyment. Dhyâna or meditating on the gods is nothing but to know and realize how they enjoy the things created. Such is the definition of Dhyana given in *Pravṛitta.*

[Brahmâ wished for worshipping Viṣṇu and thought on how he would do it. And on account of this labour and thinking, however small, it might have been, the idea of giving up his body got into his mind. No sooner did he wish to give up the body than he left it, and with him Prâṇa Vâyus (the senses) also left it. These Prâṇas are called Yaśovîryam (यशोवीर्यं) because man gets Yaśaḥ (fame) and Vîryam (energy) from these Prâṇas.

[Indeed owing to a small amount of labour, never does a man give up the body, nor can he give it up simply by wishing it. Nor do

the Prâṇa Vâyus go out by mere exhaustion. But with Brahmâ the case is different, because he did all these in a playful mood. Again on finding his body swell, Brahmâ wished to get back into it. This shows that he had a mind (Manas) or attachment for the body.

[With the intention of getting back into the dead body, Brahmâ wished for the purity of the dead body. The course he adopted was that he first made up his mind to accept that body and then he got into it. Looking for some means of performing the grand sacrifice, as he found it to be the best, he put life into the dead body and changed it into that of a horse and accepted it to be his second body, *i. e.*, he kept alive the body of the horse by a part of his own body. (अश्वाकारं देहान्तरं एकेनांशेन धृतवान्).

[The word Aśvamedha is applied to the sacrifice, to Brahmâ and to the horse. It is applied to the sacrifice, because for it the dead body of Brahmâ, swelled and became white and attained purity. And also because it was performed by Brahmâ who also passed by the name of Aśvamedha.

[Brahmâ is called Aśvamedha, because he was in the dead body which had swelled and become pure.

[The horse itself is called Aśvamedha, because the dead body had assumed the form of a horse and became pure and therefore capable of being used in the sacrifice.

[He who realizes this, *i. e.*, the three senses of Aśvamedha, has a thorough knowledge of Aśvamedha.

[The Lord, then, made the horse walk round the world without checking him, for a period of a whole year. At the end of that period, Brahmâ made up his mind to kill and make an offering of the horse to the Paramâtman present in his heart of hearts. The goat and other animals he made an offering of, to the Paramâtman present in the heart of hearts of all the other gods. Brahmâ himself took the form of the horse and it was he himself who performed the sacrifice; this he did because he intended to have both the fruits of the sacrifice for himself; first that of the agent, and secondly that of the animal killed in the sacrifice. The animal killed in the sacrifice gets heaven as the result (reward) of his being killed. (Such a result did Brahmâ obtain; he also obtained the fruit of knowing the Brahmaṇ within). The Sun is also called Aśvamedha (अश्वमेध) as he is called Samvatsara (संवत्सर); because Brahmâ who is in the sun is himself called Aśvamedha; and because Brahmâ who spreads (pervades) the sun is the soul of the Sun. It is similarly Brahmâ who is in the fire and is called Arka (अर्क) is also called Agni; because Brahmâ spreads or pervades the world, so he being the

soul or chief in the thing that he spreads, passes by the name of that thing. Only one God Hari pervades the Brahmaloka (ब्रह्मलोकः) Sûryaloka (सूर्यलोक) and Agniloka (अग्निलोक). He is called Nṛihari or Nṛisiṅgha. Since Brahmâ knows him, has a full knowledge of Nṛihari, he has been able to overcome death and he has no more to die. By the word (मृत्यु) Mṛityu is meant to die again and again. Since Brahmâ is a worshipper of Hari, he has been able to avoid such a Mṛityu.

[Nṛisiṅha is the Âtman of Mṛityu or death, and Mṛityu is the Âtmâ of Brahmâ, because he (Nṛisiṅha) spreads or pervades in them all; and because He is the Destroyer of them all. Brahmâ is the Lord of all the gods, because he has all these gods as his subordinates, because out of him was created this world and because they know that it is he who pervades. It has been written in the Mahâ Saṁhitâ that Brahmâ has been able to attain superiority over the gods owing to his knowledge of the Nṛisiṅha, owing to his constant meditation and through the favour of the Lord Nṛisiṅha.]

Here ends the Bhâṣya on the Aśvamedha Brâhmaṇa.

THIRD BRAHMANA.

MANTRA 1.

द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव देवा ज्यायसा असुरास्त एषु लोकेष्वस्पर्धन्त ते ह देवा ऊचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

द्वया: Doyâḥ, of two kinds, two-fold. प्राजापत्या: Prâjâpatyâḥ, the descendants or progeny of Prajâpati. देवा: Devâḥ, the Devas. असुरा: Asurâḥ, the Asuras. च Cha, and. ह Ha, it is well known. ततः Tataḥ, among them. देवा: Devâḥ, the Devas. कानीयसा: Kânîyasâḥ, few in number. The ordinary form of this word is कनीयांसः एव Eva, certainly. असुरा: Asurâḥ, the Asuras. ज्यायसा: Jyâyasâḥ, many in number. The ordinary form is ज्यायांसः ते Te, they both. एषु Eṣu, these. लोकेषु Lokeṣu, on the Worlds; for the possession of these Worlds. अस्पर्धन्त Aspardhanta, challenged each other; fought with one another in emulation. ते Te, they, defeated as they were few in number. देवा: Devâḥ, the gods, the Devas. ऊचु: Uchuḥ, consulted among themselves. ह Ha, formerly. हंत Hanta, well; now. यज्ञे Yajñe, in the sacrifice sacred to Viṣṇu (such as ज्योतिष्टोम &c.) उद्गीथेन Udgîthena, by loud chanting (Lord Hari when He is pleased by our loud chanting of hymns, Om). असुरान् Asurân, the Asuras. अत्ययाम Atyayâma, let us surpass, or get the better of. इति Iti, thus.

The descendants of Prajâpati, are verily of two kinds, the lovers of light (Devâs) and the lovers of life (Asurâs.) Among them the Devâs are comparatively smaller in number and the Asuras greater. For (the establishment of their respective superiority in) these Worlds, they fought (with each other). (Overcome by the Asuras) the Devas said to one another,—"Well, let us overcome the Asurâs by (praying to Hari, through the) chanting of the Udgîtha in the (aśwamedha) sacrifice."

MADHVA'S COMMENTARY.

In the ceremony of Aśvamedha and the rest, Vâyu alone ought to be made Udgâtâ; because he alone is capable of removing all obstacles that arise in those undertakings. To prove this, the book now gives a story in the shape of a fight between the Devas and Asurâs. The Devas here are the presiding deities of the organs of senses like speech, sight, hearing &c. In the great Cosmic sacrifice, in which Brahmâ called Hiraṇya garbha is Yajâmana himself, these Devas of the senses stand in relation of sons to him. In attempting to create man, these Devas helped to give various senses to him, but the Asuras produced defect in every one of those senses, except the last or the great Vâyu function or respiration. Thus all sense organs are liable to be deceived by the glamour of Asurâs, except the great function of respiration. Science also supports this view. A hypnotic influence may pervert all sense organs, but respiration.

The working of every sense organ produces twofold effects; one with regard to the organ itself, and the other with regard to the Devas. When a sense organ works harmoniously, the Devas presiding over such organs, together with all other Devas are pleased; just as the production of harmonious music pleases the audience. But the difference between the instrument that produces music, and human sense instrument is this; the production of music does *not improve* the instrument, while the harmonions working of any sonse organ *improves that organ*. This is what is taught in this Upaniṣad.

Of the two kinds of the sons of Brahmâ (Prajâpati) the sons of Diti are larger in number and Tamoguṇa prevails in them all, while the Surâs are small in number and are marked by Sattvaguṇa. The Asurâs overcame the Suras on account of their superiority in number, and on account of the boon they got from Śiva. The Suras thought of defeating the Asurâs by worshipping Viṣṇu and with the strength of Udgâtri (Vâyu).

MANTRA I. 3. 2.

ते ह वाचमूचुस्त्व नं उद्गायेति तथेति तेभ्यो वागुदगायत् ॥ यो वाचि भोगस्तं देवेभ्य आगायत् यत् कल्याणं वदति तदात्मन ॥ ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य

पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥ २ ॥

ते Te, they, the Devas when they had thus decided. वाचम् Vacham, (to the God Agni presiding over) the speech. ऊचुः Uchuḥ, said to. ह Ha, verily. त्वम् Tvam, you. नः Naḥ, for us ; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, Thus ; thus requested. वाक् Vâk, (the goddess Agni presiding over) the speech. तेभ्यः Tebhyaḥ. for the Devas ; in order to serve the purpose of the Devas. उदगायत् Udagâyat, sang or chanted hymns. यः Yaḥ, which. वाचि Vâchi, in speech, भोगः Bhogaḥ, enjoyment, result ; the chanting of the Vedas &c. तम् Tam, that ; the fruit of reciting the scriptures. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted by her song, she caused the Devas to get. यत् Yat, what. कल्याणं Kalyâṇam, prayers to the Lord. वदति, Vadati, says. तत् Tat, that. आत्मने Âtmane, for herself. ते Te, they ; the Asurâs. अनेन Anena, by this. उद्गात्रा Udgâtrâ, by the loud chanting ; by means of the singing priest. नः Naḥ, us. अत्येष्यन्ति Atyeṣyanti, will conquer. इति Iti, this ; that. विदुः Viduḥ, knew ; come to know. वै Vai, verily. तं Tam, him ; Agni. अभिद्रुत्य Abhidrutya, running towards ; falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Avidhyan, pierced ; touched ; polluted the chanting of hymns. यः Yaḥ, which ; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well known. (The word तत् when used singly, *i.e.*, not having connection with यत्, means well known ; celebrated.) अप्रतिरूपं Apratirûpam, falsely, badly ; not rightly accented and with faulty intonation ; against the scriptures. वदति Vadati, pronounces. (इति) यत् Yat, what ; interrogative pronoun. इदम् Idam, this, एव Eva, indeed. सः Saḥ, that ; previously spoken. एव Eva, emphatically and nothing else. स Saḥ, that. पाप्मा Pâpmâ, evil. इति Iti, thus.

They (the Devas) said to Vâk, "Do you sing out for us." "Let it be so" (said Vâk). For them then Vâk sang out. Whatever fruit there is in speech (by reciting correctly the sacred scriptures), that she obtained for the devas by singing out (correctly) ; whatever good (there is in speech, such as in explaining the sacred scriptures) that (she obtained) for herself.

They (the Asurâs) knew : "By this Udgâtṛi singer, verily, they will surpass us." They therefore ran swiftly towards Her ; and pierced Her with evil. What was that evil ? That which consists in saying what is not according to (correct) form (of speech, such as accent, &c. or in consonance with truth). That was the evil.

MANTRA 1. 3. 3.

अथ ह प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्यः प्राण उदगायद्यः प्राणे भोगस्तं देवेभ्य आगायद्यत् कल्याणं जिघ्रति तदात्मने ॥ ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥ ३ ॥

अथ Atha, then. ह Ha, verily. प्राणम् Prâṇam, the Vâyu called Prâṇa whose seat is in the nose. ऊचुः Uchuḥ, said to. त्वं Tam, you; thou. नः Naḥ, for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, thus; thus requested. प्राणः Prâṇaḥ, the Vâyu called Prâṇa. तेभ्यः Tebhyaḥ, for the Devas in order to serve the purpose of the Devas. उदगायत् Udagâyat, song or chanted hymns. यः Yaḥ, which. घ्राणे Ghrâṇe, resulting from smell. भोगः Bhogaḥ, the happiness resulting from the smelling the flowers etc offered to the gods. तं Tam, that. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam, what is right, *i.e.*, good and pleasing to the nose. जिघ्रति Jighrati, smells. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they; the Asurâs. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting. नः Nâḥ, us. अत्येष्यंति Atyeṣyanti, will conquer, इति Iti, this; that. विदुः Viduḥ, knew; came to know. वै Vai, verily, तं Tam, him; Prâṇavâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Papmaṇâ, with evil. अविध्यन् Avidhyan, pierced; touched; polluted the chanting of hymns. यः Yaḥ, which; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well known. अप्रतिरूपम् Apratirûpam, what is bad smells. जिघ्रति Jighrati, smells. यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that; previously spoken. एव Eva, emphatically; nothing else. सः Saḥ, that. पाप्मा Pâpmâ, evil, इति Iti, thus.

They said to Prâṇa "Do you sing out for us." "Let it be so" (said Prâṇa). For them then Prâṇa sang out. Whatever fruit there is in scent (by smelling the sacred flowers offered to God) that He obtained for the Devas by singing out (correctly, *i.e.*, by performing the function of smelling properly), whatever good there is in scent that He obtained for himself.

The Asuras knew: "By this Udgatri singer verily they will surpass us." They therefore ran swiftly towards him, and pierced him with evil. What was that evil? That which is not according to (pleasant) form (of scent). That was the evil.

MANTRA I. 3. 4.

अथ ह चक्षुरूचुस्त्वं न उद्गायेति तथेति तेभ्यश्चक्षुरुदगायत् ॥ यश्चक्षुषि भोगस्तं देवेभ्य आगायद्यत्कल्याणं पश्यति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा ॥ ४ ॥

अथ Atha, then. ह Ha, verily. चक्षुः Chakṣuḥ, the eye; the presiding god of the eye namely the sun. ऊचुः Uchuḥ. said to. त्वं Tvam, you; thou. नः Naḥ, for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, thus. तथा Tathâ, so; let it be so. इति Iti, thus; thus requested. चक्षुः Chakṣuḥ, the eye; the presiding god of the eye called the sun. तेभ्यः Tebhyaḥ, for the Devas; in order to serve the purpose of the Devas. उदगायत् Udagâyat, sang or chanted hymns. यः Yaḥ, which. चक्षुषि Chaksuṣi, in the eye; resulting from the eye; ocular. भोगः Bhogaḥ, the happy experience; the sight of the holy shrines &c. तं Tam, that. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam, what is right, *i.e.*, good and pleasing to the eye. The beauty and beautiful sight. पश्यति Paśyati, sees. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they; the Asurâs. अनेन Anena, this. उद्गात्रा Udagâtrâ, by loud chanting, by the means of loud chanting. नः Naḥ, us. अत्येष्यंति Atyeṣyanti, will conquer. इति Iti, this; that. विदुः Viduḥ, knew, came to know. वै Vai, verily. तं Tam, Him; Prâṇa, Vâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Avidhyan, pierced, touched; polluted the chanting of hymns. यः Yaḥ, which; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, That. सः Saḥ, well known. अप्रतिरूपम् Apratirupam, what does not tally with the object of actual experience; a distorted sight. पश्यति Paśyati, sees. यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that, previously spoken. एव Eva, emphatically; nothing else. सः Saḥ that. पाप्मा Pâpmâ, evil. इति Iti, thus.

They said to Chakṣus "Do you sing out for us." "Let it be so," said (Chaksus). For them then sang out Chaksus. Whatever fruit there is in seeing (sacred objects) that he obtained for the Devas, by singing out (*i.e.* by properly performing the function of sight); whatever good there is in sight that he obtained for himself.

The Asuras knew: "By this Udgâtri singer, they verily will surpass us". They therefore ran swiftly towards him, and pierced him with evil. What was that evil? That

which is not according to (the pleasing) form of sight. That was the evil.

MANTRA I, 3. 5.

अथ ह श्रोत्रमूचुस्त्वं न उद्गायेति तथेति तेभ्यः श्रोत्रमुदगायद्यः श्रोत्रे भोगस्तंदेवेभ्य आगायद्यत्कल्याणꣳ शृणोति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपꣳ शृणोति स एव स पाप्मा ॥ ५ ॥

अथ Atha, then. ह Ha, verily. श्रोत्रम् Śrotram, ear; god of hearing; the gods of the four quarters. ऊचुः Ûchuḥ, said to. त्वं Tvam, you; thou. नः Naḥ for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, thus. तथा Tathâ, so; let it be so. इति Iti, thus; thus requested. श्रोत्रम् Śrotram, ear; god of hearing. तेभ्यः Tebhyaḥ, for the Devas in order to serve the purpose of the Devas. उद्गायत् Udagâyat, sang or chanted hymns. यः Yaḥ, which. श्रोत्रे Śrotre, belonging to the ear; auditory. भोगः Bhogaḥ, the happy experience; from hearing the sweet name of the Lord Hari. तं Tam, that. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam, what is pleasing to ear, sweet sound. शृणोति Śriṅoti, hears. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they, the Asurâs. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting; by means of loud chanting. नः Naḥ, us. अत्येष्यंति Atyeṣyanti, will supersede. इति Iti, this; that. विदुः Viduḥ, knew; came to know. वै Vai verily. तं Tam, him; Prâṇa, Vâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Abidhyan, pierced; touched; polluted the chanting of hymns. यः Yaḥ, which, made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well known. अप्रतिरूपम् Apratirûpam, what does not tell the real nature of the sound heard; distorted sound. शृणोति Śriṇoti, hears. यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that, previously spoken. एव Eva, emphatically; nothing else. सः Saḥ, that. पाप्मा Pâpmâ, evil. इति Iti, thus.

They said to Śrotra "Do you sing out for us," "Let it be so" (said Śrotra). For them then sang out Śrotra. Whatever fruit there is in hearing (the sacred name of the Lord), that he obtained for the Devas, by singing out, *i.e.*, by properly performing the function of audition), whatever good there is in hearing that he obtained for himself.

The Asuras knew: "By this Udgâtri singer, they will surpass us." They therefore ran swiftly towards him and

pierced him with evil. What was that evil? That which is not according to (the pleasing) form (of hearing). That was the evil.

MANTRA I 3. 6.

अथ ह मन ऊचुस्त्वं न उद्गायेति तथेति तेभ्यो मन उदगायद्यो मनसि भोगस्तं देवेभ्य आगायद्यत् कल्याणꣳ संकल्पयति तदात्मने ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपꣳ संकल्पयति स एव स पाप्मैवमु खल्वेता देवताः पाप्मभिरुपासृजन्नेवमेनाः पाप्मनाऽविध्यन् ॥ ६ ॥

अथ Atha, then. ह Ha, verily. मन: Manaḥ, mind; god of the mind Indra, Rudra and Śeṣa. ऊचु: Ûchuḥ, said to. त्वं Tvam, You ; thou. न: Naḥ, for us ; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, thus. तथा Tathâ, so ; let it be so. इति Iti, thus ; thus requssted. मन: Manaḥ, mind ; gods of the mind. तेभ्य: Tebhyaḥ, for the Devas, in order to ssrve the purpose of the Devas. उद्गायत् Udagâyat, sang or chanted hymns. य: Yaḥ, which. मनसि Manasi, in the mind ; mental. भोग: Bhogaḥ, fruit, the experience from meditating on the Lord Hari and its good effsct. तं Tam, That. देवेभ्य: Devebhyaḥ, for the Devas. आगायत् Agâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam what is pleasing to the mind ; the pleasing things. संकल्पयति Saṁkalpayati, thinks. तत् Tat, that. आत्मने Ătmane, for himself. ते Te, they ; the Asurâs. अनेन Anena, by this. उद्गात्रा Udgâtrâ, by loud chanting ; by the means of loud chanting. न: Naḥ, us. अत्येष्यंति Atyeṣyanti, supersede. इति Iti, this ; that. विदु: viduḥ, knew; came to know. वै Vai, verily. तं Tam, him ; अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Abidhyan, pierced ; touched ; polluted the chanting of hymns. य: Yaḥ, which ; made by the Asurâs. पाप्मा Pâpmâ, evil. स: Saḥ, that. स: Saḥ, well known. अप्रतिरूपम् Apratirupam, unfavourable ; disgusting to it. संकल्पयति Sañkalpayati, thinks. स: Saḥ, that ; previously spoken. एव Eva, emphatically ; nothing else. स: Saḥ, that. पाप्मा Pâpmâ, evil. एवम् Evam, thus. उ U a particle expressive of surprise. खलु Khalu, indeed. एता: Etâḥ, these. देवता: Devatâḥ gods such as Agni, Prâṇa, &c. पाप्मभि: Pâpmabhiḥ, with evils. उपासृजन् Upâsrijan, eclipsed ; darkened ; made to associate with evil. एवम् Evam, in this way. एना: Enâḥ, these gods. पाप्मना Pâpmanâ, with evil. अविध्यन् Avidhyan, pierced, tainted.

They said to Manas, "Do you sing out for us." - "Let it be so," (said Manas). For them then sang out Manas. Whatever fruit there is in contemplating (over the Lord)

that they obtained for the Devas, by singing out (properly performing all mental functions), whatever good there is in contemplation that they obtained for themselves.

The Asurâs knew : " By these Udgatri singers, they will surpass us." They therefore ran swiftly towards them, and pierced them with evil. What was that evil ? That which is not according to (the logical) form of thinking. That was the evil.

MADHVA'S COMMENTARY.

So they requested Agni (the fire-god) and others one after another. While engaged in the performing of the duties of Udgâtri, Agni and the other Devas, even Indra and Rudra were all touched with evil by the Asurâs.

MANTRÂ I. 3. 7.

अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य एष प्राण उदगायत्ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तद- भिद्रुत्य पाप्मनाविध्यन्त्स यथाश्मानमृत्वा लोष्टो विध्वꣳसेतैवꣳ हैव विध्वꣳसमाना विष्वञ्चो विनेशुस्ततो देवा अभवन् पराऽ- सुरा भवत्यात्मना परास्य द्विषन् भ्रातृव्यो भवति य एवं वेद ॥ ७ ॥

अथ Atha then ; when all the gods had been touched with evil. इमम् Imam, this, the well known. आसन्यं Âsanyam, living or residing inside the mouth. प्राणम् Prâṇam, to the chief of the Prâna Vâyus or vital airs. ऊचुः Ûchuḥ, (the gods) said. ह Ha, verily. त्वं Tvam, thou ; you. नः Naḥ, for us ; for our good. उद्गाय Udgâya, chant hymns. इति Iti, thus तथा Tatha, so, let it be. इति Iti, thus. तेभ्यः Tebhyaḥ, for the Devas. एषः Eṣah, this. प्राणः Prâṇaḥ, the chief of the Prâṇa Vâyus. उदगायत् Udagâyat, chanted hymns. ते Te, the Asurâs. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting. नः Naḥ, us. अत्येष्यंति Atyeṣyanti, will conquer. वै Vai, verily certainly. इति Iti, this. विदुः Viduḥ, knew ; came to know. तं Tam, him ; Prâṇa. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evil. अविध्यत्सन् Avidhyatsan wished to touch ; intended to pierce. सः Sah, it was (like). यथा Yathâ, as. अश्मानम् Aśmânam, hard stone, adamant. ऋत्वा Ritvâ, coming against ; striking against. लोष्टः Loṣtaḥ, a lump of earth. विध्वंसेत Vidhvamseta, is broken into pieces ; is reduced to powder. एवम् Evam, in like manner. ह Ha, certainly. एव Eva, just. विध्वंसमानाः Vidhvaṃsa mânâḥ, destroyed ; lost their bodies. विष्वंचः Viṣvañchaḥ, rebounding in different directions. विनेशुः Vineśuḥ, died ; dis-

appeared. ततः Tataḥ, then; on their disappearing. देवाः Devâḥ, the Devas. अभवन् Abhavan, were as before; shone again in their own brightness; again got their supremacy. असुराः Asurâḥ, the Asurâs. परा Parâ, overthrown, subverted, it is followed by. अभवन् Abhavan; lost their supremacy. यः Yaḥ, whoever. एवम् Evam, this. वेद Veda, knows: realizes. अस्य Asya, his; him. द्विषन् Dviṣan, the hater, the enemy. भ्रातृव्यः Bhrâtribhyaḥ, the enemy, the sin which constantly accompanies one like a brother. पाप्मा Pâpmâ, the evil person. आत्मना Âtmanâ, by Paramâtman; through the favour of the Supreme Self. पराभवति Parâbhavati is defeated.

They said to this Asanya Prâṇa, "Do you sing out for us." "Let it be so," said the Asanya Prâṇa. For them then sang out the Asanya Prâṇa.

The Asurâs knew: "By this Udgâtri singer, they will surpass us." They therefore ran swiftly towards him, and (attempted to) pierce him with evil; but as a clod of clay striking against a hard stone breaks into pieces, thus verily the Asurâs being broken, disappeared in diverse directions. Then the Devas became (supreme), and the Asurâs became (defeated). Of him who knows this, the hater becomes defeated by the grace of the Supreme Self, and his brotherly (pleasant) vices all destroyed.

MANTRÂ I. 3. 8.

ते होचुः क नु सोऽभूद्यो नः इत्थमसक्तेत्ययमास्येऽन्त-
रिति सोऽयास्य आङ्गिरसोऽङ्गानाꣳ हि रसः ॥ ८ ॥

ते Te, they; the Devas. यः Yaḥ, who. इत्थम् Ittham, thus (conquered the Asurâs). नः Naḥ, us. असक्त Asakta, got, stuck to us, was with us. सः Saḥ, he. क्व Kva, where. नु Nu, now. अभूत् Abhût, was. ह Ha, a word of surprise. इति Iti, thus. ऊचुः Ûchuḥ, discussed among themselves. अयम् Ayam, he. आस्ये Asye, in the mouth. अंतर Antar, inside. इति Iti, this (the Prâṇa ascertained). सः Saḥ, he. अयास्यः Ayâsyaḥ Ayâsya by name. आंगिरसः Ângirasaḥ, named Ângirasa, the governor of the body. The अ of अंग Aṅga having been changed into इ I. हि Hi, because. अंगानां Angânâm, of the bodies of the animals. रसः Rasaḥ, governor; controller.

They (the Devas) then said (wondering) "Where was He (the Supreme Lord) who thus joined us (with this victory)?" (To them replied the Âsya Prâṇa):—

"He was inside the mouth"—(*i.e.*, He was within me, and I obtained the victory through him). That (chief Prâṇa) is called Ayâsya (the child of the Lord who resides within the mouth). He is also called Aṅgirâsa (the child of Aṅgirâ) for he is the ruler of the body (or aṅga.)

MANTRA 1, 3, 9.

सा वा एषा देवता दूर्नाम दूरꣳ ह्यस्या मृत्युर्दूरꣳ ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ ९ ॥

सा Sâ, that. एषा Eṣâ, this (Prâṇa). देवता Devatâ, god. दूर्नाम Dûrnâma, named. dûr. वै Vai, indeed. हि Hi, since, because. अस्याः Asyâḥ, from this, from this god called Prâṇa. मृत्युः Mṛityuḥ, death, the sin. दूरं Dûram, far off. यः Yaḥ, who. एवं Evam, such. वेद Veda, knows; realizes. अस्मात् Asmât, from this (man). मृत्युः Mṛityuḥ, death, sin. दूरं Dûram, far from. ह Ha, certainly. वै Vai, indeed. भवति Bhavati, Is.

9. Since far-off (duram) is Death (sin) from this god, He is called Dûr, whoever realizes this, far-off becomes indeed Death (sin) from him.—19.

MADHVA'S COMMENTARY.

They then requested the chief of the Vâyus. When the Daityas wished to pierce him with evil, they all perished defeated by him, as a lump of clay thrown on an adamantine stone perishes, by being shattered into pieces. Therefore, this chief of the Vâyus is called invincible, unchecked in his power by blessings or by curses.

Thus the blessings of Śiva did not help the Asurâs to overcome the chief Vâyu. If Vâyu is invincible, how do we find that Bhima who was an Avatâra of Vâyu was bound by the ajagara and apparently defeated by him. The reply to this is given by the commentator thus.

Whenever Vâyu is found to meet any defeat, it must be known that it was his will to be so defeated. But for his own will, the defeat could not have taken place. Whoever knows this (Secret of Vâyu,) is freed from all sins and all enemies.

MANTRA I, 3, 10.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहृत्य यत्रासां दिशामन्तस्तद्गमयांचकार तदासां पाप्मनो विन्यदधात्तस्मान्न जनमियान्नान्तमियान्नेत्पाप्मानं मृत्युमन्ववायानीति ॥ १० ॥

सा Sâ, That. वै Vai, verily; indeed. एषा Eṣâ, this. देवता Devatâ, god; the chief of the Prâṇa Vâyus. एतासां Etâsâm, these. देवतानां Devatânam, of the Devas. पाप्मानं Pâpmânam, sins. मृत्युम् Mṛityum, death. अपहत्य Apahatya, removing. आसाम् Âsâm, these. दिशाम् Diśâm, of the quarters, directions. अंत: Antaḥ, end; extremity. यत् Yat, when; in which, the sea shore. तत् Tat, there. गमयांचकार Gamayâñchakara, made to go; took, carried. तत् Tat, there; (as well as among the human society). आसां Âsâm, of these gods. पाप्मन: Pâpmanaḥ, sins. विन्यदधात् Vinyadadhât, threw. तस्मात् Tasmât, therefore; since sins were left there. पाप्मानं Pâpmânam, sin; in the form of sin. मृत्युम् Mṛityum, death. नेत् Net, not; never. अन्ववायानि Anvavâyâni, lest I should get. इति Iti, from this reason. जनं Janam, crowds of men. अंतम् Antam, extremities of the directions न इयात् इति Na iyât iti, should not go.

10. Verily that Devata (Prâṇa) having removed death (in the shape of) sin, from those Devatâs (Indra and the rest) sent it to that place which is at the end of the directions of the world, and there He especially put down that Sin. Therefore a man who desires "Let no sin come to me," should not go to those people (who dwell in that region of utter darkness), nor to that end (of the universe).—20.

Note.—The fight between the forces of Chaos and Cosmos takes place in the beginning of every creation. The disruptive forces of Chaos are thrown to the outer region, called the Antaḥ or the end of the universe. It is the Great Prâṇa who keeps those turbulent forces in their place outside the universe. This is the Ring-Pass-not. Even the high cosmic agents like Agni, Indra &c., could not go on with their work, till the Great Prâṇa helped them—Prâṇa the Only Sinless, among the creatures of God......the Christ Principle of the Gnostics. On a smaller scale we see this illustrated in every civilised state. Within dwell the regulated citizens, on the frontier the lawless barbarians. The prohibition against mixing with the barbarians is based upon this doctrine of self-protection, which in India has been raised to the doctrine of prohibition against foreign travel.

MADHVA'S COMMENTARY.

Vâyu, strong with the strength of Vâsudeva purified Indra and Rudra as well as other Devas (of the evil which the Asurâs had caused in them), and drove away these evil hordes of Asuras to the farthest extremity of the earth, yea, into the sea.

MANTRÂ 1. 3. 11.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैनां मृत्युमत्यवहत् ॥ ११ ॥

सा Sâ, it (was.) वै Vai, indeed. एषा Eṣâ, this. देवता Devatâ, god. एतासां Etâsâm, these. देवतानां Devatânâm, gods; devas. पाप्मानं Pâpmânam, sin; vice. मृत्युं Mṛityum, death. अपहत्य Apahatya, removing. अथ Atha, then. एना: Enâḥ, these gods. मृत्युम् Mṛityum, Death. अति Ati, surpassing; above. अवहत् Avahat, took to.

11. Verily that Devatâ (Prâṇa) having removed death (in the shape of) sin, from those Devatâs, took them next to the region above the sphere of death (*i.e.*, to heaven world). —21.

MADHVA'S COMMENTARY.

Thus freeing these Devas from the coils of death, Vâyu (through whom Vâsudeva works) carried these to the higher worlds, and the Devas obtained (regained) their high position through the help of Vâyu.

Note.—Vâyu, if we take it merely to mean the air of respiration, is the great curer of all diseases of the sense organs, Prâṇâyâma or the regulation of breath is a well-known system of Yoga. Whenever the sense organs are tainted with evil and clogged in their working, the regulation of breath brings them back to their normal function. If we take Vâyu as representing the Saviour of men and gods, the Great Mediator, then it is he, the son of Viṣṇu, who drives away all evil-workers, the Asurâs, and brings on earth the kingdom of heaven. In this aspect Vâyu, the son of Hari (Hareḥ sutaḥ,) the Christ-principle of the Christians is well known as the defeater of Satan and the driver of the hordes of evil spirits into the sea.

MANTRA I, 3, 12.

स वै वाचमेव प्रथमामत्यवहत्सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥

सः Saḥ, Vâyu. वै Vai, indeed. मयमाम् Prathamâm, the first, on account of being first engaged in chanting hymns. याचम् Vâcham, Agni, who assumed the form of Vâk. एव Eva, only. अति Ati, surpassing; beyond, it is to be followed by Mṛityum (मृत्युम्) Death. अवहत् Avahat, took, carried. यदा Yadâ, when. सः Saḥ, he; the fire. मृत्युम् Mṛityum, Death. अति Ati, going beyond the region of. अमुच्यत Amuchyata, became free. सः Saḥ, he. अग्निः Agniḥ, Agni; the Lord of the fiery world. अभवत् Abhavat, became. सः Saḥ, it (was). अयम् Ayam, this. अग्निः Agniḥ, Agni. परेण Pareṇa, by (the help of) the chief (of the Prâṇa). मृत्युम् Mṛityum, Death. अतिक्रान्तः Atikrântaḥ, surpassing; getting rid of. दीप्यते Dîpyate, shines.

12. It was, indeed, this Prâṇa Vâyu who carried Vâk the first god (engaged in chanting hymns), beyond the sphere of Death. When Vâk became free from death she became Agni. There shines this Agni, freed from Death by the help of the Chief (Prâṇa).—22.

MANTRA I. 3. 13.

अथ ह प्राणमत्यवहत्स यदा मृत्युमत्यमुच्यत स वायुरभवत्सोयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

अथ Atha, Then. ह Ha, indeed. प्राणम् Prâṇam, the Prâṇa Vâyu whose seat is in the nose. अति Ati, surpassing; beyond, it governs Mṛityum (मृत्युम्) understood. अवहत् Avahat, took, carried. यदा Yadâ, when. स: Saḥ, he; Prâṇa. मृत्युम् Mṛityum, Death. अति Ati, going beyond the range of. अमुच्यत Amuchyata, became free. स: Saḥ, he. वायु: Vâyuḥ, Vâyu. अभवत् Abhavat, became. स: Saḥ, it (was). अयम् Ayam, this. वायु: Vâyuḥ, Vâyu, परेण Pareṇa, by (the help of) the chief of the Prâṇa Vayus. मृत्युम् Mṛityum, Death. अतिक्रान्त: Atikrântaḥ, surpassing; getting rid of. पवते Pavate, blows.

13. Then, he took the Breath beyond the sphere of Death, when the Breath became free from Death, he became the Vâyu. There blows this Vâyu freed from Death, through the help of the Chief (of the Prâna Vâyus).—23.

MANTRA I. 3. 14.

अथ चक्षुरत्यवहत्तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत्सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

अथ Atha, next. चक्षु: Chakṣuḥ, the eye-god, the sun. अति Ati, surpassing; beyond death. अवहत् Avahat, bore. तत् Tat, that; the eye-god. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, beyond. अमुच्यत Amuchyata, became free. स: Saḥ, he. आदित्य: Âdityaḥ, Âditya; the Sun. अभवत् Abhavat, came back to. स: Saḥ, he. असौ Asau, this. आदित्य: Âdityaḥ, Âditya, the Sun. परेण Pareṇa, by (the help of) the chief (of the Prâṇa Vâyus). मृत्युम् Mṛityum, death. अतिक्रान्त: Atikrântaḥ, having surpassed. तपति Tapati, shines forth.

14. Next, he carried (the god of) the eye beyond (the sphere) of death. When the eye became free from death, he became the Âditya. There shines he this Âditya, freed from death, through the help of the Chief (Prâṇa Vâyu).—24.

MANTRA I. 3. 15.

अथ श्रोत्रमत्यवहत्तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवंस्ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

अथ Atha, afterwards. श्रोत्रम् Śrotram, the gods of the ear; the gods of the four quarters. अति Ati, beyond the limit of death. अवहत् Avahat, bore. तत् Tat that; the god of the ear. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, going beyond. अमुच्यत Amuchyata, became free. ता: Tâḥ, these. दिश: Diśaḥ, the gods of the four quarters. अभवन् Abhavan, became. ता: Tâḥ those. इमा: Imâḥ, these. दिश: Diśaḥ, the gods of the four quarters. परेण Pareṇa by (means of the help of) the chief Prâṇa Vâyu. मृत्युम् Mṛityum, death. अतिक्रान्त: Atikrântâḥ, surpassing; getting rid of.

15. He afterwards bore (the gods of the) ear beyond (the sphere of) death. When (the gods of) the ear became free from death, they became these (gods) of the four quarters. These are (the gods of the) four quarters that have surpassed death through the Chief.—25.

MANTRA 1. 3. 16.

अथ मनोऽत्यवहत्तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत्सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भात्येवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥

अथ Atha, then. मन: Manaḥ, mind ; gods of the mind, Indra, Rudra; Seṣa. अति Ati, beyond the range of death. अवहत् Avahat, bore, carried. तत् Tat, that ; the god of the mind. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, going beyond. अमुच्यत Amuchyata, became free ; became pure. स: Saḥ, he. चन्द्रमा: Chandramâḥ, the moon ; the Moon-god. अभवत् Abhavat, became. स: Saḥ, he. असौ Asau, this. चन्द्र: Chandraḥ, the moon ; the Moon-god. परेण Pareṇa (with the help of) the chief Prâṇa Vâyu. मृत्युम् Mṛityum, death. अतिक्रान्त: Atikrântaḥ surpassing ; getting rid of. भाति Bhâti, shines. य: Yaḥ, who. एवं Evam, this. वेद Veda, knows ; realizes within himself. एषा: Eṣâḥ, this. देवता: Devatâḥ, god ; the chief Prâṇa Vâyu. एनं Enam, him (who realizes this). मृत्युम् Mṛityum, death. एवं Evam, in this way. अति Ati, beyond the range of. वहति Vahati, bears ; carries. ह Ha, indeed. वै Vai, verily.

16. He afterwards took (the gods of) the mind beyond (the sphere of) death. (When these gods) became free from death, (they regained their former position), and became (the Lords of) the Moon. There is that moon who is shining there, that has surpassed death, through the help of the chief (Prâṇa Vâyu). Thus indeed does this Devatâ Prâṇa carry him also beyond (the sphere of) death who knows this.—26.

MANTRA I. 3. 17.

अथात्मनेऽन्नाद्यमागायद्यद्धि किंचान्न मद्यतेऽनेनैव तदद्यत इह प्रतितिष्ठति ॥ १७ ॥

अथ Atha, then ; when the Devas had regained their former position. आत्मने Âtmane, for his own self. अन्नाद्यम् Annâdyam, for eatable food, a compound of annam food, and addyam eatable. It is in the objective case governed by the transitive verb उद्दिश्य (Uddiśya) understood ; therefore it means in order to gain edible food, delicious food. आगायत् Âgâyat, chanted hymns ; offered up prayers. हि Hi, since. यत् Yat, any. किंच Kiñch, a whatever. अन्नम् Annam, food. अद्यते Adyate,

is eaten (by the animals). तत् Tat, that. अनेन Anena, by the ana or the Prâṇa Vâyu. अन (Ana) is a word which means Prâṇa Vâyu. एव Eva, only. अद्यते Adyate, is eaten. इह Iha, in the animals. प्रतितिष्ठति Pratitiṣṭhati, establishes rests ; depends.

Then (when the devas had become freed from sin) the Prâṇa sang out to gain edible food for himself. Whatever food is eaten (by animals), is eaten verily by the Prâṇa, as it is the Prâṇa only that lives in the bodies of the animals.—27.

MANTRA I. 3. 18.

ते देवा अब्रुवन्नेतावद्वा इदꣳ सर्वं यदन्नं तदात्मन आगासीरनु नोऽस्मिन्नन्न आभजस्वेति ते वै माभिसंविशतेति तथेति तꣳ समन्तं परिण्यविशन्त तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्त्येवꣳ ह वा एनꣳ स्वा अभिसंविशन्ति भर्ता स्वानाꣳ श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद य उ हैवं विदꣳस्वेषु प्रतिप्रतिर्बुभूषति न हैवालं भार्येभ्यो भवत्यथ य एवैतमनुभवति यो वै तमनुभार्यान् बुभूर्षति स हैवालं भार्येभ्यो भवति ॥ ॥८१

यत् Yat, which. अन्नं Annam, food to the animals. इदम् Idam, this. एतावत् Etâvat, so much and no more. वै Vai, indeed. तत् Tat, that. सर्वं Sarvam, all. आत्मने Atmane, for your ownself. आगासीः Âgâsîḥ, you have chanted hymns for ; you have obtained by prayers. अस्मिन् Asmin, in this (food) अन्ने Anne, in food ; of food. अनु Anu, afterwards, after thee. नः Naḥ, us. आभजस्व Âbhajasva, make us have a share ; let us partake of. The ordinary form of the word is आभजयस्व Âbhajayasva. इति Iti, this. ते Te, they ; the Devas. अब्रुवन् Abruvan, spoke to (Prâṇa). ते Te, you all, (who wish for food or nourishment.) मा Mâ, me. अभि Abhi, towards : from all sides. संविशत Samviśata, enter ; (come in). वै Vai, indeed. इति Iti, this (said Prâṇa). तथा Tathâ, so let it be. इति Iti, this (said the Devas). तं Tam, him. समंतम् Samantam, on all sides. परिण्यविशत Pariṇyaviśaṃta, entered from all sides. तस्मात् Tasmât, therefore, because he had made the Devas partakers of food, and made them euter the bodies of animals. अनेन Anena, by Prâṇa ; the word अन् (Ana) means Prâṇa. यत् Yat, which ; whatever. अन्नं Aannam, food ; nourishment. अत्ति Atte, eats. तेन Tena, by that (food) एताः Etâḥ, these Devas, Vâk &c. तृप्यंति Tṛipyanti, are satisfied ; get their nourishment. यः Yaḥ, whoever ; a practical man ; a man of practical experience. एवं Evam, this ; that Prâṇa is the stay of Vâk &c ; or Vâk &c. are supported by Prâṇa. वेद Veda, knows ; realizes within himself. एनं Enam, him. स्वाः Svâḥ kinsmen, relatives. एवं Evam, similarly ; as do the Devas surround the Prâṇa. अभि Abhi, towards, on all sides. संविशंति Samviśanti, come to ; enter into ; come to

and surround him as their giver of bread. ह a mere particle. वै Vai, indeed, verily. स्वानां Svânâm, of his kinsmen. भर्ता Bhartâ, supporter; one who maintains. श्रेष्ठः Śreṣṭha, the best; superior. पुरः Puraḥ, in the front. एता Etâ, goer; leader. अन्नादः Annâdaḥ, the eater of food, the enjoyer, the strong. अधिपतिः Adhipati, the master, the ruler. भवति Bhavati, is; becomes. यः Yaḥ, whoever. उ U an interjection. ह Ha indeed. एवं विदं Evamvidam, one who knows Prâṇa Vâyu. स्वेषु Sveṣu, among his relatives or kinsmen. (प्रति Prati, hostile.) प्रतिबुभूषति Pratibubhuṣati, wishes to be antagonist or hostile to; wishes to oppose. भार्येभ्यः Bhâryebhyaḥ, to his dependants; belongings. न Na, not. एव Eva, certainly. अलं Alam, able, enough; capable. भवति Bhavati, is; proves. अथ Atha, on the other hand. यः Yaḥ, who. एव Eva, only. एनं Enam, him who knows Prâṇa. अनु Anu, favourable; or favourably disposed. भवति Bhavati, is. यः Yaḥ, who. तं Tam, him. वै Vai, indeed. अनु Anu, following, or being permitted by the Prâṇavid. भार्यान् Bhâryân, the dependants. बुभूषति Bubhûṣati, wishes to be (or to maintain). सः Saḥ, he. ह Ha indeed. एव Eva, alone. भार्येभ्यः Bhâryebhyaḥ, to his dependants. अलं Alam, capable of maintaining. भवति Bhavati, is; becomes..

18. These Devas (then) said (to Prâṇa):—"This is all the food (that living beings must subsist upon in this world, and all this) thou hast acquired for thy own self by singing, (how are we to live?). Make us participate in it even after thee." Prâṇa said: "You enter through me (the bodies of these animals)." They said: "All right." Then they entered him with all their hosts. Therefore, whatever food an animal eats through Prâṇa (surrounded by all the Devas), by that (food) these (Devas also) are satisfied.

He who knows thus (the glorious Prâṇa), becomes one in whom thus enter all his relatives (as the Devas entered the animal bodies). He becomes the supporter of his relatives, and being chief (among them) he becomes their leader in the front, ruling and enjoying all. But he among his relatives who opposes him, who knows thus (the glory of Prâṇa) will never be able to maintain his dependants. But he who is on the side of such (knower of Prâṇa) and wishes to maintain his dependants with the permission (of such knower) he indeed becomes able to support his dependants.—28.

Note.—The Devas said (to the chief of the Prâṇa) "What is our food is so much and no more; all this you have prayed (sung) for;—(and that for yourself). In this food make us sharer, please." Prâṇa said to them—"Come you all towards me, and enter into

me." "So let it be" (having said this) they all entered into his body on all sides. It is therefore, these Devas (Vâk &c.) become satisfied by (getting their nourishment from) whatever is eaten by Prâṇa. Whoever knows (by practice) this (that Prâṇa is the supporter of the Devas like Vâk &c) to him do his relatives come, and with him do they, indeed, join as Vâk &c. do with Prâṇa. The supporter of these relatives does he become, their superior and leader, their Annâda, well wisher and lord. Incapable of maintaining his dependants does he become, he who is hostile to the property of a man who has realized within himself this (knowledge). But on the other hand, whoever is favourably disposed towards such a man, and following him wishes to maintain his dependants, he and he alone becomes capable of maintaining his own dependants.

MANTRA I. 3. 19.

सोऽयास्य आङ्गिरसोऽङ्गानाँ हि रसः प्राणो वा अङ्गानाँ रसः प्राणो हि वा अङ्गानाँ रसस्तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यत्येष हि वा अङ्गानाँ रसः ॥ १६ ॥

सः Saḥ, he. अयास्यः Ayâsyaḥ, called Ayâsya residing in the mouth. आंगिरसः Âṅgirasaḥ, Âṅgirasa by name. हि Hi, because. अंगानाम् Aṅgânâm, of the bodies of animals. रसः Rasaḥ, the leader; the controller: the sap. प्राणः Prâṇaḥ, the chief of the Vâyus. वै Vai, alone. अंगानाम् Aṅgânâm, of the animal bodics. रसः Rasaḥ, the leader, the controller. हि, Hi, because. प्राणः Prâṇaḥ, the chief of the Vâyus. वै Vai, truly. अंगानाम् Aṅgânam, of the animal bodies. रसः Rasaḥ, the leader; the governor. तस्मात् Tasmât, therefore. यस्मात् Yasmât, whichever. कस्मात् Kasmât, from whatever. च Cha, and. अंगात् Aṅgât, from the body. प्राणः Prâṇah, the Prâṇa. उत्क्रामति Utkrâmati, goes out. तत् Tat, there. एव Eva, only. तत् Tat, that limb or body. शुष्यति Śuṣyati, dries up. हि Hi, therefore. एषः Eṣaḥ, this Vâyu. वै Vai, truly. अंगानां Angânâm, of the animal bodies. रसः Rasaḥ, the governor, essence.

19. He is called Ayâsya, as well as Âṅgirasa, for, he is the controller of the bodies; because Prâṇa alone is the controller of the members of the bodies; hence any part of the body dries up at once when Prâṇa leaves it. Therefore, this (Prâṇa) is indeed the controller of the members of the bodies.—29.

MADHVA'S CCMMENTARY.

Agni, Nasal Vâyu, the Protectors of the directions, and Indra and all the rest, the Sun, the Moon, Rudra yea all are established in their position by him alone (all regained their former position by the help of this chief Vâyu).

The commentator now explains the meaning of the word Bṛihati in the phrase Vag-vai-Bṛihati.

MANTRA I. 3. 20.

एष उ एव बृहस्पतिर्वाग् वै बृहती तस्या एष पतिस्तस्मादु बृहस्पतिः ॥ २० ॥

एषः Eṣaḥ, this Prâṇa. उ U, and. एव Eva, only. बृहस्पतिः Bṛihaspatiḥ, called Brihaspati. वाक् Vâk, the goddess of speech. वै Vai, indeed. बृहती Bṛihati, called Bṛihati; Vâk is called Bṛihati; because all the softer qualities *develope* in her. (Briha-to develop). एषः Eṣaḥ, this Vâyu. तस्याः Tasyâḥ, her. पतिः Patiḥ, lord; husband. तस्मात् Tasmât, hence. उ U, and. बृहस्पतिः Bṛihaspatiḥ, called Bṛihaspati.

20. And this Prâṇa is truly (called) Brihaspati. For Vâk, the goddess of speech, indeed, is Brihati; and of her this Prâṇa is the lord. So he is Brihaspati (the Lord of the word).—30.

MANTRA I. 3. 21.

एष उ एव ब्रह्मणस्पतिर्वाग् वै ब्रह्म तस्या एष पतिस्तस्मादु ब्रह्मणस्पतिः ॥ २१ ॥

एषः Eṣaḥ, this Vâyu. उ U, and. एव Eva, only. ब्रह्मणस्पतिः Brahmaṇaspati, called Brahmanaspati. वाक् Vâk-Vâk, the goddess of speech. वै Vai, indeed. ब्रह्म Brahma, the Vedas infinite as they are. तस्याः Tasyâḥ, her. एषः Eṣaḥ, this Vâyu. पतिः Patiḥ, Lord. तस्मात् Tasmât, hence. उ U, and. ब्रह्मणस्पतिः Brahmaṇaspati, called Brahmaṇaspati.

21. This Prâṇa is truly (called) Brahmaṇaspati. Vâk, the goddess of speech is the Brahma (Veda) and of her is this Prâṇa the Lord. So he is truly called Brahmaṇaspati (the Lord of the Vedas).—31.

MADHVA'S COMMENTARY.

The Goddess Bṛihati is verily Saraswati, and she is so called because she is all full of every womanly attribute (Briha-full) and because she is the personification of the *endless Vedas.* She is called Brahma also. Or she is called Bṛihati because she is *supported* (Bṛinhita) by Viṣṇu. Her husband is this Lord Vâyu and so he is called Brihaspati (or the lord of Bṛihati).

MANTRA 1. 3. 22.

एष उ एव साम वाग् वै सामैष सा चामश्चेति तत्साम्नः सामत्वं यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम

एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव सामाश्नुते साम्नः सायुज्यꣳ सलोकतां जयति य एवमेतत्साम वेद ॥ २२ ॥

एषः Eṣaḥ, this, Vâyu. उ U, and. एव Eva, only. साम Sâma, called Sâma. वाक् Vâk, Vâk, the goddess of speech. वै Vai, indeed. साम Sâma, called Sâma सा essence or sâra of feminine qualities. अम ama, immeasureable. एषः Eṣaḥ, this Vâyu. सा Sâ, the essence of all the womanly qualities. च Cha, and. अमः Amaḥ, immeasureable. च Cha, and. इति Iti, hence. Vâk or Bhâratî a female goddess, forming a part of the body of Vâyu, a male god, they both become Ardhanârîśvara (अर्द्धनारीश्वर), a god partly male and partly female. तत् Tat, that; to be a god partly male and partly female. साम्नः Sâmnaḥ, Of Vâyu called Sâma. सामत्वम् Sâmatvam, the reason of being called Sâma. यद्वेव Yadveva, otherwise; or, yat +u+eva=yadveva, u means even, the same as eva. प्लुषिणा Pluṣinâ, to a worm. समः Samaḥ, equal; (Eva, like; as if). मशकेन Maśakena, to a mosquito. समः Samaḥ, equal. एव Eva, like; apparently. नागेन Nâgena, to elephant. एभिः Ebhiḥ, these. त्रिभिः tribhiḥ three. लोकैः Lokaiḥ, to the worlds. समः Samaḥ, equal. अनेन Anena, this. सर्वेण Sarvena, to all. समः Samaḥ, equal. तस्मात् Tasmât, therefore; since it is as if equal to every thing. एव Eva, only. वा Vâ, otherwise. सामः Sâmaḥ, Sâma. यः Yaḥ, whoever; एवम् Evam, in this way एतत् Etat, this. साम Sâma, Sâma; the Vâyu called Sâma. वेद Veda, knows; realizes within himself. साम्नः Sâmnaḥ, of Sâma, the Vâyu. सायुज्यं Sâyujyam, union; सलोकतां Salokatâm, to be of same world; to be of the same quality. जयति Jayati, gets; attains.

Note.—It is this Vâyu which is called Sâma. Vâk, the goddess of speech is indeed Sama, god partly male and partly female; for, this Vâyu only is at the same time the goddess Sâ (She), the essence of all the womanly qualities, as well as Ama (अमं) immeasureable male god. That is why Vâyu, named Sâma has got that name of his. Or because, he is as if equal to worm, or to mosquito, or to an elephant, or to the three worlds or to all this (that we see). Or hence only this Vayu is called Sâma (a god who is apparently equal to anything and everything in which he is present.) Whoever thus realizes Sâma within himself, he becomes one with the Vâyu Sâma and becomes of the same world (or quality) with Sâma.

22. And this (Prâṇa) is indeed Sâma:—for the Vâk is Sâ (as the sâra or essence of all womanly qualities); and the Ama is this (Prâṇa): (for he is Ameya or Immeasureable). Because He is both Sâ and Ama (Androgyne), therefore, this is the reason of the Prâṇa being called Sâma. Or Prâṅa is called Sâma because he is *equal* (*sama*) to a worm even (because it is of the size of a worm when enlivening

a worm) or *equal to* a mosquito (when filling its body), or *equal to* an elephant (when filling the body of an elephant). He is *equal to* (of the size of) these three worlds, *equal to* all this (universe). Therefore, verily indeed is he called Sâma. Enjoys he co-union and co-spatiality with Sâma, who knows thus the (the hidden meaning of) Sâma (as the name of Prâṇa).—32.

Note.—Compare Chh. Up. 1. 6. 1. etc.

Note.—The man who knows the androgyne nature of Prāṇa gets sâyujya with him according to his capacity. Other knowers of the mystery of Sâma, get sâlokyata only.

MANTRA 1. 3. 23.

एष उ वा उद्गीथः प्राणो वा उत्प्राणेन हीदꣳ सर्वमुत्तब्धं वागेव गीथोच्चगीथा चेति स उद्गीथः ॥ २३ ॥

एषः Eṣah, this Prâṇa. उ U, and. वै Vai, indeed. उद्गीथः Udgîtha, called Udgîtha. प्राणः Prâṇaḥ, Prâṇa the chief of the Vayus. वै Vai, indeed. उत् Ut, called Ut. हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all (the worlds). प्राणेन Prâṇena, by Prâṇa Vayu. उत्तब्धं Uttabdham, held. वाक् Vâk, the goddess Vâk. एव Eva, only. गीथा Gîthâ, sung or praised by the gods. उत् Ut, Ut; one who holds up. गीथा Gîthâ, one who is sung or praised (by the gods). च Cha, and. इति Iti, hence. सः Saḥ, he; the Vâyu. उद्गीथः Udgîthaḥ, called Udgîtha.

23. This Vâyu is called Udgîtha (the god who upholds the world and at the same time is sung by gods). Prâṇa is indeed Ut (the upholder) of the world; for, by this Prâṇa Vâyu this world is held up; and the goddess Vâk is Githâ sung and praised by the gods. He is called Udgîtha, because, he is at the same time "ut" (upholder of the world) as well as Gîtha praised or sung by the gods (Vâk and Prâṇa forming the androgyne.)—33.

The author now explains the phrase Vâg-vaisâ.

As that Goddess Saraswati is the essence of all womanhood, She is called Sâ. As (Vâyu is immeasureable-Na-miyate-He is called Ama. Thus Sâ+Ama=Sâma). (Thus Sâmā is the name of the ardhanâri Vâyu).

The author explains the Udgîtha as applying to Vâyu Saraswati. He does not explain the word Ud, because it is already explained in the Upaniṣad itself. He explains the word Gîtha thus:—

Since She is the presiding deity of Sâma Veda, She is called Githâ,. Therefore, this Vâyu, that has half of his body womanly, is called Udgithâ; (meaning Vâyu and Saraswati in one, because Prâṇa is Ut and

Vâka is Githâ). (He is the same god as Sâma, meaning Vâyu and Saraswati in one. Sâ is Vâk and ama is the Vâyu). It is this Vâyu, who is sometimes described as having his body partly of a male, and partly of a female character.

Note.—This word Sâma aud Udgîtha are thns the names of the Ardhanârî or the Androgyne god Vâyu, half of whose body is female and the other half male. Though Viṣṇu is generally known as Ardhanârî, yet in some Purâṇas, Vâyu is also called Ardhanârî. In fact, this Vâyu principle is dual in nature, half male and half female. The second person of the trinity is always of this dual character.

MANTRA 1. 3. 24.

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाचायंत्यस्य राजा मूर्धानं विपातयताद्यदितोऽयास्य आङ्गिरसोऽन्येनोद्गायदिति वाचा च ह्येव स प्राणेन चोद्गायदिति ॥ २४ ॥

तत् Tat, that; it is the Sâma Vâyu who is in Ayâsya etc. ह Ha, it has been said. अपि Api, even. ब्रह्मदत्तः Brahmadattaḥ, Brahmadatta by name; चैकितानेयः Chaikitâneya, born in the family of, or one of the descendants of Chaikitâna. राजानं Râjânam, soma juice. भक्षयन् Bhakṣayan, drinking. उवाच Uvâcha, said. इतः Itaḥ, Prâṇa. यदि Yadi, if; other than this. अन्येन Anyena, by any one else. The full sense is, if anyone else other than this Prâṇa male Ayâsya Âṅgirasa chant hymns. अयास्यः Ayâsyaḥ, Ayâsyaḥ. आंगिरसः Âṅgirasa, Aṅgirasa. उद्गायत् Udagâyat, chanted hymns (in the Sacrifice of Brahmâ). अयं Ayam, this. राजा Râjâ, Soma; the moon, the presiding deity of the Soma juice. त्यस्य Tyasya, his; here, mine who have been drinking Soma juice. मूर्धानं Mûrdhânam, head. विपातयतात् Vipâtayatât, let (him) strike off or cut off. इति Iti. वाचा Vâchâ, by the goddess Vâk. प्राणेन Prâṇena, by the chief of the Prâṇa Vâyus. च Cha, and. हि He, certainly. उद्गायत् Udagâyat, chanted hymns.

Note :—It is said that Brahmadatta born in the family of Chikitâna, said (on oath) while drinking Soma juice :—"Let moon, the presiding god of this soma juice, cut off my head, if it was anybody else other than this chief Prâṇa, who made Ayâsya Aṅgirâsa chant hymns (in the Sacrifice of Prajâpati). No doubt, it was ouly goddess Vâk who is the same as the chief Prâṇa who made him chant hymns."

24. That (glory of Prâṇa) was verily even declared by Brahmadatta Chaikitâneya while drinking the Royal drought (of Soma)—"May this King (of liquors) cut off my head, if Ayâsya Aṅgirasa sang (the Udgitha) through (the help of) any other. He (Ayâsya) sang through the help of even the Vâk and of Prâṇa indeed (through the help of the Androgyne).—34.

MADHVA'S COMMENTARY.

When the Risi Ayâsya chanted hymns in the Visvasrig Soma sacrifice, he did so as possessed by this androgyne Vâyu called Sâma or Udgîtha.

MANTRA 1. 3. 25.

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वं तस्य वै स्वर एव स्वं तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत तया वाचा स्वरसंपन्नयार्त्विज्यं कुर्यात्तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एवाऽथो यस्य स्वं भवति भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

यः Yah, whoever. तस्य Tasya, that; mentioned before. एतस्य Etasya, this साम्नः Sâmnah of Vâyu called Sama. स्वं Svam, property; wealth. वेद Veda, knows; realizes. अस्य Asya, his; of the knower. स्वं Svam, property, wealth, such as home, treasure &c., of which Vâyu is the master. भवति Bhavati, is. ह Ha, certainly. तस्य Tasya, his. वै Vai, indeed. स्वरः Svarah, sweet tone; musical note. एव Eva, only. स्वं Svam, property. तस्मात् Tasmât, hence; since, sweet musicâl note is the property of Prâṇa. आर्त्विज्यं Ârtvijyam, the duties of a Ṛitvika; the act of chanting Udgîtha. करिष्यन् Karişyan, in order to do, or perform. वाचि Vâchi, in his speech; in his voice. स्वरं Svaram, sweet musical tone. इच्छेत Ichchheta, should wish. तया Tayâ, that. स्वरसम्पन्नया Svarasampannayâ, rich with sweet musical tone. वाचा Vâcha voice. आर्त्विज्यं Ârtvijyam, the duty of a Ṛitvik; chanting hymns. कुर्यात् Kuryât, should do; should perform. तस्मात् Tasmât, therefore. यज्ञे Yajñe, in a sacrifice. स्वरवंतं Svaravantam, having a sweet musical tone. एव Eva, only. दिदृक्षन्ते Didṛikṣhante, look for. यस्य Yasya, whose; from whom; from which sweet toned Ritvik. अस्य Asya, of this; of the sacrificer. स्वं Svam, wealth. भवति Bhavati, is. अथ Atha, therefore. उ U. यः Yah, whoever. एवं Evam, in this way. एतत् Etat, this. साम्नः Sâmnah, of the chief Vâyu who is called Sâma. स्वं Svam, property. वेद Veda, knows. अस्य Asya, his. स्वं Svam, wealth. भवति Bhavati, is. ह Ha, certainly.

25. Whoever knows the property of this Vâyu called Sâma mentioned before, he gets wealth, musical note indeed is his property. One intending to perform the duty of a Ṛitvika (which is to chant hymns) should therefore wish for a sweet musical voice. Duties of a Ṛitvika (which is to chant hymns) should be performed in a voice which is rich with musical tone. It is therefore, those only are looked for in a sacrifice, who are endowed with musical voice, for, from him does the sacrificer obtain wealth. He indeed attains wealth who knows the property of Sâma Vâyu.—35.

MADHVA'S COMMENTARY.

The house, the treasure &c these are called Svâ or possessions. These all depend upon the tone of the Udgâtṛi (because this Vâyu is the presiding deity of the Udgâtṛi).

MANTRA I. 3. 26.

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णं तस्य वै स्वर एव सुवर्णं भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥ २६ ॥

तस्य Tasya, that; mentioned before. एतस्य Etasya, of this. साम्नः Sâmnaḥ, of Sâman. सुवर्णं Suvarṇam, gold; ornament. यः Yaḥ, who. वेद Veda, knows. अस्य Asya, his; of this knower. सुवर्णं Suvarṇam, ornament. भवति Bhavati, is. हि Hi, certainly; no doubt. ह Ha. तस्य Tasya, of him. वै Vai, indeed. स्वरः Svaraḥ, Svaraḥ, musical note. एव Eva, only. सुवर्णं Suvarṇam, ornament. यः Yaḥ, whoever. एवं Evam, in this way. साम्नः Sâmnaḥ, of Sâman. एतत् Etat, this. सुवर्णं Suvarṇam, ornament. वेद Veda, knows. अस्य Asya, of this man. सुवर्णं Suvarṇam, ornament. भवति Bhavati, is. ह Ha, certainly.

26. Ornament certainly belongs to him who knows the ornament of this Sâman, just mentioned before. Sweet musical note is, in fact, the ornament of this god. Ornament certainly, therefore, does he get who knows the ornament of this god.—35.

MADHVA'S COMMENTARY.

That Vâyu is the ornament and he is the gold, and he resides in the tone of the Udgâtṛi.

MANTRA I 3. 27.

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति तस्य वै वागेव प्रतिष्ठा वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयतेऽन्न इत्युहैक आहुः ॥ २७ ॥

तस्य Tasya, of that, mentioned before. एतस्य Etasya, of this. साम्नः Sâmnaḥ, of this god Sâman. यः Yaḥ, Whoever. प्रतिष्ठां Pratiṣṭham, seat. वेद Veda, knows. प्रति Prati, favourably; being highly spoken of. तिष्ठति Tiṣṭhati, stands; gains his footing. ह Ha, verily. तस्य Tasya, of his; of the god Sâman. वै Vai, indeed. वाक् Vâk, speech; the organ of speech. एव Eva, only. प्रतिष्ठा: Pratiṣṭhâḥ, seat. हि Hi, because. वाचि Vâchi, in the organ of speech. खलु Khalu, truly. एषः Eṣaḥ, this. प्राणः Prâṇaḥ, Prâṇa Vâyu. प्रतिष्ठितः Pratiṣṭhitaḥ, rests. उह Uha, at the time when. गीयते Gîyate, is sung at the time when one chants hymns. अन्ने Anne, in

food; (supply at other times, अन्यदा). इति Iti. एतत् Etat, this. एके Eke, some people. आहुः Ahuḥ, say.

27. Favourably, (with reputation) does he stand (in the world),—he who knows the seat of this god Sâman, just spoken of. The organ of speech is indeed his seat. For it has been said by some that in the organ of speech has this Prâṇa his seat when one chants hymns, and at other times in food.—37.

MADHVA'S COMMENTRAY.

At the time of singing, the organ of speech becomes as it were the seat for the manifestation of that Deva Vâyu, at times other than that of singing, the seat of Vâyu or Prâṇa is food.

Note.—Tho Vâyu is one. Why is it used in the plural in the word pavamananam of the purifiers. The Commentator explains this next.

MANTRA I. 3. 28.

अथातः पवमानानामेवाभ्यारोहः स वै खलु प्रस्तोता साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेदसतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृत मगमयेति स यदाहासतो मा सद्गमयेति मृत्युर्वा असत्सदमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह तमसो मा ज्योतिर्गमयेति मृत्युर्वै तमो ज्योतिरमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्तस्मादु तेषु वरं वृणीत यं कामं कामयेत तं स एष एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति तद्धैतल्लोकजिदेव न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥ इति तृतीयं ब्राह्मणम् ॥ ३ ॥

अथ Atha, now, after Mukti. अतः Ataḥ, hence; since the sacrifice peacefully comes to an end by chanting Udgîtha. Through the grace of अ (a name of Viṣṇu). पवमानानाम् Pavamânânâm, of those Udgâtas that are elect for the post of Vâyu. अभ्यारोहः Abhyârohaḥ, superiority over all (regarding controlling of souls in

Mukti). स: Saḥ, he who is elect for Vâyuhood. वै Vai, indeed. खलु Khalu, only. प्रस्तोता Prastotâ, ever mutterer of the Sâma mantras, worthy of being praised साम Sâma, Sâma mantras. प्रस्तौति Prastauti, begins to praise. स: Saḥ, he the Prastotâ. यत्र Yatra, when. प्रस्तूयात् Prastûyât, begins to praise. तत् Tat, then, at the time of Prastâv, एतानि Etâni, these; the following mantras addressed as prayer to Viṣṇu. जपेत् Japet, should mutter. असत: Asataḥ, from Asat; from what is unreal which is the cause of misery and a kind of death. मा Mâ, me. सत् Sat, what is real; which is real; which is eternal bliss and there fore immortality. गमय Gamaya, (may thou) make me go or get. Take me to. तमस: Tamasaḥ, from tamas; darkness which is nothing but ignorance and a kind of death. मा Mâ, me. ज्योति: Jyotiḥ, light; knowledge. गमय Gamaya, make me get or attain; take me to. मृत्यो: Mṛityoḥ, from miserable death. मा Mâ, me. अमृतं Amṛitam, immortality. गमय Gamaya. (may thou) take me to. इति Iti. स: Saḥ, He. यदा Yadâ, when; आह Aha, says, असत: Asataḥ from Asat or unreal मा Ma, me. सत् Sat, real. गमय Gamaya, make me go to; take me. इति Iti. मृत्यु: Mṛityu, death. वै Vai, in reality. असत् Asat, is called Asat; is the meaning of the word Asat. सत् Sat, the meaning of the word Sat. अमृतं Amritam, immortality. मृत्यो: Mṛityoḥ, from mrityu. मा Mâ, me. अमृतं Amṛitam, Amṛita, immortality. गमय Gamaya, do thou take me to. मा Mâ, me. अमृतं Amṛitam, immortal. कुरु Kuru, do make. इति Iti. एतत् Etat, this. एव Eva, only. आह Âha, he says. तमस: Tamasaḥ, from tamas; from darkness or ignorance. मा Mâ, me. ज्योति: Jyotiḥ, light; knowledge. गमय Gamaya, make me go. इति Iti. मृत्यु: Mṛityuḥ, death. वै Vai, in reality. तम: Tamaḥ, what is called tamas; the meaning of the word tamas. ज्योति: Jyotih, light; the meaning of the word jyotih. अमृतं Amṛitam, immortality. मृत्यो: Mṛityoh, from death मा Mâ, me. अमृतं Amṛitam, immortality. गमय Gamaya, do thou lead me to. अमृतं Amṛitam, immortal. मा Mâ, me. कुरु Kuru, make. एतत् Etat, this sense. एव Eva, only. आह Âha, he says. मृत्यो: Mṛityoḥ, from death. मा Mâ, me. अमृतं Amṛitam, immortality. गमय Gamaya, do thou take me to. इति Iti. न Na, not. अत्र Atra, here. तिरोहितम् Tirohitam, hidden. इव Iva, like. अस्ति Asti, is अथ Atha, then. यानि Yâni, whichever. इतराणि Itarâni, other; other than the three mentioned before. स्तोत्राणि Stotrâni, stotras; prayers. तेषु Teṣu, in them; by those stotras. आत्मने Âtmane, for his own self. अन्नाद्यम् Annâdyam, primeval food. आगायेत् Âgâyet, should chant for, तस्मात् Tasmât, therefore. उ U. एवंवित् Evamvit, whoever knows this. यं Yam. whichever. कामं, Kâmam, object of desire. कामयेत् Kâmayeta, wishes for. तं Tam, that, for that object of desire. तेषु Teṣu, in them. वरं Varam, blessing, boon. वृणीत Vṛiṇîta should choose; should ask for. स: Saḥ, he; it is. एष: Eṣah, this; the chief of the Vâyus. उद्गाता Udgâtâ, one being the Udgâtâ. आत्मने Âtmane, for his own sake. वा Vâ, or. यजमानाय Yâjamânâya, for the sacrificer. वा Va, or. यं Yam, whichever. कामं Kâmam, the object of desire. कामयते Kâmayate, wishes for. तं Tam, that. आगायति Âgâyati, gets; attains. तत् Tat, that; it is ह Ha एतत् Etat this; Vâyu. लोकजित् Lokajit, the conqueror of the world. एव Eva, no doubt. य: Yaḥ, whoever. एवं Evam, in this way. एतत् Etat, this; that the

chief or the Prâṇa Vâyu is partly male and partly female, &c. साम Sâma, the Vâyu called Sâma. वेद Veda, knows ; realizes. आलोक्यतया Âlokyatayâ, deprivation of the world. आशा Âśâ, hope of his enemies ; possibility. न Na, not. एव Eva, ever. अस्ति Asti, there is. ह Ha.

Now, (since the sacrifice peacefully comes to an end by chanting Udgîtha) hence is the superiority of the Vâyus, to all (as far as Mukti or freedom is concerned). He, the chief of the Vâyus is, in fact, the Prostotâ, the mutterer of the hymns and praises Sâma. When he begins to praise, he repeats the following (mantras).

"From Asat, (O Lord) take me to sat; from tamas lead me to jyotis; and from Mrityu take me to Amrita." When he says " From asat take me to sat. Mrityu or death is what he means by the word Asat ; and by sat he means Amṛita blissful immortality." Therefore the whole sentence comes to this,—" From death take me to blissful immortality which means " Make me, O lord, immortal and blessed," this is only what he means to say. (When he says) " From tamas lead me to jyotis,"—death is what is meant by tamas, darkness which is ignorance, and by jyotis or light is meant blissful immortality ; this sentence comes to this :—" From Mrityu (death) take me to blissful immortality ; make me (O. lord) blissful and immortal ; this is what he says by the prayer. When he says "From death take me to immortality," the sense is not at all hidden, (it is clear). Then in the stotras that are other than these (three), he, the prastotâ should chant hymns in order to get for his own self the things of which food is the first. Therefore, whoever knows this should ask or pray for the things that he desires by those (mantras). It is this Vâyu who is Udgâtâ and who prays for the things that he desires for his own sake; or for the sake of the sacrificer. It is this Vâyu who is, infact, the conqueror of the world, (who is supreme to all). He who realizes this, who knows by practice that Vâyu called Sâma is an androgyne, there is no possibility of his being deprived of any thing in world.—38.

Here ends the udgîtha Brahmanam.

28. Therefore now (after mukti) the ascendency belongs to the Pavamânas (the Elects to the post of Vâyu), only, (such an Udgâtâ is alone fit to be a prastotâ). When such a Prastotâ chants the Sâman, then let him recite the following three mantras :—Asato mâ Sad gamaya : tamaso mâ Jyotir gamaya ; mṛityor ma' mṛitam gamaya. When he utters "asato mâ Sad gamaya" he means that death or sorrow is asat, and immortality or bliss is sat, and the phrase (from asat lead me to sat) means from sorrow lead me to bliss, *i.e.*, make me immortal. When he says "tamaso mâ jyotir gamaya" he means that death or ignorance is tamas, and jyotir is knowledge or immortality, (and the prayer means from ignorance lead me to knowledge). The mantra "mrityor mâ amṛitam gamaya" is clear, for in it

there is nothing hidden (as it means lead me from death to mukti).

Now those Stotras which are other (than these three), are to be used for obtaining food for himself by singing them. Therefore, let the yajamâna, while they are being chanted, ask for any boon as he may desire. An Udgâtri who knows thus the meaning of the three mantras (and is elect for Vâyuhood) can get, by chanting, whatever thing that he may desire for himself or for his yajamâna. Therefore, this is verily the conqueror of the world. Let the enemy of such a person never cherish (the foolish) hope of seeing this man deprived of the worlds, he who knows this Sâman.—38.

MADHVA'S COMMENTARY.

The word pavamanânâm is used in the plural to indicate all those who (in different cycles) will become fit to be the vehicle of the Supreme Vâyu. These vehicles are Elects from the beginningless time (and no person other than an Elect from Eternity can ever become a vehicle of Vâyu or the Cosmic Christ). In final Mukti these Vehicles attain or ascend to the highest seat (in heaven of the Lord. and it is they alone who carry the freed souls to the highest place).

Let him who is elect (from eternity to occupy the office) of Vâyu recite these three prayers, constantly meditating on Viṣṇu:—*Asato mâ sad gamaya : tamso mâ jyotir gamaya : mrityor mâ mritam gamaya*, (from the unreal lead me to the Real, from the darkness lead me to Light, from the death lead me to Immortality). With these mantras he should pray to Viṣṇu.

Note.—But how is one to know, among multitude of good and pious men, that are around him, who are those souls, who from eternity have taken the vow of service to the Cosmic Vâyu, and are elects, through whom the Vâyu will manifest in some age or other? How is one to know the entity whose body will be taken by Vâyu? For the śruti says that a sacrifice to be fruitful the yajamâna must have for his Udgatri Priest one whose body is to become the vehicle of the Vâyu. This question, the Commentator answers next and shows what are the marks with which a Vehicle of Vâyu is born.

Those who, according to rule, are fit to hold the office of Vâyu possess thirty-two marks in their entirety.

(Any one who possesses these 32 two marks in their entirety is never unfit to hold the position of tho Vâyu. The Divine. Saraswatî also has these 32 marks, but she is excluded).

Note:—But Avatâras like Râma and Kṛiṣṇa also had these 32 marks, how are these then the marks of the Elect of Vâyu? To this the commentator answers:—

But these marks are found in every Avatâra of Viṣṇu, without any particular significance being attached to them, they are not their distinguishing feature. They (the Avatâras of Viṣṇu) possess over and above those thirty-two marks, the following *four* **special** marks):—Their right hand is marked with a thousand-spoked wheel and a club with eight-handles. Their left hand is marked with a conch ṣhell having a hundred convolutions, and a lotus shining with thousand petals.

Note.—But are not these 32 marks found in the Devas like Rudra and others? The Commentator answers this in the negative in the next verse:—

The persons fit to occupy the status of a Rudra (Giriṣa) have only *twenty-eight* marks: those who are fit to occupy the status of Suras (devas) have *sixteen* to *twenty-four* marks. Those who are fit to occupy the status of Ṛiṣis have *eight* to sixteen marks. Those who are fit to hold the office of the World-ruler (Chakravartin) have marks less than eight, (or eight).

Are not the three mantras asato &c., really one, according, to their commentary, as given in the Upaniṣad itself? Do they not all mean "lead me from death to immortality?" It is not so. They are really three distinct prayers, for the avoidance of three distinct undesirables, and the getting of three distinct acquisitions. Asat means sorrow and sat means bliss: tamas means ignorance and jyotir means knowledge, mṛityu means spiritual death and amṛitam means spiritual life. The three mantras therefore mean:—From all grief and sorrow lead me to joy, and happiness: from ignorance lead me to knowledge, from spiritual death or bondage of transmigration lead me to spiritual life or mukti. In other words, this is a prayer for the removal of the obstacles of the finer planes and the bestowal of the beatitudes of those planes. "*From asat lead me to sat*"—from sorrows lead me to joy, from the sorrows of the physical and emotional planes lead me to the joys of those planes. "*Tamaso ma jyotir gamaya*"—from ignorance lead me to knowledge—remove the darkness of the mental and intuitional planes and lead me to the light of those planes. "*Mrityo" mâ amritam gamaya*:—" from bondage lead me to mukti, from spiritual death lead me to spiritual life, which is mokṣa. Therefore the commentator says:—

Asat is essentially sorrow and is hence called death: Sat is essentially bliss and hence called immortality. Tamas is in its very nature ignorance, and hence called death. Jyotir is essentially knowledge and hence called immortality. Mṛityu in the sentence *mrityor mâ amritam gamaya* means the ordinary "death," (which all who take birth must undergo. This is transcended then only when Mokṣa is attained. A mukta jîva is never reborn under the law of necessity and so never dies). (Mukti can never be attained without spiritual life.) Those who thus know the meaning of these three mantras, and who are fit to occupy the office of Vâyu, should be made to officiate as Udgâtri priest. When such worthy persons are udgâtri, let the sacrificer ask for boons from them (and boons given by

such will always be true). (But if the sacrificer is himself such an Udgâtri) and sacrifices for himself and not for others, then if he sings out desiring anything, he verily gets that thing, there is no doubt in it.

He who knows and meditates with respect on Vâyu, here called Sâman, never loses the world that he desires, and his enemy should never hope to see such a person deprived of it. Let no one ever doubt that the persons fit to occupy the post of Vâyu will ever fail to acquire the worlds that are described as, meant for them ; because these Vehicles of Vâyu are the most dear objects of love to Nârâyaṇa, (for few only are capable of the sacrifice that is required from a Vehicle of Vâyu or Cosmic Christ.) Thus it is written in the Mahâ Saṃhitâ.

The word Ayâsya in mantra I. 3. 8. has not been explained in the above extract from the Mahâsaṃhitâ, so the Commentator explains it in his own words :—

That which goes (ayate) out of the mouth (âsyât) is called ayâsya. Âsya + Aya (ought to be) = âsyâya, but by inversion, it has become ayâsya ; as if the compound was of aya + âsya. The root √aya like the root √paya means "to go".

The last mantra I. 3. 26 contains the sentence :—*mrityor mâ amritam gamaya iti, na atra tirohitam iva asti.* This is explained by some as "the third mantra has no additional meaning than what is contained in the other two, and therefore it requires no explanation. Therefore the śruti says, there is nothing as if hidden here." This explanation is not correct. If the third mantra had no additional meaning from what was contained in the other two, then the japa of this mantra would be useless. Therefore the Commentator says :—

The words mṛityu and amṛita in the third mantra are well known words, meaning death and mokṣa, and so they require no explanation, (and therefore the Śruti has not explained them; as it has explained the other words like asat and sat, tamas and jyotir). Therefore the Brâhmana says "na atra tirohitam iva asati"—there is nothing as if hidden here. The words are clear and require no explanation.

In the phrase sa esa evamvit Udgâtâ &c., in the same mantra requires explanation. Apparently it means :—"an Udgâtâ priest who knows thus the glory of Prâṇa." The Udgâtâ here appears separate from Prâṇa, some one other than Prâṇa. To remove this misconception the Commentator says :—

In the phrase "eṣa evamvid udgâtâ," the udgâtâ priest is not every ordinary priest, but that priest only who is elect from eternity for the post of Vâyuhood. It is only those Udgâtas who have been called Pavamânas or Vâyus in the beginnnig of this mantra, who (when asked by the yajamâna) have the power of granting the desires of their client.

The word *evamvid* means who knows thus the meaning of these three prayers asato mâ &c., and not one who knows the mystery of Prâṇa, for a true Udgâtâ is always a manifestation of Prâṇa. The word evamvid qualifies the word "elect for the post of Vâyu."

Therefore the Śrnti says:—*Tad dha etal lokajid eva,* "this being so, therefore, this is as if the conqueror of the world." Therefore, the boon should be asked from such an Udgâtâ.

Fourth Brahmana.

MANTRA I. 4. 1.

आत्मैवेदमग्र आसीत् पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्सोऽहमस्मीत्यग्रे व्याहरत्ततोऽहंनामाभवत्तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नामप्रब्रूते यदस्य भवति स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत्तस्मात्पुरुष औषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

आत्मा Âtmâ, Paramâtman: The Supreme Self Viṣṇu. एव Eva, only; nothing else. इदम् I-dam, of this (=etasya). अग्रे Agre, Before ths creation. आसीत् Âsît; there was. (ततः tâtaḥ from that). पुरुषविध: Puruṣavidhaḥ. The Puruṣa like. That is the Brahmâ. Puruṣa means Viṣṇu, and Vidha means like. Ons like Viṣṇu. It is preceded by ततः Tataḥ then. सः Saḥ, he; Brahmâ. अनुवीक्ष्य Anu, vikshya, looking minutely on all sides. अन्यत् Anyat, anything. न Na, not. आत्मन: Âtmanaḥ, than his own sslf. अपश्यत् Apaśyat, saw, found. स: Saḥ, he. Brahmâ अहम् A ham, "I." This word means that which cannot bs discarded or given up; अ (A), not and ह (Ha), what is given up. (हेय). अस्मि Asmi, Am. इति Iti, this. अग्रे Agre, before; व्याहरत् Vyâharat uttered. ततः Tataḥ, therefore. अहंनामा Ahamnâmâ, named *Aham.* अभवत् Abhavat, became. तस्मात् Tasmât, therefore, since Brahmâ uttered first Aham (अहं) "I." एतर्हि Etarhi, now, at this time also. अपि Api, even. आमन्त्रित: Âmantritâh, addresssd; asked "who art thou." अहम् Aham, I. अयम् Ayam, this. इति Iti, thus. अग्रे Agre, first, in the beginning. उक्त्वा Uktvâ, having said अथ Atha, then. अन्यत् Anyat, other. नाम Nâma, name: (given to his body by his parents). यत् Yat, which. अस्य Asya, his. भवति Bhavati, is. प्रब्रूते Prabrûte, says. यत् Yat, because. अस्मात् Asmât, this सर्वस्मात् Sarvasmât, of all; of the created things. पूर्वः Pûrvah, former; prior; existing from before. The Chief, the Foremost. सः Saḥ, he; Brahmâ. सर्वान् Sarvân, all. पाप्मनः Pâpmanaḥ, evil; limitations. औषत् Auṣat, (was free from); burnt. तस्मात् Tasmât, therefors पुरुषः Puruṣah, called Puruṣa. He who has burnt (is free from, all the evils from the beginning. Pur-Pûrva (from before) usha-burnt. Who has burnt (all evils) from before यः Yaḥ, whoever. एवं Evam, this; Brahmâ is like Puruṣa (free from all evils): and is an image of God. वेद Veda, Knows; realizes within himself. सः Saḥ, he; the knower. अस्मात् Asmât, of him; from the knower. यः Yaḥ, who पूर्वः Pûrvaḥ, superior,

बुभूषति Bubhûṣati, wishes to obtain (the object of his desire). तं Tam, him; the jealous rival. ओषति Oṣati, burns; destroys.

1. The Self (Viṣṇu) alone existed in the beginning of this (creation and next to Him was Brahmâ) in the shape of the Puruṣa (Viṣṇu). He looking about saw no one else but his (own) self. He first uttered (the words). "I am." Hence He got the name of Aham "I." Therefore, even now when (any one) is addressed ("who art thou,") he (naturally) says first Aham ayam, "this is I," and then he speaks forth the other name which belongs to him (as given by his parents). Because he from *before* (pûrva) all this, *burnt* (aushat) all evils, therefore he is called Puruṣa (the *First burner* of sins). He who knows this, verily burns him down who wishes to forestall him.—39.

This was Âtman,—Viṣṇu before the creation; there was Brahmâ who was like Viṣṇu (superior to all). Brahmâ then minutely looked on all sides and found none else other than his own self. (Therefore) he said before that "I am." There is a constant consciousness of self (अहं). On this account he passed by the name of "Aham"—'I'—(Aham, the consciousness which is constant and which does not undergo any change). It is therefore even now, on being asked (who are you?), a man first utters "I am," then says another name (such as Devadatta) given him by his parents. He, Brahmâ is also called Puruṣa, because before this (creation) he burnt (was free from) all the evils. He who realises this,—(that Brahmâ is Puruṣa) destroys him (his rival) who assuming the superiority over him, wishes to get (the object of his desire).

MANTRA I. 4. 2.

सोऽबिभेत्तस्मादेकाकी बिभेति सहायमीक्षांचक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभमीति तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यद्द्वितीयाद्वै भयं भवति ॥ २ ॥

सः Saḥ, he; Brahmâ. अबिभेत् Abibhet, feared; got afraid. तस्मात् Tasmât, therefore. एकाकी Ekâkî, alone; one who is alone. बिभेति Bibheti, fears; gets afraid. सः Saḥ, he. अयम् Ayam, this; Brahmâ. ईक्षां Îkṣhâṃ, deliberation. चक्रे Chakre, made. ह Ha, a mere particle. यत् Yat, because. मत् Mat, than me. अन्यत् Anyat, obstructor (bâdhaka). न Na, not. अस्ति Asti, there is. कस्मात् Kasmât, why; from whom. नु Nu, then. बिभेमि Bibhemi, do I fear. इति Iti, thus. ततः Tataḥ, then; after that. एव Eva, only. अस्य Asya, his. भयं Bhayam, fear. वीयाय Vîyâya, left him. कस्मात् Kasmât, why; from what. अभेष्यत् Abheṣyat, did he fear. हि Hi, because. द्वितीयात् Dvitîyât from a rival, an enemy, (whether superior, equal or inferior not under one's dominion). भयं Bhayam, fear. भवति Bhavati, is. वै Vai, certainly.

Brahmâ feared; hence (even now) a man when alone gets fear; thus frightened Brahmâ made this deliberation,—since, there is none else other than me (to oppose me) why should I fear? Then it is that his fear left him. Why should he fear? For, it is from the second only (when opposed) that fear proceeds.

2. He (Brahmâ) became frightened. Therefore even now a man who is alone becomes frightened. Then verily He reflected thus—"Since there is no other to resist me, of whom am I afraid?" Hence his fear altogether went away. For from whom should he be afraid? Verily fear arises from a second (an enemy) only.—40.

Note:—It is only when either there is a *superior* who is one's enemy that there can be fear: or where there is an *equal* inimically disposed: or where there is an *inferior* on whom one has no control and who may injure at an unguarded moment. But the only *superior* to Brahmâ is Viṣṇu his loving father. There could be no fear from that quarter. There is no one *equal* to Brahmâ, for he is the first-begotten of God. While all other Jîvas are his *inferior* and *subject to his control* and so cannot injure him. So there was no cause of fear for Brahmâ.

The phrase "dvitîyâd vai bhayam bhavati" of this mantra is one of the logions of the advaitins and on it they base their theory of non-plurality. But the whole context shows that it has nothing to do with it. It could not possibly apply to Brahman, for the subject matter of this Chapter is Prajâpati.

MANTRA I. 4. 3.

स नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् स हैतावानास यथा स्त्रीपुमाꣳसौ संपरिष्वक्तौ स इममेवात्मानं द्वेधा पातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धबृगलमिव स्वइति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यत एव ताꣳ समभवत्ततो मनुष्या अजायन्त ॥ ३ ॥

सः Saḥ, He, Brahmâ. न Na, not. एव Eva, ever. रेमे Reme, felt delight, because he was all alone. तस्मात् Tasmât, therefore. एकाकी Ekâkị, alone, when solitary. न Na, not. रमते Ramate, takes delight. सः Saḥ he, Brahmâ. द्वितीयं Dvitîyam, second; a companion. ऐच्छत् Aichhat, wished for; longed for. स्त्रीपुमांसौ Stripumâṃsau, husband and wife. संपरिष्वक्तौ Saṃparisvaktau, in embrace; embracing one another. यथा Yathâ, as much. एतावान् Etâvân, so much in extent. सः Saḥ, he, Brahmâ. आस Âsa, was. ह Ha. सः Saḥ, he, Brahmâ. इमम् Imam, this; gross. एव Eva, only. आत्मानं Âtmânaṃ, body द्वेधा Dvedhâ, in two parts. अपातयत् Apâtayat, made to fall. ततः Tataḥ, then: when it was split up in to two parts. पतिः Patiḥ, husband. च Cha. पत्नी Patnị, wife. च Cha, and. अभवतां Abhavatâṃ, Became, came into existence. The husband was Brahmâ and the wife was Brahmâṇị or Saraswati. तस्मात् Tasmât, therefore, since one body was divided into two. इदं

Idam, this. स्व: Svaḥ. pleasure. अर्धबृगलम् Ardhabṛigalam, half of a cup; here ghee in the two half portions of the same cup. Brigalam has been translated as a pea, a shell. इव Iva, like. इति Iti, this. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya ; Kaṇva. ग्राहस्म Ahasma, said. ह Ha. तस्मात् Tasmât, therefore ; here used in the sense of यस्मात् (Yasmât) because. अयम् Ayaṃ, this. आकाश: Âkâśaḥ, the space, the void. स्त्रिया Striyâ, by woman ; by wife. पूर्यते Pûryate, is filled. एव Eva, in fact. तां Tâm, her ; the wife. समभवत् Samabhavat, embraced, coupled with तत: Tataḥ, then. मनुष्या: Manuṣyâḥ, intelligent beings, such as gods, &c. This word is derived from the root मन् (Man) to be conscious, with the affix. उष्या अजायंत Ajâyanta, were born ; made their appearance.

3. He (Brahmâ) did not feel any pleasure, because no one feels pleasure in singleness. He wished for a second. He was an androgyne, so much as a man and a woman joined in one. He made this very (androgynous) body to fall (pat) into two (pieces) and thence arose (pati) husband (Brahmâ) and wife (patni) (Saraswati). Therefore Yajñavalkya said :—"Therefore arises this pleasure (from the union of male and female) (like the coming together of butter kept) in two halves of a vessel." Hence this void is filled by the woman. He embraced her (Saraswati). Thence were produced all beings with mind (like the Devas down to men).—41.

Note :—This creation is evidently on a very subtle plane. The creatures arising from the first union of Brahmâ and Saraswati are beings having mind and dwelling in the mental plane. Their body is of mental matter. Besides these Manushyas or mind endowed beings, the mental forms of animals are also created in the mental plane, as is mentioned later on. All those mental forms of beings, that will later take physical bodies, are created by Brahmâ with the help of Saraswati the power of ideation. This plane of ideas is ever fleeting like the fleeing of Saraswati before Brahmâ. It requires strong power of concentration to catch hold the evanescent Ideas (Saraswati) and mould it into mental forms. The future forms of gods down to lowest animals are presented at first by Saraswati to Brahmâ, who fixes these forms in mental matter and multiplies them.

MANTRA I. 4.

साहेयमीक्षांचक्रे कथं नु मात्मन एव जनयित्वा संभवति हन्त तिरोसानीति सा गौरभवदृषभ इतरस्ताᳫंसमेवाभवत्ततो गावोऽजायन्त वडवेतराभवदश्ववृष इतरो गर्दभीतरा गर्दभ इतरस्ताᳫंसमेवाभवत्तत एकशफमजायताऽजेतराभवद्बस्त इतरोऽ-

विरितरामेष इतरस्ताꣳसमेवाभवत्ततोऽजावयोऽ जायन्तैवमेव यदिदं किंच मिथुनमापिपीलिकाभ्यस्तत्सर्वमसृजत ॥ ४ ॥

सा Sâ, she ; Brahmâṇî, (woman as she was, she was naturally bashful). उ U. ह Ha. इयम् Iyam, this. ईक्षाम् Îkṣhâm, deliberation, reflection चक्रे Chakre, made. हंत Hanta, alas. मा Mâ, me. आत्मनः Âtmanaḥ, from himself ; from his own body. जनयित्वा Janayitvâ, having given birth to ; having created. कथं Katham, how. नु Nu, now. संभवति Sambhavati, couples (with me). तिरस् Tiras, disappearance. असानि Asâṇi, let me (disappear) ; let me (conceal). इति Iti. सा Sâ, she, Brahmâṇî (on finding immorality and sin in this). गौः Gauḥ, a cow. अभवत् Abhavat, became, assumed the form of. इतरः Itaraḥ, the other, Brahmâ. ऋषभः Riṣabhaḥ, A bull. तां Tâṃ, her, the cow. एव Eva, only. समभवत् Samabhavat, approached ; coupled with ततः Tataḥ, from that joining. गावः Gâvaḥ, kine. अजायंत Ajâyanta, were born ; came into existence. इतरा Itârâ, she ; Brahmâṇi. वडवा Vadavâ, mare. अभवत् Abhavat, assumed the form of. इतरः Itaraḥ, the other, Brahmâ. अश्ववृषः Aśvavṛiṣaḥ, stallion, a best horse. इतरा Itârâ, the one. गर्दभी Gardhbhî, a female ass. इतरः Itaraḥ, the other. गर्दभः Gardabhaḥ, male ass. तां Tâm, her. एव Eva, only. समभवत् Samabhavat, approached ; coupled with. ततः Tataḥ, from that joining. एकशफम् Ekaśaphaṃ, one hoofed animals ; the class of one-hoofed animals. अजायत Ajâyata, was born. इतरा Itarâ, she ; the one. अजा Ajâ, she-goat ; अभवत् Abhavat, became. इतरः Itaraḥ, the other ; Brahmâ. बस्तः Vastaḥ, he goat. इतरा Itârâ, the one ; she. अविः Aviḥ, a ewe. इतरः Itaraḥ, the other. मेषः Mesaḥ, a ram. ताः Tâm, her. एव Eva, only. समभवत् Samabhavat, approached ; joined. ततः Tataḥ, from this union. अजावयः Ajâvayaḥ, goats and sheep. अजायंत Ajâyanta, were born. आ Â, up to ; down to. पिपीलिकाभ्यः Pipîlikâbhyaḥ, ants. मिथुनः Mithunam, pair. यत् Yat, whatever. इदं Idam, this. किंच Kiñcha thing ; created thing. सर्वं Sarvam, all. तत् Tat, that. एवं Evam, in this way. एव Eva, only. असृजत Asṛijata created ; produced.

4. She thus reflected "Alas! how does he enjoy me after giving birth to me from his own body. Let me hide (myself)." She assumed the form of a cow, whilst he became a bull, and her too did he approach. From this union cows were born. A mare did one (Brahmâṇî) became, (whilst) a stallion did the other (Brahmâ). A female ass did she become, and a male ass was he ; and her too did he approach. From this union was born the class of one-hoofed animals. A she-goat became one, and a he-goat was the other ; a ewe was she and a ram the other ; and her did he approach. From such union were born the goats and

ewes. In this way, every being down to the ants was born a pair each.—42.

MANTRA I. 4. 5.

सोऽवेदहं वाव सृष्टिरस्म्यहꣳहीदꣳ सर्वमसृक्षीति ततः सृष्टिरभवत्सृष्ट्याꣳ हास्यैतस्यां भवति य एवं वेद ॥ ५ ॥

सः Saḥ, he ; Brahmâ. अवेत् Avet, knew ; was conscious. अहं Aham, I. वाव Vâva, truly. सृष्टिः Sriṣṭiḥ, Sriṣṭi by name ; the creator. अस्मि Asmi, am. हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all ; down to the class of ants (worms). असृक्षि Asrikṣi, have created ; have produced. इति Iti. ततः Tataḥ, for that reason. सृष्टिः Sriṣṭiḥ, Sriṣṭi by name, the creator. सृज (Srija) to create and क्तिच (Ktich) one who creates. अभवत् Abhavat (he) was. यः Yaḥ, whoever. एवं Evaṃ this ; that Brahmâ is Sriṣṭi, the creator. वेद Veda, knows ; realizes. अस्य Asya, his ; एतस्यां Etasyâm in this. सृष्ट्यां Sriṣṭyâm in the creation ; among the beings directly created by Brahmâ. भवति Bhavati, is ; has his place in.

5. He (Brahmâ) knew :—"Verily I am the creation (creator), for I indeed created all this." Hence he got the name of Sriṣṭi. He who knows thus (why Brahmâ is called creation) becomes in this creation His (son).—43.

Note :—The elect who realizes that Brahmâ is the Creator and the whole creation is from his mind, becomes a son of Brahmâ, *i. e.*, fit to dwell in the mental plane and work there actively. His mental body becomes active. It is through personal relationship with Brahmâ that the evolution of such a soul is hastened. The "Son of Brahmâ" is the technical name of a high class of initiates.

MANTRA I. 4. 6.

अथेत्यभ्यमन्थत्स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत तस्मादेतदुभयमलोमकमन्तरतोऽलोमका हि योनिरन्तरतद्यदि तमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिरेष उ ह्येव सर्वे देवा अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत तदु सोम एतावद्वा इदꣳ सर्वमन्नं चैवान्नादश्च सोम एवान्नमग्निरन्नादः सैषा ब्रह्मणोऽतिसृष्टिः । यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः सन्नमृता-नसृजत तस्मादतिसृष्टिरति सृष्ट्याꣳ हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

अथ Atha, afterwards ; when Brahmâ had created the eaters. इति Iti, for this reason, because he thought that he would create the food for those eaters. अभ्यमन्थत्

Abhyamanthat, (He) churned ; the two hands and two lips were united and joined together. सः Saḥ, he; Brahmâ. मुखात् Mukhât, from the mouth. योनेः Yoneḥ, as a source ; as the place of production. च Cha. हस्ताभ्यां Hastâbhyâm, from his two hands. च Cha, and. अग्निम् Agnim, fire. असृजत Asrijata, created ; produced. तस्मात् Tasmât, therefore. एतत् Etat, these. उभयम् Ubhayam, both ; hands and lips. अंतरतः Antarataḥ, inside. अलोमकम् Alomakam, without hair. हि Hi, because. योनिः Yoniḥ, the place of production. अंतरः Antaraḥ, inside. This word stands for अंतरतः (Antarataḥ). अलोमका Alomaka, without hair. एकैकम् Ekaikam, each separate deva as Indra, &c. देवम् Devam, god, as Indra, Marut. अमुम् Amum, to this god, Indra, Marut &c. यज Yaja, offer sacrifices or oblations अमुम् Amum, to that god. यज Yaja offer sacrifices or oblations. इति Iti, this. यत् Yet, what is said. सा Sâ, that (the creation of Devâs). विसृष्टिः Visṛiṣṭih, the special creation. तस्य Tasya, his ; of Brahmâ. एव Eva, only. हि Hi, because. उ U, therefore. एषः Eṣaḥ, this god, Brahmâ. एव Eva, only. सर्वे Sarve, all. देवाः Devâḥ, gods. आहुः Ahuḥ, they say, इदं Idam, this. तत् Tat, from him ; from the lord, *i. e.* through the grace of the Lord. अथ Atha, and. यत्किंच Yatkincha, whatever. इदम् Idam, this. आर्द्रम् Ârdram wet ; liquid food. तत् Tat, that. रेतसः Retasaḥ, from Semen. असृजत Asṛijata, created. तत् Tat, that liquid food. सोम Soma, the god Soma. उ U. एतावत् Etâvat, so much. वै Vai, indeed. इदं Idam, this. सर्वं Sarvam, all ; whole world. अन्नं Annam, food. एव Eva, only ; nothing more. च Cha. अन्नादः Annâdaḥ, the eater of food. च Cha, and. सोम Soma, the god Soma. एव Eva, only. अन्नं Annam, food. अग्निः Agniḥ, fire ; fire-god. अन्नादः Annâdaḥ, the eater of food. One who digests liquid food, himself not being liquid ; Or, it may mean the fire in the stomach. सा Sâ, she, the afore mentioned. एषा Eṣâ, this ; creation. ब्रह्मणः Brahmaṇaḥ, of Brahmâ. अतिसृष्टिः Atisṛiṣṭiḥ, the creation surpassing his ownself ; the creation of immortals that are superior to Brahmâ himself, their creator, in their nature. यत्, Yat, because. श्रेयसः Śreyasaḥ, superior (in nature). देवान् Devân, the Devas ; the gods. असृजत Asrijata, he created. अथ Atha, now. यत् Yat, because. मर्त्यः Martyaḥ, mortal. सन् San, being. अमृतान् Amṛitân, immortals ; the Devas. असृजत Asrijata, (He) created. तस्मात् Tasmât, therefore. अतिसृष्टिः Atisṛiṣṭiḥ, superior creation. यः Yaḥ, who. एवं Evam, this ; supreme creation. वेद Veda, knows (by practice). अस्य Asya, his ; of Brahmâ. एतस्यां Etasyâm, this. अतिसृष्ट्यां Atisṛiṣṭyâm, in the supreme creation ; among those gods who are superior to Brahmâ, their creator. भवति Bhavati, has his place.

Afterwards (because he thought that he would create the food for those eaters), so he churned (uniting two hands and two lips together). From his mouth which was tho place of production and from (or with the help of) his two hands he produced the fire. So both these (hand and mouth) are without hair inside ; for, the place (organ) of production is without hair inside ; The word of direction for the worship of single gods, such as worship this god, or, worship that god, is for the worship of this god (Brahmâ) only ; for, they say, he alone is all the gods (they all having taken their rise from him). This is owing to (the grace of the lord). Then he created from his semen all that is liquid (food). That is the god Soma. Thus much of the whole creation is either food, or, eater of food. Soma is the food and fire-god is the eater. This creation, said afore, is the surpassing

creation of Brahmâ, surpassing because, he created those gods that surpassed him in their nature. Now, that Brahmâ himself being of the naturo of a mortal, (and therefore a younger), created those that were immortal (his elder), so this is his Atisṛiṣṭi, a creation that surpasses the creator in naturo. In this surpassing creation of Brahmâ has his place, he who knows (by practice) this supreme creation of Brahmâ.

6. Then (thinking "I have created the Eaters, now I shall create the cook and the Eatables) he churned. (Blowing) from his mouth as the place of production and (rubbing) with his two hands (the fire sticks) he created fire. Therefore both (the hands and mouth) are without hair inside. For the place of production of fire is without hair.

From that (grace of the Lord, Brahmâ created these). Therefore when (the knowers of the Vedas) say "Sacrifice to this god (Indra), sacrifice to this god (Marut)" (know that the God is one) and all this is his manifold creation, all gods are but he, indeed.

Then (after creating Fire the Cook) he created all this moist (food) from seed. That (food) is indeed Soma. So far as all that was to be created (nothing else remained to be created). All this creation is either the Eater or the Eaten—food or its consumer. Soma is verily food, and Fire is the Eater of food.

That (creation of the devas) was Brahma's super-creation. Because he created Devas, who are (as if his) superiors. Because himself being (endowed with the qualities of) a mortal, he created immortals. Therefore it is called super-creation (the creation of a thing superior to the created).

He who knows this (super-creation) becomes (born) in this super-creation (*i. e.* is born among the Devas).—44.

Note:—The fire is produced by blowing with the mouth while rubbing the firosticks with the hands. The mouth acts as yoni or the fire-hole. Entire creation may be divided into two broad parts—oaters and the eaten. The whole creation may be summed up in this.

Brahmâ is called mortal here, not because he really is mortal, but because he adopted the method of the mortals in creating the Devas *i.e.* union with Saraswati. Hence it is said—being a mortal he created the immortals. In a figurative sense all work of art, (and Brahma's mental creation was a work of art), is the creation of the immortal

by the mortal. The types thought out by Brahmâ live for all ages, while one Brahmâ may pass away and be succeeded by another Brahmâ. The art is immortal, the artist mortal. The production of an artist is therefore an ati-sṛiṣṭi, and so superior to the creation of a child by the father.

Here ends the Prâjâpatya Brâhmana.

MADHVA'S COMMENTARY.

In Mantra 1. 2. 5 it was said " sa tayâ vacha tena atmanâ idam sarvam asrijata " with that Saraswati and that Brahmâ He created all this. In the present Brâhmaṇa it is shown how Brahmâ and Saraswati created this universe.

Idam agre—mean etasya agre, prior to this (that is, prior to this creation). Before this creation the Supreme Self alone existed. From Him arose Brahmâ like unto the Puruṣa Nârâyana Himself). Puruṣa is Viṣṇu, (and since Brahmâ was) like unto Viṣṇu, Brahmâ is called Puruṣa-vidha or Puruṣa-like.

But what is your authority for this explanation? Śankara explaines Puruṣa-vidha by "He was also bearing the shape of man, which means, that he was endowed with head, hands, other members. Where do you get that Puruṣa means Viṣṇu and Brahmâ was a reflection of Viṣṇu. To this the Commentator answers by quoting the Brahma Tarka :—

It is thus in the Brahma Tarka :—

The Supreme Nârâyaṇa existed before the creation of this world. He was one alone with Śrî. Him they call Âtman and Puruṣa also. From that Lord arose Brahmâ like unto Puruṣa.

Why Brahmâ is called "like unto Viṣṇu"? Because he like Viṣṇu is superior to all below him.

As Viṣṇu in His attributes is always greater than Brahmâ and the rest as well as greater than Śrî, so Brahmâ himself is greater in his qualities than Rudra and the rest. Therefore the nature of being like Puruṣa is spoken of as Brahmâ.

Looking all round in all quarters, when that Grand Sire did not see anything else, He exclaimed :—Aham asmi I AM in token of his inevitableness (aheyatwa).

This non-abandonableness does not refer to body, or sensos or to son and possessions ? The text explains it thus :—

Since he was the sole born (and nothing else existed then), it was possible for him to abandon all this, (but he could not abandon his own nature) so he thought on his own essential nature, he as unabandonable (aheya) and so he got the name of Aham I AM. And Brahmâ also is called Puruṣa. Puruṣa is He who from before (pûrva), has burnt (uṣa) all sins, who is eternally sinless. (It is the epithet of Viṣṇu). (It is applied secondarily to Brahmâ also, who was created sinless from beginning by Viṣṇu).

Note.—The syllable puru of Puruṣa means from before, *i.e.*, it is equal to pûrva. And uṣa means to burn.

Since through the grace of Nârâyaṇa all the sins of Brahmâ were burnt up from before he is called Puruṣa.

He who knows this Puruṣa (and why he is so called), burns through the grace of Brahmâ and Viṣṇu and his indignation, his rival, who wishes to get beforehand what he has put his heart to obtain.

(2) Since Brahmâ himself was frightened when he found that he was alone, so even now the people get frightened through want of discrimination when they are alone. Then Brahmâ reflected thus:—Since there is no one to oppose me, or frustrate me, and since all else is to be created by me, and since Hara himself is to come after me, from whom am I afraid? Thus reflecting his fear went away. Because he is the most beloved of Viṣṇu (there can be no fear from Viṣṇu, who is superior to Brahmâ), since he has created all others and stands in relation to them of a father (there can arise no fear from them also). From whom should he be then afraid. For fear arises either from an equal adversary, or from a superior adversary, or from an inferior adversary when that inferior is not under one's control.

Note:—There could be no fear from a superior, for only Viṣṇu is his superior, and he is his most loving father. There can be no fear from an equal, for there is no one his equal. All are lower to him. The whole world is his inferior but there may be fear from it. This is answered by the next verse.

Since the entire inferior world is under his control even (and not he under its control) (so there can be no fear from it). Moreover this inferior world had not come into existence then, and the only superior that existed was Hari alone (and there could be no fear from Him).

(3) Since he was single, Brahmâ did not feel any delight. Therefore a single person feels no delight in his singleness. So he wished for a wife. He became stouter in size (containing Saraswati within himself). The size of the body was that of a husband and wife, the body of Brahmâ was as big as that of Brahmâ and Saraswati taken together. Then he divided this (double) body into two. Because he thus caused to fall (pat) therefore the words pati (husband) and patni (wife) arose from them. And therefore their pleasure is one as of a thing kept in two halves of one vessel. Then in her (Saraswati) he begat all Devas lika Umeśa and the rest, and all Manus as well. These Devas and Manus are called Manuṣya because they have mentality in pre-eminence in them.

Though that goddess Saraswati is all-knowing, and has full devotion to Brahmâ, and understood well her duty as wife towards him as her

husband, and knew the eternal relation between her and Brahmâ as that of husband and wife, yet through natural feminine bashfulness she acted as if it was against duty to have connection with Brahmâ (and so she ran away from him). In order to create manifold creatures she assumed the form of cow &c. while Brahmâ took the form of bull &c,. Thus they created all this.

(4) (5). Since he created all this, he is called creation. He who knows this gets his sonhood, in this creation in whatever state he may be, from ant to the highest Rudra, according to his capacity.

(6) Thinking "let me create the food and the eater of food" (he created fire the digester of food). He churned his two lips with the palms of his two hands. From that rubbing of the lips with the palms of the hands there arose fire from inside his mouth and hands. (This was the generation of the fire of digestion.)

Thus because he is the cause of all, and because he is the master of all, he is called by the knowers of the Vedas as the *Sarve devas* "the All-gods," showing that all are dependent upon him.

That the best knower of Brahman created that Soma from his seed.

Though he is superior to all in his capacity, yet as he created the Devas and others who are his inferior through the method of mortals, namely, by intercourse with Saraswati, it is said that the mortal created the immortal, one having a shorter life created those who possessed longer life.

1. Before this world appeared there was only the Lord Nârâyaṇa. He had Śrî (श्री) along with him. He is called Âtman as well as Puruṣa. From him the mighty Brahmâ who is every way like Nârâyaṇa came all else into existence. The qualities of Viṣṇu are always more than and superior to those of Brahmâ and Śrî (श्री). So Brahmâ has more and superior qualities than Rudra and other gods; in this point Brahmâ is like the Puruṣa or Nârâyaṇa and so he has been called पुरुषविध: or like Nârâyaṇa.

That Brahmâ, the great father of all, looking on all sides and finding none else said अहमस्मि (Iam), meaning there is a constant and unchangable consciousness of self (ego) Because he was all alone, he was conscious that this world that was to come out of him could be given up, but not the consciousness of his own-self; so the constant knowledge of his own-self always presented itself before his mind. Hence Brahmâ passed by the name of Aham (अहं) and he also passed by the name of Puruṣa. The first (of the born) is called Puruṣa because he burnt (was free from) the sin through the grace of Nârâyana. He who knows the Puruṣa destroys him (his rival) through the grace of Brahmâ and Viṣṇu who wishes to get (the object of his desire).

2. Since Brahmâ got suddenly afraid finding himself alone, it is therefore, even now, people get afraid when alone, the reason of which they know not.

Brahmâ then thought thus within his mind. "Because, I have none to oppose me, for, everything is to be created by me afterwards, so why should I fear?" From such a consideration his fear disappeared. Fear he had none from Viṣṇu because he was much

beloved of Hari, and fear he had none from no body else for, he was their creator, moreover these were to be created by him afterwards. Why should he fear then? Fear proceeds from an opponent, either superior or equal or Inferior. The world was inferior to him and it was completely under him and was not yet created ; and Lord Viṣṇu was, on the other hand, a loving superior.

3. Brahmâ was not happy because he was single ; therefore, people, now, when alone donot find pleasure. Then he assumed a gross body and wished for a wife. The body of Brahmâ consisted now of Brahmâ and Sarasvati, the husband and wife united into one. Then he divided his own body into two. Since the same body was divided into two, the one got the name पति husband, and the other पत्नी wife. Therefore their pleasure is one (common) like something contained in the two half portions of the same cup. Then in this wife he gave birth to all the gods such as उमेश (Umeśa) &c., all the Manus (मनु) &c., and these all are called Manuṣya (मनुष्य), on account of their superiority in the capacity of thinking.

4. All-knowing as the goddess Sarasvati was, and though she was devoted to Viriñcha, (विरिंच) and though she knew full well that it was her duty to be the wife of Brahmâ, and though she knew fullwell that their connection as husband and wife was eternal, yet she looked upon this Union with Brahmâ as an impious act, it was only to show the bashful nature of a woman. In order to create various kinds of objects she became cow &c.

5. Brahmâ is Sriṣti, the creator, because he created all this. Whoever knows this becomes directly his son (his immediate descendant) and he has his place in this creation beginning with Rudra (रुद्र) and ending with ants according to his own capacity. (Wherever he may be, he knows he is a son of Brahmâ.)

6. Then thinking "I should create food and eaters of food " he churned the two lips and the inside of the palms of tho two hands. By the help of the two hands fire was born from inside the mouth. As he is as the cause of the generation of all the Devas and is their master as well, so the wisemen skilled in the Vedas call him figuratively All the gods (in fact he is neither all the gods, nor one with them). That Brahmâ, the best of all of those that know Brahman (ब्रह्मन्.) created food from his semen. Considering the merit Brahmâ is superior to all the gods, but considering the mortal qualities he is inferior to them ; the gods that he created though inferior to Brahmâ in merit are superior to him in this that their period of lifetime is more than his. So his creation of the gods is his surpassing creation, (that is the creation of those that surpassed him in longevity). The man who knows him has his birth in the world of gods through the grace of the Lord Viṣṇu ; and thero he has his pleasures and knowledge according to his real merit.

Here ends the Bhâsya on the Prâjâpatya Brâhman.

FIFTH BRAHMANA.

(Called Avyâkṛita.)

MANTRA I. 5. 1.

तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतेऽसौ नामायमिदꣳरूप इति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौ नामायमिदꣳरूप इति स एष इह प्रविष्ट आनखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वंभरकुलाये तं न पश्यन्ति। अकृत्स्नो हि स प्राणन्नेव प्राणो नाम भवति। वदन् वाक्पश्यꣳश्चक्षुः शृण्वन् श्रोत्रं मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव स योऽत एकैकमुपास्ते न स वेदाकृत्स्नो ह्येषोऽत एकैकेन भवत्यात्मेत्येवोपासीतात्र ह्येते सर्व एकं भवन्ति तदेतत्पदनीयमस्य सर्वस्य यदयमात्मानेन ह्येतत्सर्वं वेद। यथा ह वै पदेनानुविन्देदेवं कीर्तिꣳश्लोकं विन्दते य एवं वेद ॥१॥

तत् Tat, that, the above-mentioned. इदम् Idam, this, Lord (or world). तर्हि Tarhi, then, in pralaya. अव्याकृतम् Avyâkṛitam, the change-less ; the Free-from-modification, (1) the Supreme Brahman called Nârâyaṇa as well as the goddess Lakṣmî, (2) not manifested. The word *idam* will then refer to the "*world*" and *avyâkrita* will mean "in the causal form" or "undeveloped." आसीत् Âsit, was. तत् Tat, that avyakta, that Supreme Brahman, or that unmanifested world. नाम रूपाभ्याम् Nâma-rûpâbhyâm, through name and form (and not by any thing else). एव Eva, only. व्याक्रियते Vyâkṛiyate, is manifested (by Hari). असौ-नामा Asau-nâmâ, that-named, having the name of Hiranyagarbha, Mahat, &c. It is a compound of adas nâma. अयं Ayam, this, all things Hiranyagarbha &c. and the Mahat-tattva &c. इदं रूपः Idam-rûpaḥ, this-formed, having this particular form like the four-faces of Brahmâ &c., as compared to Mahat &c., which has no particular form. The Lord manifested the world, with objects in them, some having particular names only, such as the Mahat &c., and others having both particular names and particular forms, as the Four-faced Brahmâ called Hiraṇyagarbha also. The Four-faced Brahmâ &c., are more specialised than Mahat, Ahankara &c. and therefore are called idam-rûpaḥ "this-formed." इति Iti, thus. तत् Tat, therefore, that is, since the Supreme Viṣṇu in the beginning differentiated all things by name and form only, the people now also differentiated things by name and form.

Thus they called some as Devadatta, the other as Yajñadatta. One part is called head, the other is called hand, some bone, the other muscles &c. इदं Idam, this; every thing that we see in the world. अपि Api, even. एतर्हि Etarhi, now; at the present time. नामरूपाभ्याम् Nâmarûpâ-bhyâm, by name and form. एव Eva, only. व्याक्रियते Vyâkṛiyate, is made manifest; is. अयं Ayam, this thing 'pot' or person, Devadatta. असौनामा Asaunâmâ, of this name. इदंरूप: Idamrûpaḥ, of this form. इति Iti, in this way. स: Saḥ, He (the creator, existing even in Pralaya). एष: Eṣaḥ, this; Hari the creator of the world, the Supreme self. इह Iha, here; in the body of every created thing beginning from Brahmâ. आ Â, up to; or down to. नखाग्रेभ्य: Nakhâgrebhyaḥ, ends of this nails. प्रविष्ट: Praviṣtaḥ, entered. यथा Yathâ, just as. क्षुर: Kṣuraḥ, a razor. क्षुरधाने Kṣhuradhâne, in a razor case. विश्वंभर: Viśvambharaḥ, the Vâyu called Viśvambhara. वा, Vâ, or. विश्वंभर कुलाये Viśvambharakulâye, in the dwelling of Viśvambhara; in the bodies of living beings. अवहित: Avahitaḥ, contained. स्यात् Syat, is. तं Tam, Him; the Lord though present in the body. न Na, not. पश्यंति Paśyanti, see. हि He, because. स: Saḥ, He; the Lord. प्राणन् Prâṇan, inspiring; existing breath. एव Eva, only. प्राण: Prâṇaḥ, the Prâṇa Vâyu. नाम Nâma, by name. अकृत्स्न: Akṛitsnaḥ, partial limited in quality. वदन् Vadan, speaking. वाक् Vâk, Vâk; speech. पश्यन् Paśyan, seeing. चक्षु: Chakṣhuḥ, the eye. शृण्वन् Śriṇvan, hearing. श्रोत्रं Śrotram, the ear. मन्वान: Manvânaḥ, thinking. मनस Manas, the mind. तानि Tâni, those; mentioned before. एतानि Etâni, these, such as Prâṇa, Vâk &c. अस्य Asya, His; of the Lord present inside the body. कर्मनामानि Karmanâmâni, the names according to the functions performed. एव Eva, only and nothing more. अत: Ataḥ, of these; among these Prâṇa, Vâk &c. स: Saḥ, well known. य: Yaḥ, who. एकैकम् Ekaikam, only one. उपास्ते Upâste, worships. स: Saḥ, He. न Na, not. वेद Veda, knows. हि Hi, because. एष: Eṣaḥ, this; worshipper. अत: Ataḥ, in these; in breaths, speech &c. एकैकेन Ekaikena, (having worshipped) by one and one only. अकृत्स्न: Akṛitsnaḥ, of limited knowledge; ignorant of the glorious Sachchidânanda form, the Lord. भवति Bhavati, is. आत्मा Âtmâ Âtman; the Lord in His full glory. इति in this way. एव Eva, only. उपासीत Upâsîta, one should worship. अत्र Atra, here; in Âtman in His full glory. एते Ete, these; knowledge, bliss, Prâṇa &c. सर्वे Sarve, all. एकं Ekaṃ, one; united into one. भवन्ति Bhavanti, are. यत् Yat, that. अयम् Ayam, this. आत्मा Âtmâ, Âtman. तत् Tat, that. एतत् Etat, this. अस्य Asya, of Him the Lord. सर्वस्य Sarvasya, of all the qualities of Him who is termed Âtman. पदनीयम् Padanîyam, basis: substratum, refuge. हि Hi, because. अनेन Anena, the Lord; the Âtman thus worshipped. एतत् Etat, this. सर्वं Sarvam, all. वेद Veda, knows. यथा Yathâ, as. ह Ha. वै Vai, verily. पदेन Padena, by the means (adopted). अनुविन्देत् Anuvindet, gets the result. एव Evam, similarly. य: Yaḥ, who. एवं Evam, this; the Âtman in His full glory. वेद Veda, knows; worships. कीर्तिं Kîrtim, fame. श्लोकम् Ślokam, supreme felicity and knowledge, bliss and knowledge. This word is a compound of शम् (Śaṃ), bliss and लोकं (Lokaṃ), knowledge. विन्दते Vindate, may attain.

Then (at the time of Pralaya), (that Brahmaṇ) was in a condition when there was no change of form or nature; which some call the casual form of this world). It was by name

and form only that that Brahman (or the unmanifested world as some call it) was made to suffer a change. The change is of the nature that, this thing is of such and such name and of such and such form. It is therefore that the things of the world when they undergo a change, they change only in name and form, (but not in their essence). The change consists in this that it becomes of such and such form. It is the creator who entered into and pervaded every body up to the end of the nails, just as a razor gets into a razor case, or as the Vâyu called Visvambhara pervades the body which is (called) its dwelling place. Yet those that are dull, do not see him. Limited in quality (and therefore partially known) is He, when He is called Prâṇa on account of exciting breath in the animals. Similarly limited in quality and therefore not known in His full glory (is He) when He is called Vâk in exciting speech, and when He is the god of the eye by exciting sight, when He is the god of the ear by exciting hearing, when He is the god of the mind by exciting thought. For these are only the designations of the Lord according to the functions performed. He, worships one and only one among these (Prâṇa, Vâk &c.)-does not know the Lord in His full glory, (he knows a part only of all the qualities, (glory) of the Lord. Such a worshipper who worships Him by the one of these names has but an imperfect knowledge (of the glorious Sachchidananda form) of the Lord. One should worship the Lord with the full knowledge "that this is Âtman,—Âtman in His full glory, Âtman and nothing more or nothing less." Herein, in Âtman do all these qualifications) join into one. That which is called Âtman and (which ought to be worshipped) is the basis of all the qualities mentioned before. For, through Him thus worshipped one knows (realises) all this. As certain it is, that one may get the objects of his desire by adopting right means. So certain it is that he who knows the Âtman in His full glory may get good name, bliss and knowledge.

1. Then verily existed that Changeless (Brahman and the undifferentiated Jîva-prakṛiti). That (unevolved) became differentiated (by Brahman) through name and form (by his giving to the Jîvas) particular names; (and to the Prakṛitic matter) particular forms.

It is therefore now also that (people) differentiate (all objects) by name and form;—(saying) "he has that name, it has this form."

He (Brahman) entered therein through and through, yea to the very end of the finger nails—as a razor fits into the razor case, or as the all-sustaining (Vâyu) pervades fully the bodies of all living beings which are its dwelling place.

(But alas dull men) do not see him (though he is so near to them all). Non-complete does he appear to them, for when breathing he appears as breath, when speaking, as speech; when seeing as sight; when hearing, as ear; when thinking, as mind; But all these are names of his

different activities only. (Those who worship him under these names, verily worship him in part only). For they worship him either as one or the other, but do not realise him in his entirety. Verily (such a worshipper) is imperfect, for he worships him in part only.

Let men worship him as Âtman only, for in the (Connotation of this word Âtman all those qualities of omniscience, omnipotence, etc., and all activities of seeing, etc., are included, they find their unity in this. For this what is called Âtman is the receptacle of all these qualities of him. For through the worship of this Âtman one knows everything. As surely as a man employing proper means attains the desired end so does he who knows this Âtman obtain glory as well as supreme felicity and perfect knowledge.—45.

MADHVA'S COMMENTARY.

[In the preceding chapter, it was mentioned that the Âtman (Brahmâ) alone existed in the beginning, and it was further mentioned there that this Supreme Self should be worshipped, and no other minor Deity. The Śruti now describes in detail the method how the whole creation came out of this Âtman.]

[The word Viśvambharaḥ literally means "the support of tho universe."] Here it denotes the Vâyu. The text uses the word "Partial is verily he," (it does not mean that the Supreme self is not full or can be divided into parts but it) means (that) the man who (does not worship the Supreme in his aspect as the Supreme but) worships him in his partial manifestations, (such as in fire or air &c.) worships him imperfectly, (and therefore it is said that the worship of such a man is imperfect.)

[The word Viśvambhara has been explained by some as meaning fire or the gastric fire, for it is the fire in the stomachs of all, which digests food, and thus supports all. But this explanation is not correct. Though the gastric fire digests food, it cannot be said to be the support of all." On the other hand, Vâyu, by dividing itself into seven parts, as the seven nerve currents, in all living beings, supports the universe and the Śruti itself mentions "By the thread of Vâyu, Oh Gautama! this whole universe is supported." In fact, Vâyu meaning the highest Ether, pervades the whole universe, and supports all the heavenly spheres,

in their motions round the suns, and of the suns round the central sun. It is the all-powerful Vâyu that sustains the globes in space, and therefore Vâyu alone is entitled to the name of Viśvambhara or the support of all.]

[No doubt the word "Support of all" may be applied to the Supreme Himself, but the Lord, though the "Support of all," is not meant here; but the reference here is to His first-born son Vâyu, through whom the world was created and by whom it is maintained.]

[The words in the text "Partial is he" do not mean that the Lord when pervading the bodies of all beings loses his perfection, or gets the imperfection of the bodies which he pervades.]

[The word Akṛitsna, meaning not-full, does not refer to the Lord at all. The Lord is infinite in his glory and always full, and it cannot be conceived that he may pervade any body not in his fullness and entirety. It is against the very notion of God-head of the Lord, for wherever he is present, he is present with all his fulness. Therefore, he is present in deities like Fire, Air, etc., in all his fulness. But that does not justify the worship of Fire, Air, etc., as the Lord. Therefore the Śruti says, "Imperfect is the worship of that person who worships the Lord as fire or air, etc., for they are mere aspects of him and do not express all his qualities." Thus Agni or fire represents only one aspect of the Lord, namely, his being the leader, for Agni means to lead, similarly Pṛithivi or earth means all-expanding, and represents only another aspect of the Lord. Therefore, words like Agni, Prithivi, etc., though expressing the Lord do not express all his attributes. Thus the Lord is called Prâṇa or life. This word expresses only one aspect of his activity, namely, breathing. Consequently the person who worships the Lord as Prâṇa is an imperfect worshipper, not because the Lord is not present in all His fulness in Prâṇa, but because the worshipper does not realise the fulness of the Lord. In fact, all partial names, under which the Upanisads sometimes teach the worship of the Lord, as Breath, as Sight, as Hearing, as Taste, etc., only describe a portion of the activities of the Lord and consequently no worship of the Lord, under these aspects, can be complete. It is only when the Lord is worshipped as Âtman or the self that he is worshipped in his fulness. For Âtman or the "I" is the highest expression of consciousness and therefore when the Lord is worshipped as the very "I" of one's "I," that he is rightly worshipped. Moreover the word Âtman or I or self is a word, the etymology of which denotes fulness. No other function of the human body can come up to the fulness and the entirety of the conception of "I." Breathing, hearing,

seeing, smelling, etc., do but denote portions of human activity, but when a man says "I" he uses a word which includes all the functions and much more. Therefore "I" is a name which has the nearest approach to the fulness and the perfection that we find in God-head.]

It is therefore that in the Zoroastrian religion, among the several names of God Ahmi (I AM) and Ahmi Yad Ahmi (I AM THAT I AM) are two of the most secret names of God. We find the same idea expressed in the Old Testament of the Jews where God tells Moses to say to the Pharoah that "I am that I am" has sent him; meaning thereby that this most secret and sacred name will show to Pharoah that Moses came with the highest credentials, from the Highest Divinity and not from any minor divinity. The same idea is expressed in the Upanishads when they say that "I" is the highest name of God and that the most perfect worship of God consists in meditating on him as the inmost centre of one's own consciousness.

[If the words breath, sight, etc., do not denote the fulness of Âtman what is that word which denotes all the attributes of the God-head.? The answer to this is that the word Âtman is such a word.]

The words Prâṇa etc. (are no doubt names of the Supreme God, but they) do not express His fulness of all qualities. On the other hand, they express only certain actions and agencies of the Lord, such as breathing, (seeing) etc. The word Âtman alone expresses the fulness of all His attributes. This Âtman verily is the receptacle or substratum or basis of all qualities that we find in different objects in the universe. (And because it is so) therefore, the God should be worshipped under the name of Âtman alone, because this is a word expressive of all qualities). Through this worship one knows all this, because God alone is the giver of all knowledge; and therefore it is proper, that his worship should be by such a word as will express the complete fulness of all His qualities.

Since by merely worshipping God one gets qualities of all knowingness etc. how far more, therefore, must be the all knowingness etc., of the God himself.

The word Pada in the text signifies "appropriate means" (that through which anything is attained.—Padyate).

As by employing proper means, the appropriate fruit is obtained; so by worshipping the Lord (with a right conception of His God-head, namely) that he is possessed of all auspicious qualities, one obtains glory and Śloka. (What is this Śloka? Does it not mean fame? If so, is it not a repetition to say that one obtains glory and fame, as glory and fame are not different? The commentator therefore explains this word Sloka thus:—)

The word Śloka (does not mean here "Fame,") but it is a compound of two words Śam meaning "joy," and loka meaning "knowledge."

The word Śloka, therefore, means the supreme bliss and supreme knowledge. The loka comes from the root √luk "to shine," and means knowledge.

[The commentator having explained the above Śruti in his own words now, quotes an authority for the explanation that the has given.]

It is thus written in the Adhyâtma:—

Before the creation there was only Lord Nârâyaṇa and the Goddess Nârâyaṇî (His creative energy); and the rest was unmanifested, the Lord Nârâyaṇa made the manifest. After creating this world and after creating all the bodies therein, the Lord got into them from the hair of the head upto the end of the nail of everything created, just as a razor gets into the razor case or just as Vâyu into the whole of the body. Persons that are dull cannot see Him though He has got into everything. Some though they know that the Lord is within everything do not know Him in His full glory. To get into everything and to make every body breathe and hear, &c., are but partial qualities of the Lord; so Prâṇa, &c. are only the names of the Lord that indicate the separate functions performed by Him. Therefore he who worships the Lord as Prâṇa, &c., do not worship Him in His full glory, (*i. e.*, with all His qualities), for these are but partial qualities of Him, and by these names the worshipper knows a part of His qualities. When the great Lord has many qualities, to know but a part of His qualities is only to have an incomplete knowledge of Him. He who knows or worships the Lord as Âtman has a complete and perfect knowledge of Him. The Lord Hari has the qualities like Chit (चित्) and Ânanda (आनन्द) bliss &c. always present in Him. It is on account of the presence of these qualities that He is to be known as Âtmâ (आत्मा) (*i. e.*, He is to be realised while worshiped as Âtmâ one having all the qualities like, sat, chit &c). The word Âtman includes the functions of making one breathe &c., as well as the qualities of being Chit, Ânanda &c. Therefore Âtmâ is the Lord on account of His possession (being the basis of) all the qualities. The Lord has been called the basis of all the qualities because whoever knows the Lord becomes the knower of everything. When all knowing becomes he who knows the Lord, then need it be said that the Âtman the Lord has all the qualities in Him. As well adapted means are always followed by success, so it follows that a man attains Mukti, and obtains fame, happiness and real knowledge when he knows Hari who is the Lord of all the Jîvas, and who is the basis of all the qualities.

MANTRA 1, 5, 2.

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियꣳ रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुक्तं भवति ॥२॥

यत् Yat, which ; who. अयम् Ayam, this. आत्मा Âtma, Âtman. अंतरतरं Antarataram the inner most nearer than anything present in the heart of hearts of all being inside the Jîva himself. तत् Tat, that ; just spoken. एतत् Etat, this Âtman ; this form of Âtman. पुत्रात् Putrât, than a son. प्रेयः Preyaḥ, dearer ; because to some the Lord is an object of love without any personal motive, and to others He is the means of attaining bliss ; the former is superior to the latter. वित्तात् Vittât, wealth. प्रेयः Preyaḥ, dearer. अन्यस्मात् Anyasmât, than other. सर्वस्मात् Sarvasmât, than all things. प्रेयः Preyaḥ, dearer. यः Yaḥ, who. अन्यं Anyam, other thing. आत्मनः Âtmanaḥ, than the Âtman, the Supreme. प्रियं Priyam, dearer. ब्रुवाणं Bruvâṇaṃ, To the speaker, to the person who knows or thinks that any other thing is dearer than Âtman. ब्रूयात् Brûyât, may say. प्रियं Priyam, The thing which is dearer to you than Âtman. रोत्स्यति Rotsyati, will destroy ; will deprive The nominative of this verb is the "Lord," "Viṣṇu" understood. इति Iti. सः Saḥ, He ; that devotee of Viṣṇu. ईश्वरः Îśvaraḥ, strong or powerful, capable of. ह Ha, no doubt. तथा Tathâ, of that sort ; एव Eva, just. स्यात् Syât, must (he) be. आत्मानम् Âtmânam, the Âtman ; the Lord Viṣṇu. एव Eva, only. प्रियम् Priyam, dear ; (dearer and dearest). Dear to some for no cause and dear to others as an object of pleasure He is. उपासीत Upâsîta, (one) should worship. सः Saḥ, He. यः Yaḥ, who. आत्मानम् Âtmânan, Âtman, the Lord Viṣṇu. एव Eva, only. प्रियम् Priyam, as a dear thing. उपास्ते Upâste, worships. अस्य Asya, His ; of the worshipper. प्रियं Priyam, the thing that is dear. प्रमायुक्तं Pramâyuktam, subject to destruction ; or this word may mean any perishable object. न Na, not. भवति Bhavati, is. ह Ha, certainly.

2. Dearer than a son, dearer than wealth, dearer than any thing, dearer than all, is this Âtman who is Inner most. (If a true Devotee) says "The Lord will deprive you (of the thing dear to you)," to a fool who says other things are dearer to him than the Âtman, is certainly strong and capable of checking himself from that thing, such strong.

2. This Âtman, who is the nearest to us all is dearer than son, dearer than wealth, dearer than one's own self, dearer than everything else. If, therefore, any one were

to say "Some thing else is dearer to me than the Atman" let the true devotee address him saying "The Lord will destroy your object of love (if you hold anything else dearer than the Lord)." The word of such a devotee will come out to be true, for to whom has been given the power of destroying that Man's object of love. Let one, therefore, worship the Âtman alone as dear. He who worships the Atman alone as dear, He who worships the Âtman alone with love, the object of the love that man will never be destroyed.—46.

Note:—This verse shows that God should be worshipped with love, and not through fear, for he is the dearest object of love, dearer than all the things of the world, dearer than even one's own self.

MADHVA'S COMMENTARY.

[Lest one should think that the highest object of love to every body is his own self, the commentator explains this verse thus:—]

That Lord (who existed even in the great dissolution) and who (after creating the universe of matter and spirits pervaded them all) that Adorable Viṣṇu is naturally dearer than a son, dearer than wealth, dearer than one's own self, yea, dearer than every thing else.

[Says an objector:—Though a son or wealth is not naturally dearer to a man than his own self, for one's own self is naturally the dearest object of love to every one, therefore this verse really means that one's own self is dearer than all. How do you say that this verse refers to God and that God is the most natural object of love to all, dearer than one's own self. This question is thus answered by the commentator:—

The Lord himself has created in man the love for his own self.

[For a man is sometimes seen doing works against his own welfare works which lead him into pain, thus showing that one's own self is not always dear to every one.] [Had not the Lord implanted in the hearts of every creature the love for one's own self, and had this love been an un-created object, then all would be found doing, at every time, that which is good for their self, and never doing that which is injurious to their-self for no one can act against his innate nature; (as fire can never cease to burn for that is its own nature). But the very fact that a man can do things which he knows would give pain to his self proves, that the love for one's own self is not an innate quality of man, but a quality implanted in him by the Lord, and which the Lord, if he so wills it, can be turned into the hatred of the self.]

[Says an objector:—We can admit that God has implanted in the heart of every man the love for his own self, if we ever see that one's own self is ever hateful to any one. But the self is never hateful to one, and so it is natural for man to love his own self, not because God has created that love in him, but because it is the natural quality of the soul to love itself. Next this objection is answered:—]

Since a man is often seen doing acts against his own welfare, that very fact proves that his self is not always dear to him.

[For whom the Lord wishes to puuish, he makes him do evil deeds and thus that man works evil against his highest iuterests showing that even the love of self may be trampled under foot when the Lord so wishes, and when the Karma of that man requires that he should be blinded into evil course, But does not this imply that man is not a free agent, but is impelled by God to perform evil acts, in order to qualify himself for the region of darkness. The answer to this is thus given :—]

[Some souls from very eternity aro meant to go to hell, as the others, from very eternity, aro destined to go to heaven. The souls which are predestined to go to hell, are the souls whom the Lord makes do evil deed, so that they may go to hell. As he makes the other class of souls do good deeds so that they may go to heaven. A man is not a free agent, though he imagines that he is so].

Since when Viṣṇu makes one hate one's own self even, then it follows that the self even is no longer an object of love.

Admitting that one's self is dear to one, simply becauso God has made it dear to him, and not because it is naturally so, how does it follow that it is natural for man to love God, and that God is naturally the most dear object to man? For we see that there are atheists who hate God, and, that there are worldlings, who love the objects of the world better than God. The answer to this is next given :—

[Atheists are those souls, which from eternity have been marked out as destined for hell, and who cannot but hate God; for that is the only way which would qualify them for that region; while worldly souls aro temporarily blinded by the pleasures and and attractions of the world and are destined for suffering to learn to love God.

Because when God becomes dear to one, everything else becomes dear to him, therefore the Supreme Lord is the only true object of love to all.

It is a well-known fact that saints and holy men, who abandoning all worldy loves, have loved their God, with all their hearts, were in their turn loved by all creatures. So much so that ferocious animals, like lions, and the rest in the presence of such men, have forgotten their natural antipathy for man. To take an examplo from the Sacred Books of the East, we find that Prahlad was thrown before the wild elephants and venomus snakes, but they did not hurt him, Daniel, who loved God above all things, was thrown into a lions' den and he was not killed. Abraham, who loved God dearer than his own son, was thrown into the fire, and the fire did not burn him. All these instances, and hundreds of such instances can be quoted from the lives of the past and from those of the living saints, to prove that tho love of God is above all loves, and that it is the most natural thing for man to love God and the most unnatural thing for him to hate him, prove the above statement.

But the text has the word Atman, a word which is of doubtful import, it may mean one's own self and it may mean tho Supreme self. You have shown above that it cannot mean, in the passage under discussion, one's own self; but how do you say that the word Âtman means Viṣṇu, and not any other deity. To this the commentator answer thus :—

Viṣṇu the Supreme God is indicated by the word Âtman because he has got (Âpta) all qualities in him. Therefore that person who thinks that his own petty self or any other worldly object is dearer to him than Viṣṇu should be addressed by every lover of Viṣṇu thus :—

"Thou art but doing harm to thy own self, Oh foolish man, and destroying thy own future happiness by loving others better than God."

He has not only the right to admonish such men, but he has the power given to him by the God to destroy the object of love of that foolish man by cursing him.

But a man who does not love God above everything else, finds his own punishment, by being sent to suffering. Why is it necessary that the devotee of God should admonish him, and even go to the length of cursing him. The answer to this is next given :—

Though that unfortunate man who loves others higher than God is already a miserable creature, yet the pronouncing of the curse on him, by the lover of God is necessary to draw his attention to his evil course.

(It has always been the rule, rather than the exception that before soul or a nation was condemned, that God has sent His prophets and saints to warn such men or people, of the iniquity of their deeds, and to draw them back to the path of righteousness. Such holy men come to the world, and as representatives of God, with the delegated authority of God, to curse whole nations or individuals, when their message is not heard by them. The destruction of the Yadus by the curse of Durvâsa, the scattering of the whole nation of the Jews by the curse of the Christ, are living examples of the power of such god-like men to punish, as well as to admonish. The evil doer, no doubt by his evil deeds, draws on his head the implication of such holy men. It is not the implication, which is the cause of his suffering, but his own evil deeds. No more is the sentence passed by a magistrate on a criminal, the cause of the suffering of the criminal ; but the crime committed by that offender, against the laws of the sovereign. The magistrate, in passing the sentence, merely speaks out the will of the king ; and punishes, not by any power inherent in him, but by the power with which the royalty has invested him. Such are the holy men, when they curse and punish those who break the laws of God.)

When a Vaishnava thus speaks out to a sinner he has the power to destroy the object of love of the sinner. Though such a sinner is already a sufferer yet the speech of the Vaishnava specifically gives him pain (by drawing his attention to the cause of his pain.)

Therefore Viṣṇu is the dearest of all, and he who worships Him as the dearest of all, the object of his love never becomes impermanent, and his joy always subsists.

Therefore by constantly worshipping the All-beloved Viṣṇu the devotee draws the love of Viṣṇu and that Eternal Unborn Viṣṇu always does what is pleasant to his devotee.

Thus it is in the Adhyâtma.

MANTRA I. 5. 3.

तदाहुर्यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते किमु तद्ब्रह्माऽवेद्यस्मात्तत्सर्वमभवदिति ॥३॥

ब्रह्मविद्यया Brahmanvidyayâ, through the knowledge of Brahman. सर्वं Sarvam, all ; whole perfect. भविष्यन्तः Bhavisyantah, become, all get perfection according to their capacity. यत् Yat, that ; what. आहुः Âhuh, say ; that through Brahmavidyâ great ones attained wholeness or perfection according to their

fitness, the natural purity of the soul (Jîva) is brought out by Brahma-vidya. It was Ajñâna which hid the inherent splendour of the soul which is again brought out and made to shine by Brahma-vidyâ. तत् Tat, regarding that. मनुष्याः Manuṣyâḥ, some men. मन्यन्ते Manyante, think. ब्रह्म Brahman, Brahman. यस्मात् Yasmât, since. सर्वं Sarvam, all; full, perfect. अभवत् Abhavat, become. तत् Tat, that. अवेत् Avet, did he know it? Had he Brahmavidya. किमु Kimu, Is it?

3. When the wise say that" through Brahma-vidyâ they attain fullness of perfection (according to their capacity)" some people think " Since Brahman is Perfect, did he also attain His perfection through Brahma-vidya?".—47.

MADHVA'S COMMENTARY.

It has been said above that by the knowledge of the adorable Lord, one gets supreme happiuesss and perfect knowledge. This statement is now being further strengthened, by removing certain objections and misconceptions. The verse now under discussion is one which is the sheet anchor of the Mâyâvâdins. It is from this verse that they draw their theory that man is God and it is only when a man realises that he is God, and the world is a mere illusion, that he becomes free. According to Śankar this verse is thus translated by Max Müller:—

Here they say: "If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence all this sprang?"

Verily in the beginning this was Brahman, that Brahman knew (its) Self only, " I am Brahman." From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishi Vâmadeva saw and understood it, singing, " I was Manu (moon), I was the sun." Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken? Therefore it is not pleasant to the Devas that men should know this.

But this explanation is wrong, as the commentator shows;—

When the great ones say:—" By Brahma-vidyâ men become all, and attain fulness and perfection according to their capacity" they mean that by Brahma-vidyâ, (which is the direct perception of God, as opposed to the belief in God), men obtain everything, according to their fitness.

An objector may say but in Mukti, there is a cessation of all accidental pleasure, etc., how is it said that in Mukti the soul gets all. This objection is thus met by our author:—

The highest class of Jîvas naturally possess from eternity a nature

in which there is no pain and which has perpetual bliss and intuitive knowledge.

[The essential nature of such Jîvas is to be free from pain and to have the foundation of bliss and wisdom in themselves. The experience of pain and ignorance, through which such souls pass, is not in the nature of these souls, but in the veil of ignorance, which temporarily covers souls. The commentator however by using the words "highest class" (Uttama Jîva) indicates that class of souls, which are by nature fitted to go to heaven, and excludes that class of Jîvas, who are Tâmasic and are fitted for the region of darkness.]

This natural form of the highest Jîva (consisting of innate freedom from pain and possession of perpetual bliss and intuitive knowledge, is covered up by ignorance, and so the Jîva does not realise his true nature and it is merely made manifest by Brahama-vidyâ alone (and not created by it). (It is not something newly acquired by the soul, but is an old thing, which the soul possessed from eternity, and which is made manifest. Brahma-vidyâ alone has the power of removing the ignorance that conceals the true nature of the soul and it reveals its real form.)

The holy ones say:—" This natural form of the Jîva is hidden by ignorance, and the functions and of Brahma-vidyâ is to remove this cloud of ignorance, which obscures the nature of the soul, and makes manifest the real form of the Jîva. Brahma-vidyâ alone (and not ritual worship or sacrifices) can remove this obscuration." Regarding this statement some men entertain notions like these:—" If even souls' true nature becomes manifest by Brahma-vidyâ, then when Brahma became every thing and full, then did He also become so by knowing his true nature."

The object of their question is this:—When men by Brahma-vidyâ come to know the true nature of their own self, does the Supreme Brahma also pass through the same stages of acquiring Brahma-vidyâ in order to realise his own nature.

The question is rather unnecessary. Brahma-vidyâ or the direct knowledge of God reveals to man the powers and perfections of his own soul. It is rather absurd to say that God himself stands in need of the knowledge of his own self in order to acquire the omniscience and omnipotence that He possesses. The true answer however to the question is that God also has God knowledge, but His knowledge is never subject to obscuration as is the case with man. Man is also essentially all-joy and all-knowledge, but he does not always know himself, and therefore it is necessary to have Brahma-vidyâ. But God is not only essentially all-joy

and all-knowledge, but He is eternally conscious that He is so. His nature is never obscured by ignorance, so Brahma-vidyā is always His hand-maiden and not his mistress.

The commentator therefore says :—

True, God even knows His own self, from eternity, by direct knowledge, without any lapses in such knowledge. (Therefore, God is from eternity all-perfect, while a freed soul becomes perfection in time.) This is the answer to those who ask whether Brahman also stands in need of Brahma-vidyâ. God knows Himself from eternity and consequently He is omniscient and all-powerful from eternity. (Man knows himself through Brahma-vidyâ at a certain point of time, and becomes all-knowing and powerful, after such Brahma-vidyâ. Herein lies the difference between God and God-like, men.

MANTRA I. 5. 4.

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत् सर्वमभवत् तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवꣳ सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाऽहं ब्रह्मास्मीति स इदꣳ सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते । आत्मा ह्येषाꣳ स भवत्यथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवꣳ स देवानां यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान् भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥४॥

इदम् Idam, of this world. अग्रे Agre, before the creation. ब्रह्म Brahma, Brahman. आसीत् Âsit, alone was. वै Vai, Verily. तत् Tat, it, that Brahman. अहं Aham, that which cannot be deserted (heyam) or abandoned on account of being constant, unavoidable. ब्रह्म Brahma, full; whole. अस्मि Asmi, always present. अस्=ever existent, मि=measure of all. इति Iti, thus. आत्मानं Âtmânam, the Âtman, the Self. एव Eva, only, nothing more or less. अवेत् Avet, knew. अस्मात् Asmât, therefore; since He was full. तत् Tat, that Brahman. सर्वं Sarvam, all; full. अभवत् Abhavat, was. देवानां Devânâm, among the Devas. योयः Yoyaḥ, whoever. तत् Tat, that; that Brahman is Aheya, etc. प्रत्यबुध्यत Pratyabudhyata, knew; comprehended. सः Saḥ, he; that Deva. एव Eva, only. तत् Tat, it; fullness. अभवत् Abhavat, got;

attained. तथा Tathâ, similarly. ऋषीणां Risînâm, among the Risis. तथा Tathâ, similarly. मनुष्याणां Manusyânâm, among men. तत् Tat, therefore. एतत् Etat, this; Brahman. पश्यन् Paśyan, seeing, comprehending. ऋषिः Risih, the sage; the seer of the mantras. वामदेवः Vâmadevah, Vâmadeva by name. अहं Aham, that which cannot be abandoned. मनुः Manuh, Manu. अभवम् Abhavam, was. सूर्यः Sûryah, the sun. च Cha, and. इति Iti, thus. प्रतिपेदे Pratipede, knew. तत् Tat, that. इदम् Idam, this Brahman. एतर्हि Etarhi, now, in this age. अपि Api, even, also. यः Yah, whoever. अहं Aham, that which cannot be abandoned. ब्रह्म Brahman, full. अस्मि Asmi, is. इति Iti, thus. एवं Evam, this; that Brahman, knew Himself as what cannot be abandoned, is full. वेद Veda, knows; realises. सः Sah, He; the knower. इदम् Idam, this according to his capacity. सर्वं Sarvam, full. भवति Bhavati, is. तस्य Tasya, of him; of the knower. देवाः Devâh, the Devâs. च Cha, even. न Na, not. अभूत्या Abhûtyâ, harm, obstruct the realisation of his knowledge. न Na, not ईशते Iśate, are able. हि He, because; the reason why the Devas cannot do any harm to the wise, is that they are loved by the Lord and are under his special care. सः Sah, he; the Lord who loves the wise. एषां Esâm, of these Devas. आत्मा Atmâ, the Lord; the Master, because He sets the Devas to work and because He pervades them. भवति Bhavati, is. अथ Atha, again on the other hand. यः Yah. who. अन्यां Anyâm, other than this; not of the form of Aham Brahma. देवतां Devatâm. God. उपास्ते Upâste, worships. अन्यः Anyah, other; other god, *i. e.*, not he who is Aham Brahma. असौ Asau, this Visnu. अन्यः Anyah, other god not Visnu. अहम् Aham, that which cannot be abandoned. अस्मि Asmi, is. इति Iti, सः Sah, he. न Na, not. वेद Veda knows. यथा Yathâ, as. पशु Paśuh, animal; domesticated animal (liked by men). सः Sah, he. देवानां Devânâm, of the Deva. एवम् Evam, such liked by the Devas as an animal, so liked by men. यथा Yathâ, as. बहवः Bahavah, many. पशवः Paśavah, animals such as cow. मनुष्यम् Manusyam, men. भुञ्ज्युः Bhuñjyuh, feed with their milk. The ordinary form is भोजयेयुः ह Ha. वै Vai, it is well known. एवम् Evam, similarly. एकैकः Ekaikah, each. पुरुषः Purûsah, man; the wise man. देवान् Devân, the gods. भुनक्ति Bhunakti, feeds; pleases. The ordinary form is भोजयति. एकस्मिन् Ekasmin, one. एव Eva, only. पशौ Paśau, animal. आदीयमाने Âdiyamâne, being given. प्रियम् Priyam, dear; giver of satisfaction, भवति Bhavati, is; becomes. बहुषु Bahusu, many animals (being given.) किमु Kimu, what? Not to speak of. तस्मात् Tasmât, therefore; wisdom, being favourite of the Devas. मनुष्याः Manusyâh, men. यत् Yat, wherever; that other gods have the quality of being Aheya (अहेय) etc. विद्युः Vidyuh, know. तत् Tat, that. एषां Eśâm, of these Devas. न Na, not. प्रियम् Dear; liked.

4. (10) Before (the creation of) this (universe) there existed verily Brahman. He indeed knew the nature of His Self as Aham (Ever-present), Brahma (Ever-full), Asmi (Ever-existing knowledge). Therefore, that Brahman is always Ever-full. Therefore among the Devas, whoever awoke

to this knowledge (that Brahman is Ever-present, Ever-full, &c.), he became that (Full, according to his capacity), so also among the Ṛishis and so also among the Men.

Seeing this Brahman, the Ṛishi Vâmadeva understood (the scriptural text regarding Brahman exclaiming) "I was Manu, I was the Sun."

Even now also, whoever knows Brahman, as Ever-present, Ever-full, Ever-existing knowledge, he also becomes full, (according to his capacity.) The devas even have no power to obstruct the fruition of the knowledge of such a knower. For He (Brahman) is the Âtman (master) of the devas even (and whom God loves, the devas also cannot but love).

But he who worships any other god (than Brahman), he does not know. Similarly, who worships some other devatâ as Ever-present, Ever-full, Ever-existing knowledge (thinking that Brahman is devoid of qualities), he also does not know. (Such men are like beasts)

(The true knower of Brahman is) also like a beast to the devatâs. As many beasts go to nourish a single man (by supplying milk, &c.), so even one single knowing man nourishes many devas. (He is beloved of the devas). For as in this world, when one beast is given to a man, he becomes pleased, what to say when many are given. (Therefore, greater the number of the knowers of Brahman, greater the happiness of the devas). Therefore, the devas do not like this that men should know (worship) (any one else than Viṣṇu as the Ever present &c.).—48.

MANTRA I. 5. 5. (I. 4-11.)

ब्रह्म वा इदमग्र आसीदेकमेव। तदेकꣳसन्न व्यभवत्। तच्छ्रेयो रूपमत्यसृजत क्षत्रं। यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति। तस्मात् क्षत्रात्परं नास्ति।

तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये । क्षत्र एव तद्यशो दधाति । सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिं । य उ एनꣳ हिनस्ति स्वाꣳस योनिमृच्छति । स पापीयान् भवति यथा श्रेयाꣳसꣳ हिꣳसित्वा ॥ ११ ॥

इदम् Idam, of this. अग्रे Agre, in the beginning, the early part. एकम् Ekam, only one. एव Eva, only. ब्रह्म Brahma, Brahmâ; the four-faced God, the Brahmin by caste. आसीत् Âsît, there was. तत् Tat, it, He. एकं ekam, Alone. सत् Sat, being. न na, not. व्यभवत् Vyabhavat, was surrounded by family members. तत् Tat, it, He. इन्द्रः Indraḥ, the Garuḍa. वरुणः Varunaḥ, Varuna. सोमः Somaḥ, the god moon (as well as the sun). रुद्रः Rudraḥ, Sadâśiva. पर्जन्यः Parjanyaḥ, Indra, the rain-god, Śakra as well as Kâma. यमः Yamaḥ, Death. मृत्युः Mrituḥ, Śesa. ईशानः Îśânaḥ, Vâyu. इति Iti. एतानि Etâni, these. यानि Yâni, which. देवत्रा Devatrâ, among Gods, among Devas. क्षत्राणि Kṣatrâṇi, the Kṣatriyas. श्रेयोरूपम् Śreyarûpam, best of all classes. क्षत्रम् Kṣatram, the Kṣatriya class. अत्यसृजत Atyasrijata, created. तस्मात् Tasmât, therefore, since the Kṣatriyas are best of all classes. क्षत्रात् Kṣatrât, than the Kṣatriya caste. परम् Param, better. न Na, not. अस्ति Asti, there is. तस्मात् Tasmât, therefore, since the Kṣatriyas are better than the rest. ब्राह्मणः Brâhmaṇaḥ, a Brâhmin. अधस्तात् Adhastât, from below. राजसूये Râjasûye, in the Râjasûya sacrifice. क्षत्रियं Kṣatriyam, a Kṣatriya; the king (soma) a Kṣatriya. उपास्ते upâste, worships; praises, gives homage. तत् Tat, by that, by that worship, by the homage given by the Brâhmin with his seat below. यशः Yaśaḥ, the fame. क्षत्रे Kṣatre, to a Kṣatriya. एव Eva, only. दधाति Dadhâti, gives, offers. यदि Yadi, if, though. अपि Api, even. राजा Râjâ, the king, a Kṣatriya. परमतां Paramatâm, superiority. गच्छति Gachchhati, gets, attains. यत् Yat, who (is). ब्रह्म Brahma, a Brâhmin. सा Sâ, she; (He). एषा Eṣâ, this Brâhmin. क्षत्रस्य Kṣatrasya, of a Kṣatriya. योनिः Yoniḥ, source, a Guru. तस्मात् Tasmât, therefore; since a Brâhmin is preceptor. अन्ततः Antataḥ, at the end of the Râjasûya sacrifice. स्वां Svâm, his. योनिं Yonim, preceptor, teacher. ब्रह्म Brahma, a Brâhmin. एव Eva, only. उपनिः श्रयति Upaniḥśrayati, salutes, bows at the foot of. यः Yaḥ, who. उ U, only. एनम् Enam, him; a Brahmin. हिनस्ति Hinasti, kills, does harm to, injures. सः Saḥ, he. स्वां Svâm, own. योनिं Yonim, father. ऋच्छति Richchhati, kills. यथा Yathâ, as. श्रेयांसं Śreyâṃsam, superior, the father who is superior. हिंसित्वा Hinsitvâ, after killing. सः Saḥ, He, the Kṣatriya. पापीयान् Pâpîyân, a sinner. भवति Bhavati, is, becomes.

5.(11). Verily there was Brahmâ (representing the Brâhmin caste) alone in the beginning of this (creation) one alone. (Representing a single class) he did not increase. He

then created the Kṣatriyas, the best of all castes; the Deva Kṣatriyas, such as Indra (Garuḍa), Varuṇa, the moon (the sun also), Rudra, Śakra as well as Kâma, Yama (Death), Mrityu (Śeśa) and Îśâna (Vâyu) etc. Therefore, there is none superior to the Kṣatriyas. It is, therefore, that in the Râjasûya sacrifice, a Brâhmaṇa sits below and honors (the Kṣatriya). Thus a Brâhmaṇa supports the glory of a Kṣatriya, (from his seat below the king) yet a Brâhmin is the origin of the Kṣatriya. Therefore, though the king attains precedence (in the Râjasûya over the Brahmin) yet at the end of the sacrifice, a Kṣatriya bows at the foot of a Brâhmin, his preceptor, as he is. Whoever of the Kṣatriyas again does harm to a Brâhmin, he kills his own origin (or in other words), he is as much guilty as one who kills his own superior,—49.

MANTRA I. 5. 6. (I. 4-12.)

स नैव व्यभवत् स विशमसृजत। यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥ १२ ॥

सः Saḥ, he; the four-faced God, Brahmâ. न Na, not. एव Eva, even now. व्यभवत् Vyabhavat, increase, was surrounded by as much of his family members as he desired. सः Saḥ, Brahmâ. विशम् Viśam, the Vaiśya class. असृजत Asrijata, He created. यानि Yâni, which. एतानि Etâni, these. देवजातानि Devajâtâni, the class of Devas. गणशः Gaṇaśaḥ, in a group. आख्यायंते Âkhyâyante, are mentioned; are enumerated. वसवः Vasavaḥ, the Vasus. They are eight in number, but among these, Agni (the fire-god) is Brâhmaṇa; therefore the seven of the Vasus are Vaiśyas. रुद्रा; Rûdrâḥ, the Rûdras. They are eleven in number. Of them, Sadâ Śiva is Kṣatriya; therefore, ten of the Rudras are Vaiśyas. आदित्यां: Âdityâḥ, the Âdityas, who are twelve in number. Of them, eight only are Vaiśyas; Vivasvata (विवस्वत), Indra (इंद्र), Varuṇa (वरुण), and Vishṇu (विष्णु), being excepted; for the first three of these are Kṣatriyas, and Viṣṇu belongs to no class. विश्वेदेवा: Viśvadevâḥ, the Viśvedevas; they are ten in number. मरुत: Marutaḥ, the Vâyus; they are forty-nine in number. Of them, Îśânâ is to be excepted, he being a Kṣatriya.

6.(12). He (Brahmâ) even then did not increase. He created the Vaiśya class—those of the Deva-birth which are

mentioned in groups, such as, (the seven out of the eight) Vasus, (ten out of the eleven) Rudras, (eight out of the twelve) Âdityas, (ten of the) Visvadevas, (and forty-eight out of the forty-nine) Marutas.—50.

MANTRA I. 5. 7. (I. 4-13).

स नैव व्यभवत् स शौद्रं वर्णमसृजत । पूषणमियं वै पूषेयꣳ हीदꣳ सर्वं पुष्यति यदिदं किंच ॥ १३ ॥

सः Sah, He; Brahmâ. न Na, not. एव Eva, even now. व्यभवत् Vyabhavat, increase, had his family wholly created. सः Sah, He, Brahmâ. शौद्रं Śaudram, of the Sûdras. वर्णं Varnam, class. पूषणं Pûsanam, Pûsana. असृजत Asrijata, created. इयं Iyam, this; the earth. वै Vai, verily. पूषा Pûsâ, pûsâ the Nourisher. हि Hi, because. इयं Iyam, the earth. इदं Idam, the world. यत् Yat, whichever. किम् Kim, whatever. च Cha, and. पुष्यति Pusyati, nourishes.

7.(13). He (Brahmâ) did not even then increase. He created Pusan of the class of the Sûdras. This Earth is indeed Pusan, for She nourishes this whole world, whatsoever exists therein.—51.

MANTRA I.5.8. (I.4-14.)

स नैव व्यभवत्तच्छ्रेयोरूपमत्यसृजत् धर्मं । तदेतत् क्षत्रस्य क्षत्रं यद्धर्मस्तस्माद्धर्मात्परं नास्ति । अथो अबलीयान् बलीयाꣳसमाशꣳसते धर्मेण यथा राज्ञैवं । यो वै स धर्मः सत्यं वै तत् । तस्मात् सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तꣳ सत्यं वदतीति । एतद्ध्येवैतदुभयं भवति ॥ १४ ॥

सः Sah, He; Brahmâ; the creator of the four castes. न Na, not. एव Eva, even now. व्यभवत् Vyabhavat, increase, had his creation full. तत् Tat, that; Brahmâ in the form of Chaturmukha. श्रेयोरूपम् Śreyorûpam (1) The best of all; (2) As the means of attaining Moksa or Perfection. धर्मम् Dharma, (1) Dharma; the preserver of the world; (2) Bhakti, love of god. This Dharma is a form of Vâyu. अत्यसृजत Atyasrijata, created. यत् Yat, because. धर्मः Dharmah, the preserver of the world. तत् Tat, therefore. एतत् Etat, this; Vâyu. क्षत्रस्य Ksatrasya, of a Ksetriya, such as Śesa, etc. क्षत्रम् Ksatram, master. तस्मात् Tasmât, therefore. धर्मात् Dharmât, than Dharma or Vâyu. परं Param, better; higher, of course excluding Visnu. न Na, not. अस्ति Asti, there is. अथ Atha, now. उ U, therefore. अबलीयान् Avalîyân, the non-strong, the weaker person. बलीयाꣳसम् Valîyânasam, the

stronger; here Vishṇu. धर्मेण Dharmeṇa, through Dharma or the Vâyu, called Bhakti. समाशंसते Samâśaṃsate, wishes for; or wishes to attain. यथा Yathâ, as for example. राज्ञा Râjñâ, through the prince who is heir-apparent. एवम्. Evam. thus. The complete sentence is—a weak person wishes to see the king, through the help of heir-apparent only. यः Yaḥ, which is. वै Vai, indeed; in reality. सः Saḥ, that. धर्मः dharmaḥ, Dharma. तत् Tat, that. सत्यं Satyam, truth, वै Vai, indeed; in reality. तस्मात् Tasmât, therefore; because Dharma and Satya are in reality the one and the same. सत्यं Satyam, truth. वदंतम् Vadantam, speaking; one who is speaking. धर्मम् Dharmam, Dharma. वदति Vadati, (He) is speaking. इति Iti, this. आहुः Âhuḥ, (They) say. वा Vâ, or. धर्मं Dharmam, Dharma. वदंतम् Vadañtam, one who is speaking. सत्यं Satyam, truth. वदति Vadati, (He) speaks. इति Iti. एतत् Etat, this Vâyu. ह Ha, indeed. एव Eva, only. एतत् Etat, these. उभयं Ubhayam, both. भवति Bhavati, are.

8.(14). He (Brahmâ) even then did not increase. He created Dharma (Vâyu)—the best of all created forms. Therefore this Dharma is the Master of all masters (like Śeṣa, &c.). Therefore there is nothing (barring Viṣṇu) higher than Dharma. Therefore a weak (sinful man) aspires to approach the Strong (sinless God) (through the mediation of) Dharma, as through the mediation of the Prince Royal (one expects to reach the Royalty). That which is Dharma is verily Truth. Therefore of him who speaks the truth, they say that he speaks the dharma, and of him who speaks the dharma, they say he speaks the truth. For it is verily both.—51.

MANTRA. I. 5. 9—I. 4. 15.

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः। तदग्निनैव देवेषु ब्रह्माभवत्। ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रः। तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येषु। एताभ्यां हि रूपाभ्यां ब्रह्माभवत्। अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतं। यदिह वा अप्यनेवंविद् महत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत एव। आत्मानमेव लोकमुपासीत। स य आत्मानमेव लोक-

मुपास्ते न हास्य कर्म क्षीयते । तस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १५ ॥

तत् Tat, that, thus. एतत् Etat, this, what has been mentioned above. ब्रह्म Brahma, the Brâhmaṇa caste, the four-faced Brahmâ, who considers himself to be Brâhmaṇa. The three words—"deveṣu," "manuṣyesu" and "abhavat"—are to be supplied everywhere to complete the sense Thus among the devas, Brahmâ became Brâhmaṇa, among men it became of the Brâhmaṇa caste. क्षत्र Kṣatram, the Kṣatriya, Vâyu, Vâyu among the devas, along with Suparṇa, Seṣa, &c., became Kṣatriya. Among men the king, &c., became Kṣatriya. विट् Viṭ, the Vaiśya, the nasal Vâyu among the devas, along with Vasus, &c; among men, the Vaiśya caste. शूद्रः Śûdraḥ, the Śûdra. The Nirriti, Aśvi, Prithivi among the devas, the Śûdras among men. The Chaturmukha is present in Agni among the devas and in Brâhmaṇa among men. So the chief Vâyu among all Kṣatriyas, divine and human. So the Nasal Vâyu among all Vaisyas, and Nirriti in the Śûdras. तत् Tat, among them. ब्रह्म Brahma, Brahmâ. देवेषु Deveṣu, among the Devas. अग्निना Agninâ along with Agni. अभवत् Abhavat, was. मनुष्येषु Manuṣyeṣu, among men. ब्राह्मणः Brâhmaṇaḥ, whoever is a Brâhmaṇa. क्षत्रियः Kṣatriyaḥ (The Vâyu called, Kṣatriya. क्षत्रियेण Kṣatriyeṇa, with those that are Kṣatriyas among devas and men. वैश्यः Vaiśyaḥ, the Vaiśya; the nasal Vâyu. वैश्येन Vaiśyena, with the Vaiśyas; the Vaiśyas among devas and Vaiśyas among men. शूद्रः Sûdraḥ, the sûdra Nirritiḥ (निर्ऋति) शूद्रेण. Śûdreṇa, with the Śûdras; The Śûdras among men and Śûdras among devas, such as Aśvins, &c. (आश्विन) तस्मात् Tasmât, therefore; since Brahmâ is in Fire as well as in Brâhmaṇas. देवेषु Deveṣu, among the devas. अग्नौ Agnau, in the fire एव Eva, only. मनुष्येषु Manuṣyeṣu, among men. ब्राह्मणे Brâhmaṇe, in the Brâhmaṇa. Supply हुत्वा Hutvâ, performing the sacrifice, which means after satisfying fire and Brahmaṇas. लोकम् Lokam, world; support, Refuge. इच्छन्ते ichchhante, wish to attain. हि Hi, Because. एताभ्यां Etâbhyâm, by these two. रूपाभ्यां Rûpâbhyâm, forms. The form of a Brâhmin among men and the form of Fire among devas. ब्रह्मा Brahmâ, Brahmâ. अभवत् Abhavat, was; became manifest. अथ Atha, moreover. यः Yaḥ, who; he who worships Agni and Brâhmaṇa. ह Ha, it is said. वै Vai, indeed. स्वम् Svam, own. लोकम् Lokam, world; support, Refuge the Lord Hari. अदृष्ट्वा Adriṣtvâ, not knowing, not seeing. अस्मात् Asmât, from this. लोकात् Lokât, from the body or world. प्रैति Praiti, goes out, departs. एनम् Enam, him; the worshipper of Agni and Brâhmaṇa. सः Sah, He; Hari. अविदितः Aviditaḥ, unknown. न Na, Not. भुनक्ति Bhunakti, preserves, protects. यथा Yathâ, as. अननूक्तः Ananûktaḥ, unread. वेदः Vedaḥ, the Vedas. वा Vâ, or. अन्यत् Anyat, other. अकृतम् Akritam, not done. कर्म Karma, work. अनेवंवित् Anevambit, one who does not know this; one who does not know the Lord. महत् Mahat, great. अपि Api, even. पुण्यम् Puṇyam, meritorious, holy. ह Ha, it is well-known. वै Vai, indeed. कर्म Karma, work; sacrifices, such as Aśvamedha (अश्वमेध), &c. करोति Karoti, performs. तत् Tat, that. अस्य Asya, his; one who has

the knowledge of Lord, the Aśva (अश्व). अंततः Antataḥ, in the end. क्षीयते Kṣiyate, perishes. एव Eva, certainly. ह Ha. आत्मानं Âtmânam, called Âtman, cn account of fulfilment of desires. एव Eva, only. लोकम् Lokam, world ; Refuge, Lord Hari. उपासीत Upâsita, one should worship ; one should meditate on. सः Saḥ, He. यः Yaḥ, who. आत्मानं Âtmânam, âtman, the supreme Self. एव Eva, only. लोकम् Lokam, world ; support, Refuge. उपास्ते Upâste, worships, meditates on. अस्य Asya, his ; of the worshipper. कर्म Karma, the work accompanied with jñâna, (ज्ञान). knowledge, न Na, not. क्षीयते Kṣîyate, perishes ह Ha. यत्यत् Yat yat, whatever. कामयते Kâmayate, he desires. तत्तत् Tat tat, the same ; those wished for objects. अस्मात् Asmât, from this. हि Hi, indeed. एव Eva, only. आत्मनः Âtmanaḥ, from Âtman ; from Lord Hari. सृजते Srijate, obtains.

9.(15). Thus there arose the four castes, the Brâhmaṇa, the Kṣatriya, the Vaiśya, and the Śûdra. Therefore, Brahmâ became Brâhmaṇa, with Agni among the devas, and among men, he (exists) among the Brâhmaṇas. (Similarly, the chief Vâyu is) the Kṣatriya (and exists) among all the Kṣatriyas (divine and human). (Similarly, the Nasal Vâyu is) Vaiśya (and exists) among Vaiśyas (divine and human). (Similarly, Nirriti is) Śûdra (and exists) among Śûdras (divine and human). Therefore (by offering sacrifices) in Agni alone among the (devas), (men) wish (to attain) the world (divine) and (by offering gifts to) Brâhmaṇas (wish to attain position) among men. For Brahmâ exists in these two Forms (Agni and Brâhmaṇa). Now, whoever goes out (dies) of this world (though he be the worshipper of Agni and Bráhmaṇa), but does not know his own world or Refuge (Hari), He (Hari) does not nourish him, because he did not know (Him). (Such a person is no better than) one who has not read the Vedas or who has not done good works. If one, who does not know Him, performs even the highest sacred sacrifices (like Aśvamedha), &c., verily the (fruit of) that (ultimately) becomes exhausted even. Therefore, let him worship the Supreme Self alone as the (true) Refuge. He, who worships the Supreme Self alone as the Refuge has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari).—53.

MANTRA (1. 5. 10.—1. 4. 16).

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः। स यज्जुहोति यद्यजते तेन देवानां लोकः। अथ यदनुब्रूते तेन ऋषीणाम्। अथ यत्पितृभ्यो निमृणाति यत्प्रजामिच्छते तेन पितॄणाम्। अथ यन्मनुष्यान्वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणाम्। अथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनां। यदस्य गृहेषु श्वापदा वयाꣳस्या पिपीलिकाभ्य उपजीवन्ति तेन तेषां लोकः। यथाह वै स्वाय लोकायारिष्टिमिच्छेदेवꣳ हैवंविदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति। तद्वा एतद्विदितं मीमाꣳसितम् ॥ १६ ॥

अथ Atha, next. अयम् Ayam, this; just spoken before. आत्मा Âtmâ, The Âtman, the Lord Viṣṇu who is the principal Refuge and from whom one obtains all the objects of one's desires. The Lord exists amongst all householders. This is one of His forms. सर्वेषाम् Sarveṣâm, of all. भूतानाम् Bhûtânâm, of the beings; of all the created things. लोकः Lokaḥ, place; principal stay; Refuge. वै Vai, verily. यत् Yat, what. Every sacrifice made by a householder is really made by the Lord through that householder. जुहोति Juhoti, offers oblations to Viśvedevas, &c. यत् Yat, what. यजते Yajate, sacrifices (like Aśvamedha, &c.) तेन Tena, by that; by the oblations and by the sacrifice. देवानाम् Devânâm, of the Devas. लोकः Lokaḥ, place; stay; support, Refuge. अथ Atha, moreover; further. यत् Yat, what. अनुब्रूते Anubrûte, repeats what the teacher says; recites (the Vedas). तेन Tena, by that. ऋषीणाम् Riṣiṇâm, of the Riṣis. अथ Atha, further; moreover. यत् Yat, what. पितृभ्यः Pitṛibhyaḥ, to the Fathers; ancestors. निमृणाति Nimṛiṇâti, offers a Piṇda or cake. यत् Yat, that. प्रजाम् Prajâm, son, offspring. इच्छते Ichchhate, wishes (to produce). तेन Tena, by that. पितॄणाम् Pitṝṇâm, of the Fathers. अथ Atha, moreover. यत् Yat, what. मनुष्यान् Manuṣyân, men, guests. वासयते Vâsayate, makes (men) live in a house by giving them shelter. यत् Yat, what. एभ्यः Ebhyaḥ, to these (men). दानम् Dânam, gifts. Some read अशनम् Aśanam, food. ददाति Dadâti, gives. तेन Tena, by that. मनुष्याणाम् Manuṣyâṇâm, of men. अथ Atha, moreover; further. यत् Yat, what. पशुभ्यः Paśubhyaḥ, to the cattle; to the beasts. तृणोदकम् Triṇodakam, grass and water. विन्दति Vindati, gives. तेन Tena, by that. पशूनाम् Paśûnâm, of the beasts; of the cattle. यत् Yat, what. अस्य Asya, his. गृहेषु Griheṣu, in the houses. श्वापदाः Śvâpadâḥ, the beasts, the quadrupeds, like cats, &c. वयांसि Vayâmsi, birds. आ Â, up to; down to. पिपीलिकाभ्यः Pipîlikâbhyaḥ, the ants; (all the beings) down to the ants (worms). उपजीवन्ति Upajîvanti, sustain their lives. तेन Tena, by that. तेषाम् Teṣâm, their. लोकः Lokaḥ, place; support; Refuge. यथा Yathâ, as. ह Ha, it is well known. वै Vai, indeed; verily. स्वाय Svâya, for

one's own. लोकाय Lokâya, for the principal stay or support; or Refuge. अरिष्टिम् Ariṣṭim, absence of misfortune, non-injury or non-destruction. इच्छेत् Ichchhet, wishes. एवं Evam, thus; so. एवंविदे Evamvide, to one who knows thus; who knows that the Lord is the true Refuge. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings, such as gods, &c. अरिष्टिम् Ariṣṭim, absence of misfortune; welfare. इच्छन्ति Ichchhanti, wish. ह Ha, indeed. तत् Tat, that; what has been just said. वै Vai, indeed. एतत् Etat, this; that Viṣṇu is the principal stay of all. विदितम् Viditam, has been declared or demonstrated in all the Vedas. मीमांसितम् Mimânsitam, has been discussed and decided by reason. वै Vai, indeed; verily.

10.(16). Now verily this Supreme Self (Hari) is the Refuge of all beings. When (the Lord as a pious grihastha) offers an oblation or performs a sacrifice, thereby (He becomes) the Refuge of the Devas; similarly, when He repeats the Vedas, He becomes the Refuge of the Riṣis. Similarly, when He gives obsequial cakes to the Fathers, and when He desires children, He is the Refuge of the Fathers. Similarly, when He offers lodging to guests and gives them food, He becomes the Refuge of all men. Similarly, when He gives grass and water to cattle, He becomes the Refuge of all cattle. Inasmuch as beasts, birds, yea the very ants even, find shelter in His house, He is their Refuge thereby. As every one wishes the welfare of his own world, so all creatures wish the welfare of such a (God-indwelt and) knowing (householder). Verily this has been declared (in the Vedas) and reasoned out (in the philosophies).—54.

MANTRA (I. 5. 11—I. 4. 17).

आत्मैवेदमग्र आसीदेक एव । सोऽकामयत जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । एतावान् वै कामः । नेच्छꣳश्च नातो भूयो विन्देत् । तस्मादप्येतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । स यावदप्येतेषामेकैकं न प्राप्नोत्यकृत्स्न एव तावन्मन्यते । तस्यो कृत्स्नता । मन एवास्यात्मा । वाग्जाया । प्राणः प्रजा । चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दते । श्रोत्रं दैवꣳश्रोत्रेण हि तच्छृणोति । आत्मैवास्य कर्मा-

त्मना हि कर्म करोति । स एष पाङ्क्तो यज्ञः । पाङ्क्तः पशुः । पाङ्क्तः पुरुषः । पाङ्क्तमिदꣳ सर्वं यदिदं किंच । तदिदꣳ सर्वमाप्नोति य एवं वेद ॥ १७ ॥

इति चतुर्थं (पंचमं) ब्राह्मणम् ॥ ४ ॥

Note.—The Fourth Brâhmaṇa has been split up by Madhva into two. He calls the latter portion beginning with I.4. 7, Avyakrita Brâhmaṇa; hence the double numbering.

आत्मा, Âtmâ, The Supreme Self, Hari. एव Eva, alone. इदम् Idam, of this (world), idam=asya, the nom. to be construed as Gen. अग्रे Agre, before; at the time of Pralaya. आसीत् Âsit, there was. एकः Ekaḥ, one; (not separate from his wife: she was merged in Him). एव Eva, only. सः Saḥ, He; the Âtman, the Supreme Self or Nârâyaṇa. अकामयत Akâmayata, wished, formulated a desire. मे Me, my, to me. जाया Jâyâ, wife. स्यात् Syât, let there be. Though Ramâ, the consort of Nârâyaṇa, was co-eternal with Him, and never separated from Him, the desire was to realise her presence. अथ Atha, next, after realising Her. प्रजायेय Prajâyeya, let me have progeny, let me have children. अथ Atha, next. वित्तं Vittam, wealth. मे Me, my, to me. स्यात् Syât, let there be. अथ Atha, afterwards. कर्म Karma, work; sacrifices, &c. कुर्वीय Kurvîya, let me perform. इति Iti, thus. एतावान् Etâvân, this much; the whole. वै Vai, indeed; in fact. कामः Kâmaḥ, desire; objects of desire. न Na, not. इच्छन् Ichchhan, wishing. च Cha, and. न Na, not. अतः Ataḥ, than this. भूयः Bhuyah, more. विन्देत् Vindet, he would get; he might have. तस्मात् Tasmât, therefore; since the Lord had so desired in the beginning of a creation, or, since such is the extent of desire. एतर्हि Etarhi, now. अपि Api, even, एकाकी Ekâkî, a man when alone. कामयते Kâmayate, wishes, desires. जाया Jâyâ, wife. मे Me, my; to me. स्यात् Syât, let there be. अथ Atha, moreover. प्रजायेय Prajâyeya, let me get progeny: let me have offspring. अथ Atha, and. वित्तं Vittam, wealth, divine and human. मे Me, my; to me. स्यात् Syât, let there be. अथ Atha, moreover. कर्म Karma, work; sacrifices, &c. कुर्वीय Kurvîya, let me perform. इति Iti, thus. सः Saḥ, he; the man of the world. यावत् Yâvat, when, as long. अपि Api, even. एतेषाम् Eteṣâm, among these. एकैकम् Ekaikam, one at least: any one of these. न Na, not. प्राप्नोति Prâpnoti, gets; obtains. तावत् Tâvat, then, so long. अकृत्स्न Akritsna, not whole; not complete. एव Eva, only. मन्यते Manyate, thinks; considers. तस्य Tasya, his, of the incomplete person. The man who has no wife, children or riches. उ U, also, even. कृत्स्नता Kritsnatâ, fullness; completeness; Supply "वक्ष्यमाण प्रकारेण भवति" (is made up by the method hereinafter mentioned), or (उच्यते Uchyate, is being said.) मनः Manas, mind. एव Eva, (It is) even, or indeed. अस्य Asya, his. आत्मा Âtmâ, Self. वाक् Vâk, speech; the organ of speech. जाया Jâyâ, wife. प्राणः Prâṇaḥ, The Vayus; energy. प्रजाः Prajâḥ, progeny. चक्षुः Chakṣuḥ, the eye. मानुषम् Mânuṣam, earthly, human. वित्तं Vittam, wealth. हि Hi, because. चक्षुषा Chakṣusa, by the eye. तत् Tat, that; the wealth of a man, such as gold, silver, &c. विन्दते Vindate, (one) obtains. श्रोत्रं Śrotram, the ear. दैवं Daivam, belonging to the gods; heavenly.

हि Hi, because. श्रोत्रेण Śrotreṇa, by the ear. तत् Tat, that; Vidyâ or knowledge. शृणोति Śriṇoti, hears; learns by hearing. अस्य Asya, His; who thinks thus. आत्मा Âtmâ, thinking; meditation, mental activity. एव Eva, only, indeed. कर्म Karma, work, sacrifice. हि Hi, because. आत्मना Âtmanâ, by thinking, by mind. कर्म Karma, work, sacrifice. करोति Karoti, performs. सः Saḥ, that, well-known. एषः Eṣaḥ, this. यज्ञः Yajñaḥ, sacrifice, the physical well-known sacrifice. पाङ्क्तः Pâñktaḥ, fivefold, to be performed by five means (such as 1. self, 2. wife, 3. son and 4. wordly wealth, 5. learning, or divine wealth.) पशुः Paśuḥ, the animal. पांक्तः Pâṅktaḥ, fivefold. पुरुषः Puruṣaḥ, the sacrificer. पांक्तः Pâṅktaḥ, fivefold. इदम् Idam, this. सर्वम् Sarvam, all; whole. यत् Yat, what. इदम् Idam, this. (यत्) किंच (Yat) kincha, whatever. पांक्तः Pânktam, produced by five. तत् Tat. इदम् Idam, this. सर्वं Sarvam, all, आप्नोति Âpnoti he obtains. यः Yah, who. एवं Evam, this. वेद Veda, knows; realises.

11.(17). In the beginning (of this creation) there existed the Supreme Self alone, one only. He wished "let me have a wife, so that I may have progeny; let me have wealth, so that I may do (good) works." For so far extends the scope of desire (and it sums up all desires). No one can wish for more than these (wife, children, wealth of riches and wealth of learning). And even if he were to wish for more, he would not get it (for there is nothing more to get on this earth.)

Therefore (since the Lord Himself in the beginning of present creation formulated these desires) now even every solitary man desires, saying: "Let me have a wife, so that I may have progeny, let me have wealth (worldy and divine), so that I may do (good) works." And so long as he does not get every one of these objects of desire, he considers himself as not whole. (Even) of such (an incomplete person), there may be wholeness (by the following method of meditation). (Let him meditate that) his mind is his self, his speech is his wife, the Prânic energies are his children, the sense of sight is his worldy riches; for by sight he finds out worldy riches; and the sense of hearing his divine riches, for by the ear he acquires knowledge which is the heavenly riches. His Âtmâ (mind, this mental meditation) is even (as if it were) his good deeds; for by this mental meditation, he performs good deeds (which others perform with riches).

(Thus this mental sacrifice consists of five parts : mind, speech, vital energy, sight and hearing). That well-known worldly sacrifice is also fivefold, the sacrificial victim is also fivefold, the sacrificer is also fivefold, yea all that exists here is fivefold. He who knows this (mystery) obtains all this.—55.

Here ends the Avyakrita Brâhmaṇa.

MADHVA'S COMMENTARY.

[It has been said that Brahman is always perfect and eternally possesses direct knowledge. Why then the text uses the words Avet " He knew" and Abhavat " He became " showing that Brahman knew himself to be perfect and became all-knowing. The past tense in the words "knew" and " became" shows that Brahman was not omniscient or perfect before that time. This objection is next considered :—]

The past tense in the sentences Tadâ Âtmânam eva avet and Tasmât tat sarvam abhavat (then he knew himself, and therefore he became full) is similar to the past tense employed in other passages of the scripture where it has the force of indicating a permanent fact. As the past tense used in the first verse of the Ait. Up. I., 1., and in the Chh. Up. VI., 2., 1 :—

Âtmâ va idam eka eva agra âsît (the Âtmâ verily was alone in the beginning of the creation); Sad-eva somyedam agra âsît (Oh child ! the Ever-existent was in the beginning of this creation). The verb " was " in both the passages does not mean strictly past tense, but the fact that God was in the beginning and still exists. Therefore, the past tense employed in the text under discussion, merely declares that the knowledge and perfection of God-head are eternal and do not arise in time.

The words Idam agre literally mean " This in the beginning," but the nominative case " this" must be explained in the genitive case, that is to say, Idam is equal to Asya " of this." It means "in the beginning of this."

The word Aham in the sentence ' Aham Brahma asmi', does not mean "I," and the sentence above given does not denote " I am Brahman." On the other hand Aham means Aheyam " that which cannot be neglected, cannot be avoided ;" similarly, the word Brahma means " all-full." Asmi does not mean " I am " but it is a compound of two words " As " meaning existence and "Mi" meaning knowable So Asmi means ever-existing knowledge or He whose knowledge is ever-existing and is never obscured.

Brahman knew (always realises) the nature of His self as being Aheyam (all pervading ruler of the world), Brahma (all-full) and Asmi (ever-existing knowledge). Had the word Aham meant here "I" and had the word "Asmi" denoted "I am," then the employment of the word Âtmânam in the above sentence would be a superfluity. For the sentence is, "he knew his self as I am Brahman." The word "self" here has no force, for the simple sentence, "He knew I am Brahman," would have been enough.

Therefore the two words Aham and Asmi have the meaning of "unavoidable" and "ever-present knowledge."

The sense is that Brahman knows His self as existing even from the beginning-less time, and this is the meaning of the word Agre (in the beginning).

The force is that not only God exists from the beginning-less time, but He knows that He exists so. The Jîvas also exist from the beginning-less time, but they are not conscious of their existence).

(If you explain the word Aham, as Aheyam, "unavoidable," "inexorable;" then the question arises, is his own self unavoidable to him, or is everything else unavoidable. Not the first. Because all persons in general cannot say about their own self that it is unavoidable. Nor is the second meaning possible, for there is no reason why everything should be unavoidable to God. Therefore, the commentator explains the word Aheyam thus):—

Brahman is unavoidable by all, because He is the ruler of all and because He pervades all.

(A world-sovereign is also the ruler of all so far as his dominion extends, but he being limited in place cannot be said to be unavoidable. Therefore, with regard to God, the further qualification has been added that He is all-pervading. No human king can be all-pervading. But a thing may be all-pervading still not be unavoidable, since there might be no reason to avoid it. For instance space is all-pervading and time is all-pervading. But no one ever tries to avoid space or time, for they have no ruling power over man; and man therefore has no reason to avoid these. But man can sin against God and may wish to avoid God, but God is unavoidable as space; and over and above that, He punishes the sinner which space cannot.)

(Therefore, God is said to be the ruler of all; no one can escape from his laws, no one can break his law and escape punishment, for He is all-pervading. Thus God is the only true Aheya or the unavoidable).

(Had the other passages of the Upaniṣad established the unity between the Jîva, and Îśvara, then we might have taken the passage, Aham Brahmâsmi, as declaring that unity also. But other passages of the Upaniṣad do not declare any such unity.) Says an objector—" How do you say there are no other passages in the Upaniṣad which declare the unity of man and God? How do you explain the following?:—

(1) Tad Yo'ham so'sau; Yo'sau, so'ham.
That which I am, that is he; what is he that I am.

(2) Yo asau Asau Puruṣaḥ, so'ham asmi.—(Îsâ. Up.)
That person is that what I am.

In the above passages, the word Aham does not mean "I," but it denotes the inner ruler of all and consequently it means the unavoidable, inevitable Lord.

(The first passage means that Viṣṇu who is in the thousand-petalled lotus, the sun, is the same Viṣṇu who dwells in the souls of men pervading the seventy-two rays of the Prâṇa and controlling the man from within. The appearance of the human soul to the eye of a seer is very much like that of the sun. As the sun spreads his rays throughout the world, so the soul spreads its rays throughout its world, namely, the body of man. And as God rules the sun from within the sun, so He rules the soul of man by being within it. Therefore Viṣṇu is called Aham in the above passage. He is Aham or unavoidable, because He dwells within the very soul of man, and do what he may, man cannot get rid of God, but is always under His control. The above passage, therefore, declares the identity of the Viṣṇu within the solar logos with the Viṣṇu inside the souls of men. And it does not teach that man is God. That Viṣṇu verily dwells in the sun, also he pervades the sun having seventy-two thousand forms. He is the inner controller of the deities of the sun. And they cannot avoid him. Had this not been the meaning, the one sentence Yo'ham, So'sau, would have been enough, and would have expressed the identity of man with God, but there is the next sentence, Yo'sau, so'ham, what was the necessity of it. You cannot say that the first sentence declares the identity of the sun with man, but it does not establish the identity of man with the sun, and so the second is necessary. For, when the identity of the sun with man is declared, there would not arise any doubt as to the identity of man with the sun. So under your explanation, the second sentence is superfluous. Nor can you say that it is an example of Abhyâsa or scriptural repetition in order to impress the teaching. For the scriptural repetition must always be a verbal repetition, but here we do not

find such a verbal repetition. The first sentence is Yo'ham so'asau. The second sentence is not a repetition of it, but is differently worded as Yo'sau, so'ham. Under our explanation there is no such fault. The first sentence declares that the Lord is Aham or unavoidable with regard to all men. The second sentence declares that the Lord is Aham or unavoidable with regard to all Devas. Not only men, but even the angels are under His sway).

(As regards the second passage quoted above, it is to be found in the fifth Chapter of this very Upaniṣad. We shall explain it there. See also S. B. H. Vol. I, page 14. We give the following quotation from it:—

(He is called Aham, because he is not discardable (aheya). In other words, "Aham" means "the Supreme." He is called "Asmi," because He dwells in all beings and thus He is the measure (Ma) of their existence (as). (Their existence or be-ness depends upon His being in them. He is the standard of their existence). But Hari, the Supreme Lord, however, is apart from all His devotees—Jivas), though ensouling all.)

[Says an objector, admitting that these two passages can be explained in a dualistic sense, how do you explain the passages of the Chh. Up. VI, 8. 7:—]

(3) Tat Satyam, Sa Âtmâ, Tat Tvam Asi Śvetaketo.

He is the true, he is the self, that thou art Oh Śvetaketu!

[This assertion 'that thou art,' has been repeated in that Up. from sections 7 to 16. This repeated declaration—That thou art—shows that unity is the real teaching of the Scriptures. The man called here "thou" is declared as one with the Lord called here "that." What other passage do you require for establishing the identity of man with God? With the help of this passage, we are justified in explaining the above two passages also in a monistic way, as declaring the unity of man with God. Consequently, we should explain the passage of this Up.:—(4) Aham Brahmâsmi, as declaring the same unity and identity. To this objection the commentator replies:—]

All the above passages quoted by you namely (1) Tad Yo'ham etc., (2) Asau Puruṣaḥ, (3) Tat tvam asi and (4) Aham Brahmâsmi, have been wrongly understood by you. Through the non-understanding of the right meaning of these passages, there has arisen the delusion that the scriptures teach non-duality and unity. In order to remove this wrong notion, which one might get from the passages like (1), (2) and (4), the great Upaniṣad of the Chhandogas repeats nine times persistently, the solemn declaration:—He is the Âtman, thou art not that, Oh Śvetaketu!

[In order to understand this discussion properly, it is necessary th the entire passage of the Chh. Up. referred to above be given her We do so below :—

(That highest God is) the Essence and Ruler (of all), the desire (of all) and known only through the subtlest intellect. All this univers is controlled by Him, He pervades it all, and is the Good. He is th destroyer of all and full of perfect qualities. Thou O Svetaketu a not that God (why then this conceit).

"Please, Sir, instruct me still more" said the son. "Be it so, m child," replied the father.

1. As the bees, my child, make honey by collecting the juice o different trees and bring together and mix them in one place.

2. And as these juices have no discrimination, so, that they migh say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.

3. Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.

4. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. These rivers (Devatas,) my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river). And as those river-gods, when they are in the sea, do not know "I am this river," "I am that river" (cannot discriminate the waters that formed their body).

2. In the same manner, my child, all these creatures when they have come from the Sat (the good,) know not that they have come from the Sat. Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a worm, or an insect, or a gnat, or mosquito, that they become again and again.

3. (That highest God is) the Essence and Ruler of all, and known through the subtlest intellect. All this universe is controlled by Him,

He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit.)

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jiva (the Lord Aniruddha) presides over it, though it would bleed. If he were to strike at its middle, so long as the Jiva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jiva (Aniruddha) is there, though it would bleed. That Jiva of the tree is pervaded by the Jiva (living) Self, 'the lord called (Jiva Âtman); and hence the body of the tree stands firm, drinking in nourishment, and the juice of the tree rejoices.

2. (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers, if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child, know this. Thus he spoke.

3. This tree indeed withers and dies when the Lord, called Jiva, has left it, but the Living Lord dies not. (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. "Bring a fruit of that Nyagrodha tree." "Here it is, Sir," "Break it." "It is broken, Sir." "What dost thou see there?" "These extremely small seeds, Sir." "Break one of these, my dear." "It is broken, Sir." "What dost thou see there?" "Nothing, Sir."

2. The father said, "My child that Atomic essence (Animana) which thou perceivest not, of that very essence, this Nyagrodha tree subsists. Believe it so, my child."

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. The God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. Put this salt in water and then come to me in the morning. The son did so. The father said to him, "Take out the salt which you put in the water last night." The son looked for it and did not find it, for it had become dissolved.

2. The father said, "Child, taste it from the surface. How does it taste?" The son replied, "It is saltish." "Taste it from the middle, how is it" The son replied, "It is saltish." "Taste it from the bottom, how is it?" The son replied, "It is saltish." The father said, "Throw it away and then come to me." The son did so. That salt exists for ever in the water. Then the father said to him, "Here also, O child, you do not perceive the existing salt, though it is there certainly."

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. As a person (may be kidnapped and) brought from the country of the Gândhâras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying: "I have been brought here blindfolded, I have been left here blindfolded."

2. And as thereupon some (kind-hearted) person might loosen his bandage and say, "Go in that direction, there is Gândhâra, go in that direction." Thereupon, being wise and retentive, he would ask his way from village to village, and arrive at last at Gândhâra—in the same way does a man, who finds the Teacher, obtains the knowledge. For him there is delay only so long as his Prârabdha karmas are not exhausted. Then he reaches the perfect.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. The God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father.

1. As a man suffering from disease, and surrounded by his kinsmen, who ask; "Do you know me, do you know me," (goes on answering) so

long as the speech (Umâ) is not merged in the (Rudra), the Mind in Breath (Chirst), the Breath in the Fire (Sri, the Holy Ghost), and the fire in the Highest God (Viṣṇu): he knows so long.

2. But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the highest God, then he knows them not.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that God (why then this conceit).

"Please, Sir, instruct me still more," said the son. "Be it so, my child," replied the father..

1. My child, the king's officials bring a man handcuffed, saying "He has robbed, he has committed a theft." When he denies, the king says, "Heat the axe for him." If he is the doer of the crime imputed to him (by the fact of his commission of the offence and its denial), he makes his soul a liar. That false-minded one, having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed.

2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released.

3. As that innocent man is not burnt even slightly, by this ordeal, (so he believes in God). All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou, O Svetaketu, art not that (why then this conceit.) Then he verily knew this.

Thus these nine repetitions of the Chhan. Up. strengthen the case of the dualist and not of the monist.

(Though there are clearer texts in the Up. to show the difference between the Jîva and Brahman, yet the commentator has taken the doubtful passage of the Chh. Up. 'Atat tvam asi' to disprove the contention of the non-dualist, by showing that the repetition of separation in those nine passages shows that the difference is the theme of the Up. and not the establishment of the unity of man with God.

(But, says an objector, this passage of the Chh. Up. might establish your position if the Sandhi were to be resolved, as you have done. But this is not a proper resolution of the Sandhi. The unity of Jîva and Îśvara not being known from any other source, it was not necessary for the

Up. to teach the difference between man and God, but to teach their unity. The negation of a thing is only necessary when there is some doubtful positive assertion. But, as a matter of fact, all men know that they are not God ; why then teach that they are not God. To this, the commentator answers :—)

It was necessary to show by this negation, nine times repeated, that man was not one with God, because passages like "That which I am, he is, that which he is, I am" (Tad yo'ham so'sau), I am Brahma (Aham Brahma asmi), etc., have a *primâ facie* non-dualistic significance ; and, if not rightly understood, their meaning may lead people to fall into the error of thinking that the scriptures teach the unity of the human soul with God ; hence the necessity of repeating nine times the declaration "thou art not that."

(But, says an objector, how do you show that a misconception caused by the wrong understanding of some scriptural passage is corrected by another scriptural passage explaining the previous ambiguous passage ? To this, the commentator replies by showing that there are several passages of the scripture which apparently teach which was not correct, and so they are explained in subsequent passages. As an illustration of this, he quotes the well-known passage of the Tait. Up. (III, 7) which declares that non-being existed in the beginning and all things came out of that non-being (Asad va idam agre âsît tato vai sad ajayata), Asat verily was in the beginning of this. From it the Sat (being) was produced.

If one understood the above declaration in its superficial sense, one would have understood wrongly, and therefore the Śruti itself in another Up. corrects this *primâ facie* view. Thus the right interpretation is given in the Chh. Up. (VI, 2, 1) :—

1. The Sat (Good) alone, O child ! existed in the beginning (of this creation), one only without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation. One only without a second, from that void (Asat) was produced the Plenum (Sat).

2. "But, O child ! how could it be thus?" said the father. "How from the Void should be born the Plenum ? Therefore the Sat (the Good) alone existed, O child ! in the beginning of this creation. One only, without an equal.

Thus we see one Up. corrects the misconception caused by another Upaniṣad.

Or the misconception might have been caused by the previous sentence of this very Chh. Up., and hence the repetition of Atat tvam asi. In the previous passage, the word Âtmâ has been used ; though the word

Âtman is principally applied to the Supreme Self, yet it is liable to misconception and may be applied to the human self also ; therefore, to remove this misconception, the Upaniṣad says 'thou art not that.'

In the previous passages, 'Sa ya eṣo'nimai-tad-âtmyam idam sarvam tat satyam sa atmâ'tat tvam asi,' are the words 'Aitad âtmyam' which are ambiguous and may mean that whose essence is this Sat. The word Âtmâ is the doubtful word, hence the necessity for correcting this misconception.

The word 'âtman' has several meanings, as given in the following verse :—

> 'Yachchâ'pnoti yadâdatte yachchâ'tti viṣâyaniha'
> 'Yachchâ'sya santato bhâvas tasmâd âtmeti bhanyate.'

Because He pervades all (Âpnoti vyâpnoti), he is called Âtmâ ; because he takes everything, he is called Âtman, because he takes all as his own (Âdatte—accepts everything as his own), he is called Âtman. Because he eats all (atti—eating) objects, here he is called Âtman. Because his essence is eternal, he is called Âtman.

(Thus Âtman has four meanings, the all-pervâding, the Lord of all, the enjoyer of all, the ever eternal. Thus the word 'Âtman' is a word of several meanings, and it was therefore necessary to explain the word 'Âtman' in the phrase, 'aitadâtmyam idam sarvam.'

Doubts may arise whether all this world is this Âtma—the Âtma, the derivative meanings of which are given before. In order to avoid this, it may be said that, besides these, there is another word 'Âtman' of which the meaning is whole or full. For example, in the sentence, Âtmâ pûrṇatvato hariḥ—Hari is called Âtman, on account of His fulness. Therefore, the meaning of the phrase 'Sa âtmâ' in the above verse of the Chh. Up. is 'He is the whole or full.'

Says an objector, your explanation that the teaching is "Thou art not that" might be correct, only if it might be reconciled with the teaching given in the same Upaniṣad, Chapter III, section IV, beginning with "Sarvam khalv idam brahma" (all this is verily Brahman). By the sentence—"All this is verily Brahman—" the whole universe is described as having Brahman for its self. In answer to the question, how is the universe Brahman : the Upaniṣad answers, "Taj Jalân ;" because the universe takes its birth (Ja—birth), has its dissolution (La-laya) and has its animation (An—living) from, in, and through Brahman. Hence everything has Brahman for its substantial cause (Upâdâna). The Brahman is the substantial cause of the world, not in the sense as the clay is the substantial cause of the pot ; for Brahman does not change himself into

the world by any modification or evolution (Pariṇâma) of its substance, for that would imply that Brahman is liable to change, which is against all Śrutis, as they declare that Brahman is changeless. But Brahman is the substantial cause of the world, in the sense of being the substrate of the appearances which we call the world. It is like the rope which is the substrate of the appearance of the snake in a dark night. The rope undergoes no change, when it appears like a snake to the vision of the passer-by ; similarly, Brahman undergoes no change when it appears as transformed into the universe in the eyes of the ignorant. To explain this fact that the Brahman is the substantial cause of the universe, the Upaniṣad, in the first half of the VI chapter, describes how the world appears to come out of Brahman. The sections I to VII of the VIth chapter of the Chh. Up. describe this appearance of the world in the Brahman, by the method of Vivarta or super-imposition ; as the snake appears in the rope by super-imposition. The snake is in the fancy of the man and not in the rope. So, this world is in the fancy of the man, and not in Brahman. It is absolutely non-existent but in the imagination of the frightened passer-by.

Note :—The non-reality of the world is not the peculiar doctrine of the monistic Hindus, but is largely utilised by the modern sect of the Christian Scientists, who strongly deny the existence of pain and illness in this world. They teach that the world being an expression of God, cannot be evil. The so-called evil that we see in it is our own fancy. Wonderful cures are reported to have been effected by this sect among its votaries by their firm belief that illness or disease has no existence.

Śvetaketu is taught in this Chapter VI, in the first portion, the world-process as a Vivarta in Brahman. Thus in the very first section of that chapter, the father asks the son whether he has learnt that science, by knowing which everything else is known. The son replies that he has not. Then the instruction is given. The very question implies that by the knowledge of one Brahman alone, everything else is known. We give the story below :—

1. There once lived Śvetaketu Aruneya. To him his father said, "Śvetaketu, go to the house of a teacher to study Vedas ; for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brahmanas."

2. Having gone, when twelve years old, he came back, when he was twenty-four years of age. having studied all the Vedas, greatly conceited, considering himself well-read, and arrogant. His father said to him : " Śvetaketu, since thou art so conceited, considering thyself well-read, and arrogant, didst thou ask for that instruction —? "

3. " By hearing about which we hear (learn about) that which was

never heard before, by understanding which we understand what was never understood before, by meditating on which we know even that which was never known before." Śvetaketu replied, " What is that instruction, Sir."

The above question thus indicates the identity of the world with Brahman. For if the world were different from Brahman, the knowledge of Brahman would not be the knowledge of the world, for the knowledge of one thing cannot lead to a thing dissimilar from it. (As the knowledge of gold does not lead to the knowledge of copper), therefore, Brahman and the world must be held to be identical, for the knowledge of Brahman is said to be the knowledge of the world. Now, the son did not understand this, and therefore, at the end of the third verse, he puts the question: " What is that instruction, Sir?" Then Uddalaka answers this by explaining that the effect is not different from its cause; and he gives three illustrations, that of the clod of earth, the nugget of gold, and the nail-clippers, in the following words :—

4. The father replied: " My dear child, as by knowing one clod of clay, all that is made of clay is known (by its similarity to clay), so is that instruction : or as by knowing the true word Mrittika all other words (like Mitti, mud, &c., are known, for they are corruptions of it,) owing to the difference of pronunciation, caused by the organ of speech.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction ; or as by knowing the correct word Loha, (all other words like Loha, &c., are known, for they are corruptions of it,) owing to the difference of pronunciation, caused by the organ of speech.

6. And as, dear child, by knowing one pair of nail-scissors all that is made of black metal is known by its similarity with it, so is that instruction, or as by knowing the correct word Kârsnâyasam one knows all other words, which are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.

The meaning of these illustrations is this. As by knowing thoroughly the nature of clay, gold, etc., in their true form, one knows all objects made of clay, gold, etc., so the world is false and unreal, the reality is Brahman alone. This truth has been taught in the first half of the sixth Chapter. The socond half of the same Chapter, in which occurs the famous aphorism--Tat tvam asi—cannot teach anything different from the first half. For then there would be conflict of teachings. The second half, therefore, does not teach that the world is different from Brahman. In fact, it asserts the same teaching of the unity of the world with

Brahman, as was taught before also in Chapter V, section XXIV, verse IV, where it was said that if such a knower were to give the leavings of his food to a Chaṇḍâla even, it would really be offered to God.

Note.—This shows that, in the eyes of a real knower, the lowest Chaṇḍâla is even equal to God. That verse clearly shows that the soul of the Chaṇḍâla is the same as the soul of the highest Brâhman. In order to firmly establish this proposition that all Jîvas are one with Brahman the Up. declares by repeated illustrations that the Jîva is not different from Brahman, and gives nine illustrations in this second half of the VIth chapter.

[*To this argument, the Commentator answers.*]

True, Brahman knows His own self and the knowledge is direct and eternal, so He is always the whole (Full); such is the way in which the argument of the former should be met with. Then it follows that the Brahman had the knowledge of self and it is therefore that He was whole (Full.) In the following mantra, the eternal knowledge and the wholeness of the Lord, is spoken **आत्मा वा इदमग्र असीत्** "Verily Âtman there was before the creation of this," and **सदेवसैाम्येदमग्र आसीत्** "Oh, beautiful one, before the creation there was only Sat." The word **इदम्** in **इदमग्रे** is in modern Sanskrit **अस्य अग्रे**—before the creation of this world; the second case ending in **इदम्** has been used for the sixth. The word **अहम्** means **अहेयम्**—unavoidable. The word **ब्रह्म** means "Whole," "Full." **अस्मि** means producing the Knowledge that it always is; always existing. He was always conscious of Himself by these three qualities. First, the quality of unavoidableness; secondly, the quality of wholeness or fullness; thirdly, the quality of always present or existing. If the word **अहम्** meant "I" and the meaning of the word **अस्मि** were "Am," in this case the word **आत्मानम्** in **आत्मानमेव अवेत्** would be useless and redundant. **अवेत्** he knew. He knew what? The answer is **अहंब्रह्मास्मीति**—That "I am Brahma"; here the word "I" satisfies the sense of Atman, for "I" is a pronoun and refers to Âtman. So the words **अहं** and **अस्मि** cannot be used in the sense of "I" and "Am". They must have been used in the sense of unavoidable and always existing.

So the sense of the mantra is that before the creation that Brahman knew Himself to be existing from time immemorial. He is **अहेय** or unavoidable, because He is the ruler of all and present in every body. So also in the mantras **येाऽहंसेाऽसैा**—That is, he who is Aham. **येाऽसैा सेाऽहं** What is He that is Aham. **येाऽसैा असैापुरुषःसेाऽहमस्मि**—The Puruṣa who is that, is Aham and Asmi, and in the mantras like these the word **अहम्** means nothing, but **अहेय** unavoidableness of the Lord governing from within.

It is true in सआत्मा अतत्वमसि—He is Atman and not That thou art, the mode of recitation does not indicate difference, *i.e.*, does not indicate that there is one अ, meaning not omitted; yet the wrong notion of oneness with Âtman derived from the misinterpretation of योऽहं सोऽसौ—That He is what I am, अहंब्रह्मास्मि I am Brahman, cannot change the mode of recitation if the reading is अतत्वमसि not That thou art. As the wrong notion derived from misinterpretation of the mantra असद्वा इदमग्र असीत्, असतःसञ्जायते—"Before the creation of this world, verily there was Asat and from this Asat came to be the Sat"—can be removed by the mantra तद्धैकआहुः असदेवेदमग्र आसीत् एक मेवाद्वितीयं कुतस्तुखलुउसौम्येवं स्यात् कथमसतः सञ्जायते—"Strange it is that some say that before the creation there was only Asat, One only without a second; but how can it be, Oh my child, how can Sat be from what is Asat" so can this wrong notion आत्मातत्वमसि—He is Âtman and That thou art—can be removed by reading स आत्मा, अतत्वमसि and not That thou art, and by explaining सआत्मा as He is the Lord Âtman.

Moreover it may be said that the word Âtman though chiefly leads one to think of Paramâtman, the Great Lord, yet it may mislead one to think of the Jiva. It is in order to avoid this confusion, it has been said "Not That thou art," meaning He is not Jiva and thou art different from Him. Because He pervades everything, He is called Âtman (All-pervading) because He takes everything for His own, He is called Âtman, the Master, because He enjoys all the objects, He is called Âtman, the Enjoyer of everything, because He exists for ever He is *called* Âtman, the Ever-existing. Doubts may arise whether all this is denoted by the word Âtman. The answer is yes, Âtman has four root-meanings as shown above. Besides these, there is another word Âtman, of which the meaning is Whole or Full, for example आत्मापूर्णत्वतोहरिः—Lord Hari is called Âtman, on account of His Wholeness or Fullness. Therefore, the meaning of सआत्मा is He is the Whole or Full.

In the story where it has been said यथा सौम्येकेन मृत्पिंडेन, &c., it has been shown that knowledge of one thing produces the knowledge of another thing similar to the former. The example of लोहमणि—shows that the knowledge of a chief of a class easily produces the knowledge of minor things of the class, because the word मणि means prominent, chief and best, &c.

Again, the example of a nail-pairer यथासौम्यैकेननख निकृंतनेनसर्वं कार्ष्णायसंविज्ञातंस्यात्—"As, Oh my dear child, the knowledge of one nail-pairer helps to produce the knowledge of all of black iron (steel)"—shows the

knowledge of a thing helps to produce the knowledge of another thing similar to the former.

Had these examples all intended to speak of the material oneness only, then it may be said that in that case the force of the adjective **एकेन** (by only one)—in **पिंड** (lump) the first example, in **मणिना** the second example and again in the third example, would be useless. In that case it would have been better to say **मृदा विज्ञातया**—earth being known, **लोहेन विज्ञातेन**—by iron having been known, **कार्ष्णायसेनच विज्ञातेन**—on the black iron being known, all is known. Moreover, all things that are made of earth are not made from the same (lump of) earth, and that there is no oneness amongst all things. All things made of iron are not from the same iron ; nor are they one with that piece of iron. Similarly, all things made of steel are not made from the nailpairer. **वाचारंभणं विकारो नामधेयं मृत्तिका इत्येव सत्यं । वाचा** —means—by words only, **आरंभणं**—production ; creation of names. **विकारः**—variety ; variety in object, *i.e.*, various names that we give to them originate in language only. **सत्यं**—The constant thing ; the thing that is at the basis of all those varieties of objects which is real and constant. **नामधेयं**—the name. **मृत्तिका**—earth ; clay. Therefore the meaning of the whole sentence is that the varieties in objects, *i.e.*, the different names that are given to them originate in words (language) only and the constant thing that is at the basis of all those varieties is nothing but the same earth. These and the portions like these speak that the chief object being known, the minor or dependant points are known of themselves. The different names that are given are mere signs. They can be made as many as one likes.

However, who knows the chief names of those things (such as earth, iron, &c.,)—knows those things by the chief names (earth, iron, &c.,) only, but not the varieties of those things (pitcher, cup, &c). It is in this way that a man is said to know all when he knows the Great Lord, who is eternal, beyond this world and possessing all the qualities possible.

As when only important persons in a province are known or are invited, or arrived, or killed or protected (the people) of the whole province, is said to be known, invited, come, killed and protected ; again when the kings are killed, it is said the whole earth is killed (destroyed), or some important person being protected, a king is said to protect the whole earth with its forests or mountains ; so the Great Lord only being known, it is said everything in the world has almost been known. But it must be borne in mind that one who knows all things made of earth to be earth only, may not know the names of the varieties in the earthly things, for in that

case there would not have been a desire in that man to know what is a pitcher and what is a cup.

Now we shall speak something of creation; it will give the reader a knowledge of objects that are chief as well as of the objects that are minor or dependant. The Satya or constant things are three and three only, and these are the presiding deities:

Brahmâ is the presiding deity of the Tejas (तेजः)—fire, heat, &c., Vayû is the presiding deity of Apas (water), and Rudra is the presiding deity of Pṛithivî (earth).

This world consists of these three only. These three presiding deities, with the three things over which they preside, were produced from the Lord Viṣṇu, and one after another, each from that which immediately proceeds. The names of these gods are Tejas (fire), Apas (water) and Anna (food), and these are the three forms of the gods and such are their names, *i.e.*, Brahmâ is the presiding deity of fire and is called Tejas; he was born of Viṣṇu. Vâyu is the presiding deity of water and is called Apas, he was born of Brahmâ, and Rudra is the presiding deity of earth and is called Anna, he was borne of Vâyu. From these gods Brahmâ, Vâyu and Giriśa this world was produced; it is therefore that gods Agni, Sûrya and Soma had their origin in these gods. So these names Agni, Sûrya and Soma though applied to the gods fire, the sun, the moon are in reality the names of these gods Brahmâ, Vâyu and Rudra. These three gods are what is called Satya with respect to Agni, Sûrya and Soma &c., for they it is that govern all; and the Lord Hari is the Satya with respect to these three gods, because it is He who governs them. Again the Śrutis apply this term Satya in the sense of chief. For example Kâñchan (gold) has been called chief of all irons. As all things made of clay are equal with or resemble with the lump of clay, or as all things made of steel resemble with the piece of steel (in the nailpaircr), so does the Lord Hari resemble all things in the world and He is the best or chief thing amongst them. So whoever knows the Lord has, so to speak, the knowledge of all things in the world. The Lord Hari is the Creator, the Destroyer, the Regulator and Protector of this world and pervades through the world. It is therefore He has been called Âtman of this world. He is Âtman of this world on account of His Fullness in quality. He is in fire and everywhere, and He is Satya because He is the best or chief thing. Those that are demoniac in spirit think Him to be one with Jîva (human soul). Śvetaketu was made to understand that He was not so, *i.e.*, the Lord Hari and the Jîva were not one and the same; but He was quite different from the Jîva and God of the

gods and Master and Governor. Śvetaketu was also made to understand that he, Jîva, was quite different from Viṣṇu, and his strength, knowledge, pleasure, &c., were but limited and far inferior to those of the Lord; by such a knowledge, Śvetaketu was told, he would get Mokṣa. When the Lord is known as the best and the Chief Thing, He gives Mokṣa to the knower, but in blinding darkness does He throw him who knows Him to be one and the same with the Jîva (human soul). Mokṣa is to get to the vicinity of the Lord with a full knowledge of being an obedient servant of His; but Mokṣa is not to become Viṣṇu, for never does a man (who has attained Mukti) think that "I am the Lord Viṣṇu." He always believes or in other word his state of mind is that "I have got beyond the high water marks of worldliness, so I am Mukta." When such is the state of the mind of a Mukta Puruṣa (of one who has attained Mukti) of what use it is to say that to attain the knowledge of oneness with the Lord is Mukti? For what benefit (pleasure) does he derive from such a knowledge? Honey (which is so sweet) and which the bees collect in their hives from various flowers, does it feel happy, does it derive any pleasure because of its own sweetness? So, can a man feel happy because of his having become Viṣṇu?

The rivers, mark you, all unite and become one with the ocean; are they Mukta? A person in deep slumber also has no knowledge of Self and is never conscious that I am so and so, is he then to be called to have attained Mukti? Again mark you, at the time of Pralaya all the Jîvas go back to Viṣṇu, do you mean to call them to have attained Mukti? Certainly not. It is because there is no consciousness of the difference (between a Jîva—human soul, and Viṣṇu—the universal soul) in these states. So the Mukti must always be attended with the knowledge of a difference between the Lord and the Jîva (human soul). Therefore a man that has a knowledge of such difference may be said to have attained Mukti (otherwise not). This is the conclusion after all. Such is the discussion given in the Brahmâṇda Purâṇa. It has been said in the Mokṣa Dharma what thing more miserable can be to the lot of a man if he has ignorance regarding the Lord.

It has been said in the Harivansa—Viṣṇu showed His own Loka or world to Brahmâ, the world to which no world is higher and where the Mukta Puruṣas are busy worshiping the Lord.

After this śloka of the Harivansa there are two words न, यत्। Here the word यत् means—यस्मात् whence. For the words यत् and तत् may also be taken with the sense of the fifth case ending. It is said विद्यात्मनि

भिदाबोधः ; विद्या is knowledge or consciousness of difference with respect to Âtman the great Lord. (Here follow a few extracts from the Bhâgavat and the Siva Purâṇa, all in support of the above theory of Moksa. From the Ślokas quoted the author shows,) first, when one gets Mukti one gets to the vicinity of the Lord. (2) One retains one's own separate existence and does not become one with the Lord. (3) In Mukta condition one's acts one has none, except those that he does with the holy heart for the worship of the Lord, for, in this alone he finds pleasure. (4) In the following creations he goes to the Viṣṇu Loka where he is not troubled by the three Guṇas—Satva, Rajas and Tamas. All the Mukta Puruṣas are in all respects such as pleasure, act, objects and their enjoyment equal to the Brahman, excepting in one, which is the government of the world. They at the same time retain their individuality suitable to the condition. The Mukta Puruṣas have no gross organs of sense which are the works of Prakṛiti ; they then regain their own pure form. Prakṛiti (whose form consists of Satva, Rajas and Tamas) ceases to extend her influence on the Mukta Puruṣas ; for, it is her nature to go away from those Puruṣas whom she helps to see the great Lord Paramâtman, and she engages herself with other Puruṣas, of whom there are many, and commences the work of creation with them. But while engaged in the work of creation Prakṛiti lets all the Mukta Puruṣas alone. For, those Puruṣas have got what is called Tatvajñâna,—a knowledge of the difference between what is Prakṛiti and what is the real self of the Puruṣa. Prakṛiti has no capacity to bring those under her power that have attained such a Tatvajñâna. As regards the cessation of miseries, the condition of all the Mukta Puruṣas is all alike. The bliss enjoyed by a Mukta Puruṣa, be he a man or Viriñcha himself, is the same in nature ; so says the Vâyu Purâṇa. Some there are that speak of Mokṣa to be one and the same with the Lord. These are not versed in the Śâstras. They do not know the real spirit (sense) that pervades in them all. Wrangling and false argument is their strength. They have haughtiness of spirit for they have not learnt to control themselves. This does not let them know the real sense of the Śâstras. These miserable wretches, may be called Śâstra pirates, for they rob Brahmaṇ out of the Śâstras. Poor follows ! very poor is the range of their mind. They only see the absence of qualities both in Brahmaṇ and Jîva ; but they forget to see that these have some inherent qualities in them (such as omniscient). These fellows were chiefly made of Tamas (तमोगुणाः) and to Tamas—(a hell) must they go.

Whilst those that are really wise know for certain that the Lord

is one and Jîva (the human soul) is another ; there is always a line of demarcation between the Lord and the Jîva. In Mukti there is always a consciousness of the superiority in the Lord together with the consciousness of His being other than the Jîva. From the Lord, the Jîva (the human soul) is different in essence, in kind (जाति), in its functions (अर्थ) and so do the Śrutis say. So how can it be possible to say " I am he (the Lord)" when there is nothing common between the Jîva (indicated by the term " I ") and the Lord Paramâtman (indicated by the term " He "). In the Moksaparvâdhyâya—this matter has been thus discussed in the form of question and answer. " As regards Puruṣas are they many or one ? And will you be good enough to tell us which of the Purusas is the best, or in other words supreme ?" In answer Vaiśampâyana says—" the number of Puruṣas is not one but many ; such is the conclusion of the wise. And of these One is the cause and therefore supreme ; He pervades the world and He has more qualities than the rest. So I shall tell you of Him."

It has been said in the Gîtâ also—" If the matter be taken fully into consideration, it will be found that the Puruṣas there are of two kinds,—One क्षर and the other अक्षर. All the Bhûtas, that is all the beings up to Brahmâ, are called Kṣhara because of their body which decays ; and the other the Kûṭastha (कूटस्थ) or in other words Mahâlakṣmî is the अक्षर (Akṣara) Puruṣa. But the supreme Puruṣa is another. He is called Paramâtman ; it is He who pervades all the three worlds, and maintains them. He is Avyaya (अव्यय) who suffers no change, and he is Îśvara (ईश्वर) who lords it over the world. People in general as well as the Vedas call Me the Puruṣottama, the best Puruṣa, because I am beyond (surpassing) those that are Kṣaras as well as those that are Akṣaras. He who knows me to be the Puruṣottama,—the best Puruṣa, in the way described before, and makes no mistake in grasping it,—He alone knows everything (regarding me) and he alone is devoted to me in all the ways possible. This is the most secret part of the Śâstras,—This that I tell you. He who knows it by realisation, acquires a knowledge which is supernatural (अपरोक्षज्ञान) and He at the same time is said to be Mukta, because He has done in the world what one ought to do."

These and such like extracts that may be given by hundreds, tell that oneness with the Lord is not Mukti for the Jîva. Such never is the spirit of the Śâstras. Nay,—there are curses on those that think so. In the Paiṅgî Śruti it has been said :—

Adharatamas (अधर) or the lowest part of the dark hell

shall be the lot of him who thinks that Brahmaṇ and its qualities are different things or in other words Brahmaṇ is Nirguṇa (निर्गुण). Middle or interior part of that Tamas shall be the residence for those who think that the qualities are though separate from Brahmaṇ yet they appear to be inherent in him (भेदाभेदप्रदर्शी). And the upper part of the hell shall be the residence of those that think that qualities are partly separate from and partly inherent in Brahmaṇ.

It must be known then that the qualities Brahmaṇ always has, and that in higher degree; and it is not that those qualities are not inherent in Him. All those qualities are full, full in both quality and quantity; and Para-Brahman is He in whose body those qualities are. To the darkest hell (अधरं तमः) shall they go who think that the Lord Viṣṇu whose body is the seat of the qualities such as bliss (आनंद) knowledge (ज्ञान) and energy (शक्ति), etc., has no body or has a gross body, or has a body like any one of ours or has a body which consists chiefly of works only. Mukti therefore is near at hand to that best among the sons of man, even who knows that the Lord has a body which is all bliss and chit (चित्), His head and face are all Ânanda (आनंद) and all chit (चित्) so also are His two hands, the toes of His foot are capable of giving knowledge and pleasure and His whole body from the top of the hair of the head down to the end of the nails of the foot consists of Chit and Śakti in the full extent, and who knows at the same time each and every one of His qualities and that these qualities are as qualities only.

Those that know that the Lord is not different from the Jîva or from the material world, shall go to the lowest hell, for they rob (deny) Brahman. Those that know Para Brahman though different from the Jîva and the world yet is or appears one with them, go to the upper part of the hell. Those that do not see the difference between Brahman and Prakṛiti (Lakṣmî), or those that look upon Brahman different at the same time one with Prakriti go to the deep and dark hell. If one is to attain Mukti one should know the Lord Viṣṇu as the best or Supreme Puruṣa, in whom there are all the qualities fully developed and who is separate from all things besides. Dense darkness shall they get into that consider the Lord Viṣṇu otherwise than of Sachchidânanda form. Such shall also be the fate of those that think Him to be partly so and partly not. Dense darkness shall they go that consider all incarnations such as Matsya (fish) etc., as well as the Lord who is present inside the soul of each being, not to be of Sachchidânanda form or to be of partly of that form and partly not. Nay, such shall be the fate of who think so of

the limbs of the Lord. Those that consider other beings that are not really incarnations of the Lord to be also the incarnations,—they too shall go to the dark abode. All these that are sent to the dark abode shall never get out of it. The real incarnations of the Lord are:—Matsya (the fish), Kûrma (the tortoise), Barâha (the Boar), Nṛisingha (the Lord of the form of partly man and partly lion), Vâmana (the Dwarf), Bhârgava, Râmachandra, Krishna, Buddha, Kalki, Dattâtreya, Hayagrîva, Aitareyaka, Vyâsa, Kapila, Vaikuntha, Ṛiṣava, Yajña, Dhanvantari, Strîrupa, that Manu whose name is Tâpasa, Nârâyaṇa, Hari, Kṛiṣṇa and Upendra. All these are the direct incarnations of the Lord. Srî, Bhuḥ, Durgâ, Ambhraṇî, Srî, Mahâlakṣmî, Dakṣinâ, Sitâ, Jayantî, Satyâ, Rukminî these are all the Prakṛiti; they are guided or presided over by the Lord, and, therefore, wholly under Him, and they are not the Lord Himself, nor is the Lord Himself under them. This Prakṛiti is far fár inferior to the Lord in Her power, knowledge, bliss and in the qualities that she has ; but she is through the grace of the Lord free from all sorts of bondage ; bliss and knowledge these are the constant qualities which she always manifests. All the Hiraṇyagarvas that were born, that will be born and that exist at present,—the Hiraṇyagarvas (like the presiding dieties) of Prâṇa, Sûtra (the thread of Karma), Mahân the Mahattatva), Brahmâ (the creator), Chitta (the internal world), Vâyu (the wind), Valam (the strength), Dhṛiti (patience), Sthiti (the stay), Yoga (checking of the Vṛittis of the mind), Vairâgya (renunciation), Jñânam (the knowledge), Prajñâ (insight), Smṛiti (remembrance, Sukha (bliss), Medhâ (intellect), Mukti (liberation), Viṣṇu Bhakti (Devotion to Viṣṇu), the Âdigopa, Riju, Samâna, Vijñâtâ, Mahâdhyâta (the great meditator), Mahâguru (the great teacher), Hanumâna, Bhîma, Ânanda these and many like these, all are directly under the Lord though they have all attained Mukti. But Srî is always million and million times superior in knowledge, bliss and capacity to all these Mukta Puruṣas. The Brahmâs are all similar, separate, individuals, they all are conscious of their individual existence, and the bliss they all enjoy is common with Brahman the creator. They are always separate from the Lord Hari as well as from Srî and others. Viṣṇu presides in them all (आविष्ट) but is not in essence one with them. Because they are all dear to Viṣṇu they are called अध्यर्धा "They are dear to the Lord Viṣṇu, excepting Srî. Of the rest that are other than the Lord they are most dear. Even in their Mukta condition they are all far inferior to Srî in Viṣṇu's love for them, in their devotion to Viṣṇu and in their knowledge of Viṣṇu. Sarasvatî and Gâyatrî and the deities of Sraddhâ (love), Prîti (delight), Buddhi (the knowledge of all the Vedas), Anubhuti (perception) that gives

pleasure, devotion to the preceptor, the devotion to Hari, Bhuji (the mantras) and Śivakanyâ, Indrasenâ, Draupadî, Kâśija and Chandrâ are far inferior to all those Brahmâs, after they have attained Mukti, in their love and devotion to Viṣṇu as well as in their knowledge, bliss, etc.

Śeṣa, Sadâśiva, Urdva, Tapas, Ahaṃkâra, Nara, Apaṭa, Lakṣmaṇa, Rauhineya, Śuka, newly born Vâmadeva, Aghora, Durvâsâ, Drauṇi, Aurva, Jaigîṣavya these and many like these, that were born, now exist and will come to exist are always in every way inferior to Sarasvatî, etc., both past, present and future in the qualities mentioned before. Such also is the case after when they have attained Mukti. The Suparṇas (past, present and future) are always equal to Śeṣas in those qualities, and their wives,—the wives of Śeṣa, Suparṇa and Sadâśiva are hundred times inferior. Even in their Mukti such is the case. It is said that the Indras who pass by the name of Purandara, are hundred times inferior to them. Other Indras and other gods are far inferior to the former. But these Indras and gods again are not equal; some twice, some three times and some five times higher than the other of their own group. All the Sanat Kumâras are always equal to Purandara. Sanaka and others as well as Nârada, Dakṣa, Bhṛigu, &c., also are inferior to Purandaras, so also are the Manus.

But among these there is in equality, some being three times, some four times higher than the other. Vâli, Gâdhî, Vikukṣi, Pârtha, Indra, Purandara, Sudarśana, Bharata, Pradyumna, Skanda, Sanat Kumâra and Kâma all these are equal. Svâyambhuva Manu, Dakṣa, Vâyu who is the presiding deity of touch, Bṛihaspati and Aniruddha these are higher than Sûryas,—the Sun. Sûrya (the sun), Chandramâ (the moon) and Yama (Death) these three gods are inferior to the gods mentioned above, but they are superior to many other gods not enumerated. Kârtavirya, Prithu, Bharata, the son of Duṣmanta, Śaśavindu, Mândhâtâ, Kakutstha and many others like these are never Viṣṇu Himself, they are always presided by (possessed by) Viṣṇu. They are hundred times inferior to the gods and they are known as men of godlydeeds (कर्मदेव). The Gandharvas like Tumburu, &c., the Apsarâs like Urvaśi, &c., and all the Ṛiṣis excepting Viśvâmitra and the sons of Brahmâ (Marichi, &c.) are inferior to the Suns and Manus and others of their respective group. Vaivasvata Manu who is possessed by Viṣṇu (आविष्ट) is always higher than the above.

The servants of the gods are hundred times inferior to the kings like Kârtavirja, &c. These are called Âjânadevas, *i.e.*, born in the family of gods but not reckoned as such. The Pitṛis are again inferior to these Ajânadevas the servants of the gods. The seven only of the Pitṛis are

equal to the Karmadevas like Kârtavirya, &c. Visvâmitra is said to hold the same position with Mâricha, &c., the sons of Brahmâ; but he is sometimes said to be equal to the Pitṛis because he is their preceptor. It follows, therefore, that the Pitṛis excluding Visvâmittra and the sons of Brahmâ (eight in all) are all hundred times inferior than the Âjânadevas the inferior gods. Eight only of the Gandharvas are equal with the Karmadevas the men of godly deeds; and the hundred of the Gandharvas after them hold an equal position with the Âjânadevas; and the group of the Gandharvas called Devagandharvas are hundred times inferior to the Pîtṛis; and these are called Devagandharvas because they receive orders directly from the mouth of the gods themselves. And the rest of the Gandharvas that do not receive the orders directly from the mouth of the gods themselves are called Mânusas and their position is hundred times inferior than that of the former. And the group of those that are best among men are hundred times inferior to the former. In these groups of the gods, &c., some are one-fifth, some are one-tenth inferior than others of their own group. The wives of the gods are one-tenth inferior than their own husbands; and the wives of the rest are one-eighth less than their own husbands. But such is the relation of the position of the husband and wife in Mukta condition only. Such a superiority and inferiority as has been mentioned before is eternal and not accidental. None among man has at any time and at any place been able to set at naught this difference; and whoever wishes to bring a change in it shall go to dark hell. Whoever think or tell that these all from Brahmâ down to men among whom there is an eternal difference of position are equal, they too shall go to darkness. It is through the grace of Lord Visṇu that a man first gets knowledge and Bhakti and then he gets Mukti. Everyone has Bhakti, knowledge, &c., for ever and these are eternal. Bhakti and Knowledge, &c., are developing from time immemorial, and when these are fully developed as much as one has capacity to undergo, it is then that the eye of Visṇu falls on him.

As the filling up of the various water vessels such as pitcher, &c., as well as of the rivers and the oceans vary according to their respective capacities, some can be filled with small quantities of water, some with large quantities, so does the filling up of all beings from men up to Brahmâ with Sâdhanâ and ever existing Bhakti, &c., vary according to the capacity of each of the beings; those having small capacity can be filled with small quantity of Sâdhanâ, Bhakti, &c., and those that have greater capacity can be filled with greater amount of Sâdhana, Bhakti &c. The means

of attaining Mukti which every one may have recourse to are :—hearing, thinking, meditation, devotion, seeing and knowing. Without these no one can ever expect to get Mukti. By the word Bhakti towards Viṣṇu means the attachment (of the heart towards them) presided by a full knowledge and belief that He is the best thing; and Bhakti to others other than Viṣṇu varies according to fitness or importance. Bhakti towards Viṣṇu, towards the gods, towards the Guru or preceptor varies according to their importance; and these all are the means of attaining Mukti. When one has as much Bhakti as one is fit to have, *i.e.*, one has got as much Bhakti as one has the capacity to contain or when one's Bhakti has a full development in him, and no more development is possible, it is then that one can expect to get Mukti or liberation, otherwise not. Bhakti, Jñâna (knowledge), and Dhyâna (meditation) these three, as a rule, never leave those that have got Mukti, for these only are the peculiar characteristics of a Mukta Puruṣa. All those that have been mentioned as Sâdhanas help us in enhancing our Bhakti and Jñâna (ज्ञान) Bhakti itself is not the means or Sâdhana. It is the consequent result that follows when one has had recourse to Sâdhanas.

It is an unavoidable law that to dark hell must he go who envies those that are superior to him. To look down upon the merits (of another), to bear an attachment for the women, and an unfavorable feeling against those that are hostile, these three are called technically द्वेष (Dveṣa). The Bhakti that has not even a touch of the three kinds of Dveṣa (mentioned above) leads certainly to Mukti. And Mokṣa is but permanent and eternal bliss without any touch of misery or grief. The head, the body, the hands and the legs all being of Chit and Ânanda, and they themselves being free from all Doṣas (दोष),—those that pollute a man,—the Mukta Puruṣas lead a very happy life. It is a general rule that the wives of the Mukta Puruṣas, even the gods like Brahmâ, &c., keep their husband's company even in their husband's Mukti; and it shall be borne in mind that the wives are the wives of their respective husbands even from the time immemorial and so they will continue to be even in Mukti. The wife of one Mukta Puruṣa can never be that of another; in Mukti there is no separation, no jealousy, no attachment. All the Muktas, male and female, husband and wife, all together live a very happy life, devoted to Viṣṇu as they all are.

Now in the mantras

(1) एकमेवाद्वितीयं—One only without the second. (Chh. VI. 2. 1).

(2) नेहनानास्ति किंचन—Here is not anything several. (Kaṭh IV. 11.)

(3) मृत्योः समृत्यु माप्नोति य इह नानेव पश्यति—From death he finds death who regards as if there is severality here. (Kath IV. 10).

(4) एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्—Of one kind should one see (know) this deathless and changeless (Being.) (Br. Cr. IV. 4. 20).

(5) मृत्योः समृत्युं गच्छति य इह नानेव पश्यति—From death he finds death who regards as if there is severality here (Kath IV. 11.)

(6) एकधैवानुद्रष्टव्यंनेहनानास्ति किंचन—Of one kind should one see (know) this deathless and changeless (Being.)

(7) मृत्योः स मृत्यु गच्छति य इह नानेव पश्यति—From death he finds death who regards as if there is severality here.

(8) यथोदकं दुर्गें वृष्टं पर्वतेषु विधावति। एवं धर्मान् पृथक् पश्यंतानेवानुविधावति॥ इत्यादिच॥ (Kath IV. 14.)

These and (such like) are the mantras that are quoted and put forward as a proof of unity of the human soul (Jiva) with the Paramâtman. Now the real explanation of these are given below :—

The word इह means in the forms of the Lord, in the various limbs of His body, and in His qualities. So the texts mean in the forms of the Lord, in the various limbs of His body and in His qualities, there is not severalty, *i.e.*, distinction or variety. एकमेवाद्वितीयं—There is none equal to or greater than or not under him;—such is the Lord. This mantra prohibits the oneness of the Jiva with the Lord. The Lord Hari has been described in the Vedas as one only and without a second; He is one and without a second in the sacrifices called Aśvamedha; and among the Sâdhans or among the means, Visnubhakti is only one and without a second; and this Pranava (ओम्) is the only mantra and without a second. These and such like are the instances where the words एक एव and अद्वितीय —have been used in the sense equal to, greater than and not under. When it is said of a man that he is the only man in the town and there is none else, it is understood that there is none who is equal to or greater than that man.

It has been said also in the Brahma Purâna—that the Lord Purusottama is एकएव अद्वितीय—because there is none who is not under Him or who is equal to or greater than Him. The application of the word इह would be useless if it had not been used to speak of the distinction of variety in the (Person of) Lord Himself. The word नाना इव avoids unity and variety. For it has been said in the Sabdatatva—that the term इव unites two ideas contrary to one another. So in the mantra—यथोदकं दुर्गें, &c.,—when explained in this way—it means as the rain that falls on the

tops of the mountains (**पर्वतेषु दुर्गं**) runs downwards, so does he run downwards to the dark hell, he who sees or knows that there is variety or distinction in the qualities of the Lord. This Mantra has been explained in the Brahmâṇda Purâṇa—in this way—the moment a man begins to see a difference or distinction or partly distinction and partly unity among the qualities, forms, faces and limbs in the body of the Lord, that very moment he goes down to the dark hell. In support of the explanation given of the previous extracts the following also may be cited :—**जुष्टं यदापश्यत्यन्यमीशमस्यमहिमानम् इति वीतशोकः**—The substance of the above is when the Jiva sees the glory of His (of the Lord), then it is that he becomes Mukta or liberated. **द्वा सुपर्णासयुजा सखाया**—&c., very close there are the two birds (one the Jiva, the other the Lord) residing in the tree which is our body. Of those two one (the Jiva) eats and realises the fruits bitter though they are ; and these fruits are the fruits of his actions ; and the other (the Lord) does not eat those fruits but shines in His full glory. These two mantras certainly speak of the difference between the Jiva and Paramâtman (the Lord).

Moreover **यो वे दनिहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ।** (Tait. Up). He who knows him hid within his heart of hearts, enjoys all the objects of his desire together with the Brahman.

एतमानंदमयमात्मानमुपसंक्रम्यइमांल्लोकान् कामान्नी कामरूप्यनुसंचरन् । In those two mantras of Tait. Up. the words **सह**—together with—in the first, and **उपसंक्रम्य**—going to—in the second speak in our favour. When we say together with somebody else, that body must be a different one. So Jiva is different from Brahman. And when one goes to something else, that thing cannot but be different from that one; for, motion in the one can never take place unless the other be quite a separate body.

Again there is a chapter in Tait. Up. beginning with—**अथात आनंदस्य मीमाꣳसा भवति**-- "and hence the decision of the bliss is made."

That chapter certainly speaks of the gradations of the happiness existing in all the beings from men up to Brahmâ, and this gradation of happiness again is in their Mukta condition ; this we can conclude from the words—**श्रोत्रियस्य चाकामहतस्य**—in the text. Of the Srotriya, of the one who is versed in the Vedas and who is at the same time **अकामहत**—not troubled by desires.

Now among the gods Brahmâ, &c., none there are who are not acquainted with the Vedas and their teachings ; nor do we ever hear that such and such gods among Brahmâ, &c , are troubled by desires and such and such are not so ; and proofs there are none to that effect. Therefore the gods

do not come under the signification of the term—श्रोत्रियस्य अकामहतस्य—who can they be then those Srotriyas who are Akâmahata,—those acquainted with the Vedas and their teachings, and at the same time not troubled by desires?

They are none but men that have learnt and realised the teachings of the Vedas and are, therefore, not troubled by desires,—and these are only the Mukta Puruṣas. In support of our conclusion we may quote the Mahâbharat, for in it, it has been said, "Srotriyas are those that have attained Mukti, they are so called, since they have realised the teachings of the Vedas; they are Akâmahata—not troubled by desires, because they have attained the object of a man's desire."

Moreover, even Brahmâ himself cannot be said Akâmahata in the true sense of the term, *i.e.*, not in the least troubled by the desires, if he be not Mukta, for he has momentary desires. The desires, though Brahmâ has, yet he is not troubled by them; for he has no Abhimâna—no knowledge of "I" and "mine." So it may be said that Brahmâ is not at all troubled by desires.

On the other hand, a Srotriya that is not troubled by desires, or in other words a person who has attained Mukti does not enjoy as much bliss as is enjoyed by Brahmâ himself; though a Srotriya may enjoy a greater degree of bliss than the rest on account of his knowledge, Vairâgya, Dharma and Aiśvarya—these being inherent in him.

It has been said that the happiness which one enjoys—one who does not wish for the high position of Indra, is equal to that which is enjoyed by Indra himself; or that the happiness which one enjoys, one who does not wish for the high position of Brahmâ is, as much as, enjoyed by Brahmâ himself, &c.

These sentences do not speak of any scale or gradation of the happiness enjoyed.. It is true that men are found to enjoy a kind of happiness in absence of the troubles and exhaustions consequent on their Vairâgya (want of hankering) for the worldly possessions. But no difference is ever known (experienced) to exist between the happiness enjoyed by one not hankering after the position of Indra, and that of his who does not hanker after the position of Brahmâ. So as it is contrary to actual experience and therefore much value is not to be laid on such sayings. Such an explanation may be justified by an extract from the Harivanśa which runs as follows:—" of those that have attained Mukti, be they men or Brahmâs, the bliss that they enjoy though eternal vary in degree; the bliss of the gods being a hundred times more, and it has therefore been said in the

"Taitriyaśruti that the bliss of a Śrotriya is quite different." True the same Up. in mantra--**यदाह्येवैष एतस्मिन्नुदरमंतरं कुरुते**—&c. speaks of the woes that befall on him who sees any difference in Mukti. But it must be borne in mind that there is an adjective **एतस्मिन्** (in this, &c); this adjective leads us to think of Pramâ to mean the Lord within each individual; therefore the mantra forbids to see any difference among the Lords that are within each individual and does not forbid us to see the difference among the individuals themselves and in their bliss. We may quote here an extract from the Bhavisyat Purâṇa in support of our explanation. The Purâṇa says—the man whose mind is so pacified that he can see no difference among the Lords present in all the individuals and who finds a difference between the Lord within him and his own self (Jiva) is said to have attained Bhakti and he shall get Mukti or liberation.

Again in Chh. Up. VIII. 12. 3 we read :—**परंज्योतिरुपसंपद्य स्वेनरूपेणाभिनिष्पद्यते स उत्तमः पुरुषः**—That Uttama Puruṣa having assumed the form of a bright light goes out in his own form.

स तत्र पर्येति जक्षन् क्रीडन् रममाणःस्त्रीभिर्वायानैर्वा ।—

There he comes back eating, playing and enjoying in the company of women or by means of vehicles. The sum and substance of the above extract is—He (the Jîva) after going to those worlds, gets back his own natural form and goes back to the vicinity of the Lord Viṣṇu whose grace is at the root of all this, that Lord is none but Puruṣottama.

In the Rig Veda X. 71. 7 we read :—**अक्षण्वंतः कर्णवंतः सखायो मनोजवेष्वसमाबभूवुः । आदघ्नासउपकक्षासउत्वे ह्रदाइव स्नात्वा ऊत्वेदहृश्रे ।**

This mantra also supports the explanation given; for the explanation of it is as follows :—Then some go to the ocean of milk, some go to the two sides of the Aśvattha, some go to the lake of nectar and drink there after bathing in those lakes, some see that Lord and some live in His vicinity. So the whole mantra does not speak of the one and the sameness of the Paramâtman and the Jîva, though it is sometimes quoted specially the first part of it, in support of oneness.

Again Rig. I. 35. 6:—**आणिं न रथ्यममृताधितस्थुः इह ब्रवीतु य उतच्चिकेतत्**—may be quoted in support of the argument for proving that the Jîva and the Paramâtman are not the one and the same. All the Amṛitas or Mukta Puruṣas up to Brahmâ depend upon the Lord, as all the parts of a chariot depend upon the pin; if any one sees or thinks otherwise let him come and speak before me.

The sum and substance of the above mantra is,—my salutations be to the Lord Svayambhuva the Great Lord on whom rest all the Puruṣas

that have attained Mukti ; just as all the objects of a chariot do on the pin. This certainly does not speak of the one and the sameness between the Lord and the Jîva. It has been said that there is no proof in the Vedas which may lead one to think that the Jîva and the Lord Paramâtman are not one and the same ; for the mantra—सयश्चायमशरीरः प्रज्ञात्मा यश्चासौ आदित्ये एकमेतत् इति—The Puruṣa who is formless and is called Parjñâtmâ (प्रज्ञात्मा) in man is the same and one with that one in the sun.

This at first may lead one to think so, but there is another mantra a part of which is तौ यत्र विहीयेते—when those two leave. By the word तौ—They two—speaks of the two forms of the one and the same Paramâtman (and not of Jîva and Paramâtman). The Lord who is within the body of each individual does not think himself one with the physical body. (He never thinks that this body is his) ; but it is the Jîva which has such an अभिमान (Abhimâna) ; the Jîva only thinks this body is his. The Lord Janârdana is the guide or governor of this Jîva. That Lord Janârdana who is in the sun is called Haṃsa (हंसः) and it is He who is Aham—unavoidable or constant ; He is Haṃsa because He goes (from हन्—Han to go). And because He is Aheya (अहेय)—unavoidable or constant, it is therefore He is अहम् Aham.

That Janârdana is present in the eyes of a man in that form in which He presides in the sun. He who is in the eye is separate from Him who is in the sun. These two, the Janârdana in the sun, and he who is in the eye of a man go away from the body of the dying man. When these two gods,—the two Janârdans, one of the eye and one of the sun, leave the dying man, it is then that he sees the symptoms that portend approaching death. It is then that the Puruṣottama should be meditated on This is what has been said in the Harivansa. (Hence it is that तौ does not mean the Lord and the Jîva, but the two forms of the Lord).

It has been said that the Paramâtman it is who directs the Jîva ; in support of this argument we may quote the Śloka from the Bhâgavat,—"Pure is the Kṣetrajña (क्षेत्रज्ञ) and these pleasures and pains of the Jîva are of Mâyâ and therefore momentary, and so they appear and disappear and they are nothing but different varieties of the changes of the mind. Kṣetrajña is Âtman, He is Puruṣa the Old One within, He is Himself the illuminating light, He has no birth and He is the Lord of all, He is Nârâyaṇa (the prop of all human beings), He is Vâsudeva (the bright existing Lord), it is through His Mâyâ that He appears different."

Moreover in Harivansa it has been said—"The Lord Viṣṇu is always

within the Jîva surrounding Himself by His Ichchhâ (इच्छा) or will (which is another name for Mâyâ).

It is He who directs the Jîva and it is He who is called Kṣetrajña.

Prajñâtama is Aśarîra (without body); this qualifying term "without body" does not suit a Jîva; therefore Aśarîra Prajñâtmâ cannot but mean any one else other than the Paramâtman. "He is thy Âtman, governor of thy inner-world and deathless. Anything other than Him is touched by misery." Here also we learn that none but the Jîva can be subject to misery.

Moreover there is another Śruti—"The Âtman is within the heart of hearts of all the beings and He is all one; such should one know Him &c."

"Brahmâ and the others are all beings and Lord Hari is within them all; He is equal in all the beings. He really knows who knows Him as such." This extract from the Mahâbhârat speaks in our favour. In proving oneness of the Jîva with the Paramâtman some accept the terms in their actual or literal sense, and some have recourse to Lakṣaṇâ (लक्षणा) *i.e.*, accept the secondary meaning of the terms. As far as the direct meaning of the terms can be accepted one must not have recourse to Lakṣaṇâ.

Should one say the terms can be taken in their literal sense, we may object by saying it is quite against actual experience; (the Jîva never experiences oneness with the Paramâtman). In support the following Śruti may be recited:—"Knowing Him to be so, (the Jîva) becomes deathless in this world, no other path there is."

Here it has been said that the Jîva attains Mokṣa when he actually knows the Paramâtman to be thousand-headed, to be the governor of all and to be the superior to all; but the Śruti never says of becoming one with the Lord. Though it has been said—पुरुष एव इदं सर्वं—This is all Puruṣa—it is to be understood thereby that it means to say of the over-lordship of the Paramâtman, but not of the oneness of the world with the Paramâtman; for it is supplemented by उतामृतत्वस्येशान—He is the governor in Mokṣa. Now one may object the oneness is apparent in the mantra—पुरुषः एवेदंसर्वं भूतं भव्यं भवच्च यत्—This is all Puruṣa,—this what has been, this what shall be and this what is at present." In answer this Śloka of the Mahâbhârat may be quoted as the explanation of the above mantra,—"All this is His (of the Paramâtman) and not is one with Him. The Paramâtman is the master of what has been, of what shall be, and of what is at present, as well as of those that have attained Mukti. It is therefore Viṣṇu has been called, in the Śruti, the Puruṣottama,—the Puruṣa who is the best or over-lord of all."

Mukti can be attained by Bhakti only. Bhakti is the firm belief (मति) attended with steady attachment towards the Paramâtman,—the belief that is the consequence of clear knowledge that He is the best (over lord) of all. No other means there is for attaining Mukti. That Bhakti is sure, to bring on Mukti, if she is fully developed according to one's capacity. She cannot be called fully developed if she is not attended with a direct knowledge of the Lord. One must know that the direct knowledge of the Lord must follow the instructions of the great teachers who can instruct according to the capacity of his disciples ; this is also necessary in attaining Mukti. The attainment of such a teacher or guru cannot but bring Mukti. Dhyân (meditation), serving a great teacher, performance of daily and occasional rites, seeing the holy shrines, giving away gifts, repeating the mantras, the study of the Vedas, singing songs in praise of the Lord Hari, the performance of the acts of religious devotion (व्रत), etc., and worshipping with the Tulasî (तुलसी) leaves, all these are intended for generating Bhakti ; but these go for nothing if there be no Bhakti. One who has got Bhakti is sure to attain Mukti ; but none can ever expect to attain Mukti without Bhakti. The Śâstras that do not teach about Bhakti are like paths that lead astray. They speak for misleading the people by generating in them a wrong notion,—who say Mukti can be attained without Bhakti or love of the Lord, who say that the Paramâtman and the Jîva are one, and who say that the Lord Hari is the same as Śiva or Brahmâ. Such teachings should not a wise man accept. The Lord has been brought down to a lower level by such teachings as the Jîva and the Paramâtman are one, or Lord Hari is the same God as Śiva or Brahmâ. The object of doing so is to produce a wrong notion in the minds of the devils (Daityas). Viṣṇu, Vâyu, Giriśa, Indra, the Devas, the Ṛiṣis are all different, they have different capacities and they have all different qualities. Viṣṇu is inferior to none ; but He is known to be the superior. Any of the Sâstras that teach other doctrines than this must be regarded to be the Śâstra for misleading the Asuras. "Paramaloka (परमलोक) or Mukti may be attained," it is said in the Harivanśa, "Who comes to know the Lord Viṣṇu to be the superior or governor of all." It has been said in the Padmapurâṇa—"By giving away one's own weight of gold, silver, etc., (commonly known as Tulâdân—तुलादान), by performance of the sacrifices such as Aśvamedha, &c., by bathing in such holy places as Kâśî, Prayâga, &c., by performing the Śrâdhas of the forefathers at Gayâ, by studying the Vedas, by repeating the mantras, by austere penances, by checking the internal organs such as mind, &c., by subduing the external organs, by kindness to all beings,

by serving the great teachers, by speaking what is true, by performing the rites enjoined by the Sâstras in different stages of life, by acquiring knowledge by meditation a man cannot attain Mukti (**परमश्रेयः**), if they be performed without connection with a fully developed Bhakti." Again the Nrisingha Purâṇa says—"The term Bhâva (**भाव**) means Bhakti and the man who has attained Bhâva or Bhakti is called Bhâbuka."

Moreover it is written in the Bhâgavat—"Among millions of the Muktas that do not look upon their bodies as their own, and of the Siddhas that have attained knowledge, hardly can be had such a one who is Nârâyaṇaparâyana—that is who looks upon the Lord Nârâyaṇa as the best of his support and who enjoys therefore a real peace at heart." Here the adjective Nârâyaṇa clearly speaks that Nârâyaṇa must be looked upon as the chief support before one can expect to attain Mukti.

The Bhâṣya on Abhyâkrita Brâhmaṇam.

MANTRA 5.

The four-faced god Brahmâ was born a Brâhman from the Lord Viṣṇu, and this was before the world was created; and out of Him, grew those that are Kṣatriya by caste. Vâyu, Sadâśiva, Ananta, Garuḍa, Sakra, Kâma, Varuṇa, Soma, Sûrya and Yama these were the Kṣatriyas among the gods that were first created by Brahmâ. The Srutis say—that the Kṣatriyas are superior to all the castes. Nowhere is any caste superior to the Kṣatriyas except the Brâhmans. In the Rajasûya sacrifice as well as in the Aśvamedha sacrifice only, the Râjâ (Soma) becomes superior to the Brâhmaṇs. It is therefore a Brâhmaṇa setting his seat below, worships a Kṣatriya (Soma) in the Râjasûya sacrifice; inspite of all that a Brâhmaṇa is of a higher class than of a Kṣatriya. This is why at the end of the Râjasûya, a Kṣatriya should bow at the foot of a Brâhmaṇa. A Kṣatriya who kills or does harm to a Brâhmaṇa is regarded as one who has killed his father. It has been said in the Vâman Purâṇa "He who is injurious to a Brâhmana becomes a sinner (guilty) amounting to having killed his own father." So also it has been said in the Agni Purâṇa—"A Kṣatriya who has killed a Brâhmaṇa is as much guilty as is he who has killed his own father possessed of higher qualities." In the dictionary named Sabdatatva—the words Îśâna and Vâyu, Mrityu and Śeṣa, Indra and Garuḍa, Parjanya and Purandara or Sakra have been given as synonymous words. It has been said in the Pratyya—though a Brâhmaṇa deserves respect, yet he himself sits below and worships a Kṣatriya. The object of doing so is to pay respect to a Kṣatriya in the Rajasûya sacrifice.

MANTRA 6.

All the sons of Diti (दिति) excepting Vivaśvân (Sun), Indra, Varuṇa and Viṣṇu, all the Rudras excepting Rudra, all the Vâyus excepting the Vâyu, all the Vasus excepting Agni, these all are called of the Vaiśya class. Brahmâ who was alone born from the Lord Hari, after creating the Kṣatriyas such as Vâyu, &c., thought his family insufficient. Since he had still a desire for a larger family, he created the class of the Vaiśyas; even then he had a desire for a much more large family, he created the gods of the Sudra class,—such as the twin—Aśvins, the earth, Kâla (time) and Mṛityu (death). Though Sudras, they are no doubt gods.

Brahmâ himself was the creator and these were the Pâlaka gods, *i.e.*, the Protectors. Now a thought crossed the mind of Brahmâ,—how the created world should be maintained and how the world should attain a higher condition. Then with the permission of the Lord Viṣṇu, he created Dharma (धर्म) called Haribhakti (हरिभक्ति), *i.e.*, steady attachment to the Lord Hari. He also created Dhairya (धैर्य) in all the living beings. This is only a different form of Vâyu. Superior to Vâyu, therefore, there is none excepting the Ever Lasting Lord Viṣṇu. Vâyu is the master of all the Kṣatriyas, such as Śeṣa, &c. Since Vâyu upholds the people, he is called Dharma, (Lit.—the Upholder). He who is weaker than this Vâyu of which the form is devotion towards the Lord Viṣṇu, may wish with the help of this Vâyu to attain the Lord, just as a man expects to see the great king through the help of a prince. The Vâyu who is Dharma (the Upholder) is the same that is Satya (सत्य)—Truth. This is why one who knows Dharma is said to know Satya also. So it has been said also in the Naradiya Purâṇa—"One who knows Satya is also said to know Dharma, because the same Vâyu is the presiding deity of them both." Brâhmans are so called because they are Brihat (धर्म) or superior to all the classes. The Kṣatriyas are so called because they defend from injury. The Vaiśyas are called viṭ (विट),—the inferior—because among the three classes, Brâhmaṇa, Kṣatriya and Vaiśya, they are the inferior. The word Sûdra consists of three words शु (Śu), द (da) and र (ra). शु (su) means शुभ; the उ (u) of शु (śu) has been lengthened into शू (śû) to mean excess of शुभ or welfare. The word द (da means दत्त (datta) given, and र (ra) means one who takes delight. Therefore Sûdra is he who always takes delight in whatever is given by the other three classes for his welfare.

Brahmâ who is Brâhmaṇa by caste is in Agni (Fire) among the gods and with the Brâhmaṇs among men. Pavana (पवन) who is a

Kṣatriya, is with Suparṇa, Śeṣa, Rudra,—they all being the kings among men. The nasal Vâyu is a Vaiśya and he is with the Vasus &c., among the gods, as well as with the Vaiśyas among men. Nirriti who is a Sudra is with Nâsatyayaḥ (नासत्ययः) among the gods, in the earth with the Sûdras among men. Since, Agni is the special seat of Brahmâ, so it has been ordained that हविः (Habih) clarified butter—should be poured into the fire in order to satisfy the gods and then one should ask for the worlds (that one desires).

So also Brahmâ resides in the body of the Brâhmaṇs among men. Because Brahmâ who is of the highest caste resides in fire and in the body of the Brâhmaṇas, it is therefore, one desirous of satisfying Brahmâ, should satisfy the fire and the Brâhmaṇs. When Brahmâ is satisfied, Viṣṇu is satisfied, and then the latter is pleased to give the worlds desired (to the one who satisfies Brahmâ). One who tries to satisfy the fire and Brâhmaṇa but fails to know that Lord Hari is the great support of all, is not allowed by Him to enjoy (the worlds). As the Vedas will bear no fruit if they are not properly studied, as no action bears fruit if it is not properly performed, so Viṣṇu, the Lord of the world, will give no fruit to one who does not know him rightly. So it is, that if a man who has no real knowledge about the Lord Hari, performs such great sacrifices as Aśvamedha, &c., the fruits that He will reap will be momentary and subject to decay. He who is Viṣṇu is the Âtmâ, because He is Âptakâma (आप्तकाम), in him all the objects of desire are attained. He is the great support of all; a wise man should meditate on Him as such. A man who checks the course of his restless mind and constantly meditates on the Lord Viṣṇu, so as to realize that He is the great support of all, that man has the fruits of his good actions for ever by him. The Brahmâṇḍa Purâṇa also says—just what has been said above, when that Purâṇa says that through worship a man becomes pure of all the evils, attains Mukti and goes on constantly enjoying the fruits of his good deeds residing in the vicinity of the Lord Viṣṇu.

That one who directs all the Jîvas residing in their heart of hearts, is the Lord Viṣṇu; He is called the Âtman or Âptakâma in whom or from whom all the objects and desires are attained. He is the Loka or support of all the beings, He is present in the heart of hearts of all the beings. It is He who performs the Vaiśvadeva Homa and other sacrifices.

The Lord Hari has pity for the gods and it is therefore that He is the support of them all. He is also the support of all the Ṛiṣis; which is evident from the knowledge of the Ṛiṣis that has been enjoined in the

mantras. He is the support of the Pitris because He who is present in the Jîvas, gives birth to the sons as well as their bodies. The Lord is the support of all the beasts because it is He who maintains them with food and drink ; He is the support of the human beings because He maintains them with their food and He is the support of all the animals because He maintains them somehow or other. It was on the banks of the क्षीरसमुद्र (Kṣîra-samudra) or the milky-ocean, that the Lord gave the sacrifices to the gods as their food when Brahmâ asked him for it. All these facts clearly show that none but the Lord is the support of all the worlds. All the beings wish for the eternal life of him who knows full well how the Lord Viṣṇu is the Great Support of all. As no one wishes the destruction of his kings, &c., who are his own support, so do no beings wish for the destruction of one who knows full well how the Lord is the great support of all. It has rightly been said in the Bhabiṣyat Parvâdyâya that all the Vedas and all the philosophies unanimously speak of the great support of the Lord. It is not that the Lord Hari when he incarnated as Rama Kṛiṣṇa, &c., worshipped the gods simply because to do so has been enjoined as the duty of all ; but formerly in the Satya Yuga Brahmâ and the other gods worshipped the Lord Hari when they found all attain purity after worshipping the Lord and become free from the fear of hell and assume any position according to their own will ; and when they (the gods) found that they received no worship from the others on that account. They worshipped the Lord because they were bid by the Lord to do so, so that the others might follow their example. And I, Rudra, too, worshipped Him with a proud heart that I might excel him. Then the Lord of the world, who is all kindness and always favourable towards the devotees, was pleased to worship these gods after when he had incarnated as Râma, Kṛiṣṇa, &c. This very thing has been said in the Padma Purâṇa—" The kind-hearted Lord worshipped the Pitṛis, the Devas and the Brâhmaṇs with हव्य Havya and कव्य (Kavya)—(oblations &c.) Hence it is that the gods are worshipped in the worlds by all the beings.

First there was one Nârâyaṇa. He wished for a wife ; this wish was for भोग (Bhoga) or enjoyment ; for it is not that there was not Śrî, for she is ever existing. Though Nârâyaṇa and Śrî are both ever-existing, yet when He is separated from Her, He is said to be alone. Joining with Her the Lord wished for a son, and Brahmâ was born and then were all the Devas. The son having been born he wished for wealth, when the Egg and various things came into existence ; and in the midst of this Egg are all the worlds. Then that Superior Being wished to act and the

effect was He offered sacrifices to His own Self. That Eternal Great Lord Viṣṇu is called the Âtman because He is full in Himself. Thus it is, whenever a man desires even now, he desires this much, *i.e.*, the four things only, *viz.*, the heavenly possessions, the **सुख** (Sukha) or heavenly bliss, the Vedas and the worldly friends which excludes such things as gold, &c. Any man who is wanting in any of these four, regards himself as not full. Hear now, how a man becomes full. That knowledge which is not separate from the Âtman is the Superior mind; and one's own Âtman is what remains even when one has attained Mukti. The pure and immaterial vâk is the wife, the strength or energy that is pure is the progeny, the pure ear and the eye are the possessions, the first is the heavenly and last is the earthly. The work is to meditate the Âtman in this way. These six should all be given over to Lord Hari. With the help of these five, *viz.*, the Âtman, the wife, the son and the two kinds of possessions, the sacrifice is performed; and the Puruṣa only is the Paśu (**पशु**) (animal to be sacrificed), who again is the outcome of these five, *viz.*, the parents, their previous deeds, the food and the deed of the one born. All the animals that are born, are born subject to the five above. He who having the position of the Brâhmaṇa worships these five, gets through the grace of the Lord Viṣṇu mastery over this world. Those that are incapable of attaining the position of the Brâhmaṇa may get to the position of the gods or the Devas; those again that are unable to get the position of the gods may become dear to the people of all the worlds; and they all may gradually attain Mukti; no one should entertain a doubt about this.

A man can never reap the fruits of his own meritorious deeds, if he does not realise within himself that his parents are the great support and are superior to all in their real worth. He who is fully conscious of the value of his parents, infinitely great is the result when he worships the Lord and performs the duties enjoined; also he gets whatever he desires to get. It has been said in the Nârâyaṇa Śruti which we quote here in support of what has been just said. The Paramâtman may be called the Support of all the worlds, because He is in the heart of hearts of a householder (a grihastha) on whom depend all the worlds. Viṣṇu is the great support of the gods in the sacrifice because He is in the heart of hearts of the householder (be he wise or not). The Lord is the support of the Ṛiṣis because they all are called on (remembered) in the study of the Vedas (performed by the householder). The house-holder who is thus conscious of the presence of Viṣṇu within his heart, in his study of the Vedas, in performing Śrâddha of his forefathers, in giving food

to all beings and in worshipping the gods, may that householder live long, such is the desire of the gods, for he is their support. Such is the only conclusion arrived at by all the Ṛiṣis, in all the Śâstras written by them. But that Nârâyaṇa Śruti goes on to say,—that the gods are the support of the human beings, but human beings must not be known to be the support of the gods. Nârâyaṇa again is the support of both men and the gods. Moreover that Purâṇa says :—" Brahmâ is the Âtmâ or soul of the world, and Hari is the soul of that Brahmâ.

From the Lord Vâsudeva was first born the four-faced god Chaturmukha. He wished for a wife, then for progeny, then for wealth and then to work for Hari. With such desires in his mind he did not think himself full ; in order to make himself full he took to wife the goddess Vâk, he got Prâṇa for his son, the eye both internal and external and hearing (a form of knowledge) for his wealth, and Âtman (*i.e.*, the worship of Âtman) for his work. In this way he worshipped the Lord Keśava by his mental sacrifice. Then from Vâk appeared Sarasvatî for his wife, and from Prâṇa sprang up Vâyu for his son, and from quarters the Lokas or the worlds bright as gold. Then the Lord Puruṣottama disappeared from her direct vision or sight. She produced varieties of knowledge which the Lord accepted with the help of the ear and he devoted as he was to the great Lord, did various acts by meditation He had manas (मनस्) or mental sacrifice also owing to which, it is said, that he had five or he is five-fold ; because from the five (such as Vâk, Prâṇa, Chakṣu, Srotra and Deha) he got the five beginning with wife and ending in Karma (thinking . So even now, the wise man who worships the five or looks upon those five as a means of worshipping the Lord Viṣṇu does not fail to get everything. That man is sure to attain Mukti in the end who meditates on the gods of those five, *viz*, Hari, Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The five sacrifices are—the three Savans (सवंस) together with the one preceding and the one following; the five of the Puruṣas as well as of the animals are the middle part, the head, the two sides and the tail ; the four quarters together with the middle these are the five everywhere.

Here ends the Bhâṣya on the Avyâkṛita Brahmanam.

SAPTANNA BRAHMANAM.

MANTRA (I. 5. 1.)

यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।
एकमस्य साधारणं द्वे देवानभाजयत् ।
त्रीण्यात्मनेऽकुरुत पशुभ्य एकं प्रायच्छत् । तस्मिन्सर्वं प्रतिष्ठितम् । यच्च प्राणिति यच्च न । कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा ।
यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ।
स देवानपि गच्छति स ऊर्जमुपजीवतीति श्लोकाः ॥ १ ॥

यत् Yat, which. पिता Pitâ, (Lord Viṣṇu who is the common) father (of all.) सप्तान्नानि Saptânnâni, seven kinds of food or objects of enjoyment. They are called Anna, (अन्न) since they all give satisfaction. These are :—1. What is eaten by all animals. 2. Vaiśvadeva, *i.e.*, offerings made to the Vaiśvadevas. 3. Valiharaṇa (बलिहरण), offerings made to the gods. 4. The mind of the animals. 5. Their speech. 6. Their five Vâyus. 7. Payas (पयस), milk. मेधया Medhayâ, by his own will. तपसा Tapasâ, by karmas of the creatures. अजनयत् Ajanayat, made; created. एकं Ekam, one, out of these seven. One kind of food. अस्य Asya, of this world. साधारणं Sâdhâraṇam, common. द्वे Dve, the two,—Vaiśvadeva and Valiharaṇa. देवान् Devân, to the gods. अभाजयत् Abhâjayat, assigned, gave. त्रीणि Trîṇi, the three—mind, speech, and five Vâyus. आत्मने Âtmane, for his own self. अकुरुत Akuruta, made. पशुभ्यः Paśubhyaḥ, to the animals. एकं Ekam, one; Payas (पयस). प्रायच्छत् Prâyachchhat, gave. तस्मिन् Tasmin, in that payas. सर्वं Sarvam, all; the whole world. प्रतिष्ठितं Pratiṣthitam, is dependant. यत् Yat, whatever. च Cha. प्राणिति Prâṇiti, breathes; is alive. यत् Yat, whatever. च Cha, and. न Na, not; does not breathe. कस्मात् Kasmât, from (Hari called) Ka. तानि Tâni, these (foods). सर्वदा Sarvadâ, always. अद्यमानानि Adyamânâni, being eaten. न Na, not. क्षीयन्ते Kṣîyante, are consumed; are exhausted. यः Yaḥ, who. वै Vai, verily. ताम् Tâm, that. अक्षितिम् Akṣitim, inexhaustible; the Lord Hari who is the constant source of food to all. वेद Veda, knows. सः Saḥ, He; the knower. अन्नं Annam, food;- this word has been used to indicate all the objects of enjoyment. प्रतीकेन Pratîkena, tending towards himself; without any effort. अत्ति Atti, eats; enjoys. सः Saḥ, He; the knower. देवान् Devân, to the gods; among the gods. अपि Api, even. गच्छति Gachchhati, goes. सः Saḥ, He. ऊर्जं Urjam, the food that gods eat. उपजीवति Upajîvati, lives on. इति Iti, these. श्लोकाः Ślokâḥ the verses; that need the explanation.

1. Of the seven kinds of food which were created by our Father (Viṣṇu) by His own will and according to the works, (of the Jîvas) one is common to all; two He gave to the devas; three He made for His own self; and one He gave to the animals, on which depend all,—all that breathe and all that do not. (Because they proceed) from क Ka (Hari) they are not exhausted, though they are always being consumed. One who knows that Lord Inexhaustible eats the food easily. He goes even to (the level of) the devas. He lives on the foods of the gods. Such is the Vedic mantra (which needs the following explanation).—56.

MANTRA I. 5. 2.

यत्सप्तान्नानि मेधया तपसाजनयत्पितेति मेधया हि तपसा-ऽजनयत्पिता । एकमस्य साधारणमिति । इदमेवास्य तत्साधारण मन्नं यदिदमद्यते । स य एतदुपास्ते न स पाप्मनो व्यावर्तते मिश्रꣳ ह्येतत् । द्वे देवानभाजयदिति । हुतं च प्रहुतं च तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वति । अथो आहुर्दर्शपूर्णमासाविति ।

तस्मान्नेष्टियाजुकः स्यात् ।

पशुभ्य एकं प्रायच्छदिति तत्पयः । पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति । तस्मात् कुमारं जातं घृतं वैवाग्रे प्रति-लेहयन्ति स्तनं वानुधापयन्त्यथ वत्सं जातमाहुरतृणाद इति ।

तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च नेति । पयसि हीदꣳ सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ।

तद्यदिदमाहुः संवत्सरं पयसा जुह्वदपपुनर्मृत्युं जयतीति न तथा विद्यात् । यदहरेव जुहोति तदहः पुनर्मृत्युमपजयति । एवं विद्वान्त्सर्वꣳ हि देवेभ्योऽन्नाद्यं प्रयच्छति ।

कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदेति । पुरुषो वा

अक्षितिः स हीदमन्नं पुनः पुनर्जनयते । यो वै तामक्षितिं वेदेति । पुरुषो वा अक्षितिः स हीदमन्नं धियाधिया जनयते । कर्मभिर्यद्धैतन्न कुर्यात्क्षीयेत ह । सोऽन्नमत्ति प्रतीकेनेति । मुखं प्रतीकं मुखेनेत्येतत् । स देवानपि गच्छति स ऊर्जमुपजीवतीति प्रशंसा ॥ २ ॥

यत् Yat, which. पिता Pitâ, Lord Viṣṇu who is the common father to all. सप्तान्नानि Saptânnâni, seven kinds of food. मेधया Medhayâ, by His own will. तपसा Tapasâ, according to the deeds of the Jîvas. अजनयत्, Ajanayat, created. इति Iti, this; such is the mantra. हि Hi, certainly; indeed. पिता Pitâ, the father. मेधया Medhayâ, by His own will. तपसा Tapasâ, according to deeds. अजनयत् Ajanayat, created. एकं Ekam, one. अस्य Asya, of this. साधारणं Sâdhâraṇam, common. इति Iti, this; such is the mantra. इदम् Idam, this; it. एव Eva, only. अस्य Asya, of this; of mankind. तत् Tat, that. साधारणं Sâdhâraṇan, common. अन्नं Annam, food. यत् Yat, that. इदम् Idam, which. अद्यते Adyate, is eaten. सः Saḥ, He. यः Yaḥ, who. एतत् Etat, this food. उप Upa, near at hand. His own. (This word is to be supplied). उपास्ते Upâste, thinks. सः Saḥ, He. पाप्मनः Pâpmanaḥ, from sin. न Na, not. व्यावर्तते Vyâvartate, turns. हि Hi, because. एतत् Etat, this food. मिश्रं Miśram, mixed, common to the Devas and Brâhmans. वै Vai, truly; in fact. द्वे Dve, the two. देवान् Devân, to the gods. अभाजयत् Abhâjayat, (He) assigned; gave. इति Iti, this; such is the mantra. हुतं Hutam, offerings poured into the fire for Viśvadeva (विश्वेदेव); this is done at the time of receiving guests. It is called Viśvadeva. च Cha. प्रहुतं Prahutam, offerings or oblations made to the gods. च Cha, and. तस्मात् Tasmât, therefore; because Viśvadevan and Valiharaṇa are two foods of the Devas. देवेभ्यः Devebhyaḥ, for the gods. जुह्वति Juhvati, offerings are poured into the fire. च Cha, and प्रजुह्वति Prajuhvati, the offerings are made. The nominative of these two verbs is अद्यतनाः Adyatanâḥ, men of the present day. अथ Atha, on the other hand. दर्शपूर्णमासौ Darśapûrṇamâsau, ceremony at the new moon (दर्श) and the ceremony at the full moon (पूर्णमास). आहुः Âhuḥ, say. इति. तस्मात् Tasmât, therefore; because Vaiśvadeva and Valiharaṇa are foods of the gods. याजुकः Yâjukaḥ, the sacrificer. इष्टिः Iṣṭiḥ, kâmya offering. न Na, not. स्यात् Syât, should be. पशुभ्यः Paśubhyaḥ, to the animals. एकं Ekam, one. प्रायच्छत् Prâjachchhat, gave. इति Iti, this; तत् Tat, that; that food. पयः Payaḥ, milk and such like liquid food. अग्रे Agre, in the beginning; in infancy. मनुष्याः Manuṣyâḥ, men. च Cha. पशवः Paśavaḥ, the animals. च Cha, and. पयः Payaḥ, milk. उपजीवंति Upajîvanti, live on. हि Hi, तस्मात् Tasmât, therefore; since milk is the food in infancy. जातं Jâtam, new born. कुमारं Kumâram, child. घृतं Ghṛitam, ghee; melted butter. वा Vâ, or; or butter. अग्रे Agre, first. प्रतिलेहयंति Pratilehayanti, make it lick. वै Vai, it is well-known. स्तनं Stanam, breast. अनुधापयंति Anudhâpayanti, make it suck. वै Vai, it is well-known. अथ Atha, on the other hand. जातं

Jâtam, new born. वत्सं Vatsam, young one (of animals). अतृणादः Atriṇâdaḥ, non-eater of grass. इति Iti, this. आहुः Âhuḥ, they say; they call. तस्मिन् Tasmin, in it. सर्वं Sarvam, all. प्रतिष्ठितं Pratiṣṭhitam, depend. (यत्) Yat, whichever Cha,and. प्राणिति Prâṇiti, breathes. च Cha, and. यत् Yat, whichever. न Na, not. इति Iti, this; such is the mantra. हि Hi, because. पयसि Payasi, on milk. सर्वं Sarvam, all. प्रतिष्ठितं Pratiṣṭhitam, depend. यत् Yat, whichever. च Cha, and. प्राणिति Prâṇiti, breathes. यत् Yat, whichever. च Cha, and. न Na, not. पयसा Payasâ, with milk. संवत्सरं Samvatsaram, the whole year. जुह्वत् Juhvat, after having performed homa. पुनर्मृत्युम् Punarmṛityum, repeated death; the world; ignorance. अपजयति Apajayati, conquers; attains Mukti or Knowledge. इति Iti. यत् Yat, as; which. इदम् It; this. आहुः Âhuḥ (The wise) say. तत् Tat, that. तथा Tathâ, in that sense; in literal sense. न Na, not. विद्यात् Vidyât, should know. एवं Evam, this; the creation of seven kinds of food. विद्वान् Vidvân, one who knows. यत् Yat, the very. अहः Ahaḥ, the day. पयसा Payasâ, with milk. जुहोति Juhoti, performs the homa (होम). तत् Tat, that very. अहः Ahaḥ, day. पुनर्मृत्युम् Punarmṛityum, repeated death. अपजयति Apajayati, overcomes. (Supply—यतः Yataḥ, because; and अतः Ataḥ, hence). हि Hi, because. देवेभ्यः Devebhyaḥ, to the gods. सर्वं Sarvam, all. अन्नाद्यं Annâdyam, food, &c. प्रयच्छति Prayachchhati, gives. (Supply—पयोहोमेन Payohomena, performing the homa (होम) with milk). कस्मात् Kasmât, owing to क (a name of Hari). तानि tâni, these foods. सर्वदा Sarvadâ, always. अद्यमानानि Adyamânâni, being eaten. न No, not. क्षीयन्ते Kṣîyante, are exhausted. इति Iti, this; such is the mantra. पुरुषः Puruṣaḥ, Viṣṇu. वै Vai, indeed; in fact. अक्षितिः Akṣitiḥ (Food) inexhaustible. सः Saḥ, He. इदम् Idam, this. अन्नं Annam, food. पुनः पुनः Punaḥ-punaḥ, again and again. जनयते Janayate, produces. यः Yaḥ, who. वै Vai, verily. ताम् Tâm, that. अक्षितिम् Akṣitim, inexhaustible. वेद Veda, knows. इदं Idam, this. पुरुषः Puruṣaḥ, Viṣṇu. वै Vai, indeed; in fact. अक्षितिः Akṣitiḥ, inexhustible. सः Saḥ He. इदं Idam this. अन्नं Annam, food of seven kinds. धियाधिया Dhiyâdhiyâ, through His own will. कर्मभिः Karmabhiḥ, by His acts. जनयते Janayate, produces. यत् Yat, if. वै Vai, indeed. एतत् Etat, this; repeated production of food. न Na, not. कुर्यात् Kuryât, should do. तत् Tat, then. क्षीयते Kṣîyate, becomes exhausted. ह Ha, it is certain. सः Saḥ, He. अन्नं Annam, food. अत्ति Atti, eats. प्रतीकेन Pratîkena, without any effort. इति Iti, this; such is the mantra. मुखं Mukham, the face. प्रतीकं Pratîkam, the word Pratîk. मुखेन Mukhena, by the face. इति Iti. एतत् Etat, this; the eating of food. सः Saḥ, He. देवान्, Devân, to the gods. अपि Api, even. गच्छति Gachchhati, goes. सः Saḥ, He. ऊर्जं Urjam, the food that gods eat. उपजीवति Upajîvati, lives on. इति Iti, this; such is the mantra. प्रशंसा Praśamsâ, praise; a word of praise.

2. (When the mantra that says) "our Father created seven kinds of food by His own will and deed" (it recites a true fact for the Father created them by His will and according to the deeds (of the creatures). (When the mantra says) "One is common to all;" (it means) the thing

that is common to all, is what is (the) food which is eaten (by them all). He who thinks this food as exclusively his own does not turn from sin, for, it is common,—common to all creatures. When the mantra says "two of them He gave to the gods" (it means) these two are Vaiśvadeva Karma, and Valiharaṇa Karma. Therefore, it is even now, that offerings are poured into the fire (at the time of receiving guests) and oblations are made (to the gods). But on the other hand, some say that these two are Darśa and Pûrṇamâsa. Therefore, a sacrificer should not look to the fruits (of the sacrifices). (In the mantra it has been said) "to the animals one He gave." (It means) what He gave was Payas,—milk. For, men and animals in their infancy live on milk only. This is why a newly born child is made to lick Ghṛita (clarified butter) or it is made to suck the breast (of his mother). Therefore all newly-born young ones of animals are called Atṛiṇâda (non-eaters of grass). In the mantra it has been said—"on it depend all that breathe and that do not." (Such has been said) because it is on milk only that all depend, all that breathe and all that do not. It is said by some that one overcomes repeated death by performing the sacrifice, for a year with milk. This is not to be understood (as literally correct. On the contrary) he who has a knowledge of these (seven kinds of food) gets rid of repeated death, the very day that he performs the sacrifice with milk, because (on performing the homa with milk) he supplies the gods with everything (such as food, &c.) The mantra says—"owing to the Ka, the All Blissful Hari they are not exhausted though they are always being consumed." It is so said because the Puruṣa (the Lord) is, in fact, Inexhaustible. It is He who produces food again and again. It has been said in the mantra—"one who knows that Lord Inexhaustible." It means that the Puruṣa (the Lord) is Inexhaustible. It is He who by His own will and according

to the deeds of the creatures produces these foods. If He had not made food grow again and again, then it would have, indeed, been wholly exhausted. In the mantra it is said—"He eats the food (Pratîkena) easily." The word Pratîka means face. The sense of the sentence is—He eats by the face. "He goes even to (the level) of the gods. He lives on the food of the gods." This is a sentence expressive of praise.—57.

MANTRA I. 5. 3.

त्रीण्यात्मनेऽकुरुतेति । मनो वाचं प्राणं तान्यात्मनेकुरुत । अन्यत्रमना अभूवंनादर्शमन्यत्रमना अभूवं नाश्रौषमिति । मनसा ह्येव पश्यति मनसा शृणोति ।

कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव । तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति । यः कश्च शब्दो वागेव । सैषा ह्यन्तमायत्ता । एषा हि नः । प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एव । एतन्मयो वा अयमात्मा । वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

त्रीणि Triṇi, the three. आत्मने Âtmane, for Himself; for His own satisfaction. अकुरुत Akuruta, made. इति Iti, this; such has been said in the mantra. मनः Manaḥ, mind. वाचं Vâcham, the speech. प्राणं Prâṇam, the Prâṇa Vâyu. तानि Tâni, these three. आत्मने Âtmane, for His own satisfaction. अकुरुत Akuruta, He did; He made. अन्यत्रमनाः Anyatramanâḥ, with my mind directed to another thing, unmindful. अभूवम् Abhûvam, I was. न Na, not. अदर्शम् Adarśam, I saw. अन्यत्रमनाः Anyatramanâḥ, with my mind attached to another thing. अभूवम् Abhûvam, I was. न Na, not. अश्रौषम् Aśrauṣam, I heard. इति Iti, these; these two are the indirect proofs. हि Hi, because; the reason why a man says on being asked that I did not see, or did not hear, my mind being directed towards other things. The reason,—why a man does not see or hear when he is unmindful. मनसा Manasâ, by the help of the mind. एव Eva, only. पश्यति Paśyati, a man sees. मनसा Manasâ, by the help of the mind. शृणोति Śriṇoti (a man) hears. कामः Kâmaḥ, a desire for one thing only. संकल्पः Saṃkalpaḥ, determination. विचिकित्सा Vichikitsâ, a desire for things more than one; curiosity. श्रद्धा Śraddhâ, faith; confidence. अश्रद्धा Aśraddhâ, unbelief; want of faith. धृतिः Dhṛitiḥ, steadiness; fortitude. अधृतिः Adhṛitiḥ, want of steadiness; impatience; intoleration. ह्रीः Hrîḥ, modesty; bashfulness (in giving away

things.) धीः Dhîḥ, intellect. भीः Bhîḥ, fear. इति Iti. एतत् Etat, these. सर्वं Sarvam, all. मनः Manaḥ, mind. एव Eva, only; these are positive proofs. तस्मात् Tasmât, therefore; on account of the superiority of the mind to the organs of the senses. अपि Api, it is. पृष्ठतः Pṛiṣṭhataḥ, on the back. उपस्पृष्टः Upaspṛiṣṭaḥ, touched. मनसा Manasâ, by the help of the mind. विजानाति Vijânâti, knows; is aware. यः Yaḥ, that. कश्चित् Kaśchit, whatever. शब्दः Śabdaḥ, a significant sound; a word. वाक् Vâk, vâk or speech. एव Eva, indeed. हि Hi, because. सा Sâ, that; just mentioned. एषा Eṣâ, this; Vâk. अंतं Antam, the End, the Final, namely, Viṣṇu. आयत्ता Âyattâ, traceable to. Every term speaks of Viṣṇu, because every term is the name of the Lord. नः Naḥ, our, of the Riṣis who are the seers of mantras. एषा Eṣâ, she; the Vâk. हि Hi, it is well-known. supply—अंतमायत्ता (Antamâyattâ). प्राणः Prâṇah, the Prâṇa Vâyu; the vital air that makes us work. अपानः Apâṇaḥ, the Apâna Vâyu; the vital air whose function it is to stop. व्यानः Vyânaḥ, the Vyâna Vâyu; the vital air that make us perform deeds of strength. उदानः Udânaḥ, the Udâna that performs the function of union with God. समानः Samânaḥ, Samâna Vâyu; the vital airs whose function it is to direct the body, the organs and the mind. इति Iti एतत् Etat, these. सर्वं Sarvam, all. प्राणः Prânaḥ, the Prâṇa Vâyus. एव Eva, only. अयम् Ayam, this. आत्मा Âtmâ, jîva. एतन्मयः Etanmayaḥ, has these prevailing as chief. वै Vai, truly, indeed वाङ्मयः Vâṅmayaḥ, having speech prevailing as chief. मनोमयः Manomayaḥ, having mind prevailing as chief. प्राणमयः Prâṇamayaḥ, having Prâṇa or vital airs prevailing as chief.

3. "The three He made for His own self"—(so says the mantra) (By it, it is to be understood, that) the mind, the speech, and Prâṇa are the three which He made for Himself. By the help of the mind only one sees, and by the help of the mind only one hears, (because one is heard to say)—"I did not see it because my mind was directed towards something else." "I did not hear it because I was absent minded." Desire, determination, curiosity, faith, unbelief, steadiness, intoleration, modesty, intellect, fear, these all are but mind only. It is therefore, that when one is touched on the back, he becomes aware of it by his mind. Whatever is a significant sound is but speech. This Speech, depends on the Final (Lord Viṣṇu). Certainly our speech is such,—(we who are Ṛiṣis)—our Prâṇa, our Apâṇa, our Vyâṇa, our Udâna, our Samâna, these Vâyus (our vital airs) are all nothing but Prâṇa. This Âtmâ or Jîva has, indeed

all (of these three) prevailing as chief,—in him the mind prevails, the speech prevails, and the Prâṇa Vâyus prevail.—58.

MANTRA I. 5 .4.

त्रयो लोका एत एव। वागेवायं लोको मनोऽन्तरिक्ष लोकः प्राणोऽसौ लोकः ॥ ४ ॥

एते Ete, these. एव Eva, only ; these—mind, speech and Prâṇa. त्रयः Trayaḥ, three. लोकाः Lokâḥ, worlds ; the presiding gods of the worlds. वाक् Vâk, Vâk ; Sarasvati. अयं Ayam, this. लोकः Lokaḥ, world ; Bhûloka ; the presiding deity of the world. एव Eva, only. मनः Manaḥ, the presiding deity of the mind, Brahmâ. अंतरिक्षलोकः Antarikṣalokaḥ, the presiding deity of the heavens. प्राणः Prâṇaḥ, Vâyu ; the presiding deity of the Prâṇa. असौ Asau, this. लोकः Lokaḥ, Svargaloka (स्वर्गलोकः).

4. These only are the presiding gods of the three worlds. Sarasvati is the presiding deity of this Bhûloka. Manas or Brahmâ is of the heavens ; and Vâyu is of that world (the heaven).—59.

MANTRA I. 5. 5.

त्रयो वेदा एत एव वागेवर्ग्वेदो मनो यजुर्वेदः प्राणः सामवेदः ॥ ५ ॥

त्रयः Trayaḥ, the three. वेदाः Vedâḥ, the Vedas ; the presiding deity thereof. एते Ete, these. एव Eva, only. वाक् Vâk, Vâk ; Sarasvati. एव Eva, indeed. ऋग्वेदः Ṛigvedaḥ, the presiding deity of the Ṛigvedaḥ. मनः Manaḥ, mind ; Brahmâ. यजुर्वेदः Yajurvedaḥ, the presiding deity of the Yajurvedaḥ. प्राणः Prâṇaḥ, the Prâṇa Vâyus. सामवेदः Sâmavedaḥ, the presiding deity of the Sâmavedaḥ.

5. These only are the presiding deities of the Vedas. Sarasvati is the presiding deity of the Ṛigveda, Brahmâ of the Yajurveda, and Vâyu of the Sâmaveda.—60.

MANTRA I. 5. 6.

देवाः पितरो मनुष्या एत एव वगेवा देवा मनः पितरः प्राणो मनुष्याः ॥ ६ ॥

देवाः Devâḥ, the gods. पितरः Pitaraḥ, Pitṛis. मनुष्याः Manuṣyâḥ, the presiding deities of men. एते Ete, these. एव Eva, indeed. वाक् Vâk, Vâk ; Sarasvati. एव Eva, indeed. देवाः Devâḥ, the presiding deity of the gods. मनः Manaḥ, Brahmâ. पितरः Pitaraḥ, the presiding deity of the Pitṛis. प्राणः Prâṇa, the Prâṇa Vâyus. मनुष्याः Manuṣyâḥ the presiding deities of men.

6. The presiding deities of the Devas, the Fathers and men are indeed these three. Sarasvati is the presiding deity of the devas, Brahmâ of the Fathers and Vâyu of men.—61.

MANTRA I. 5. 7.

पिता माता प्रजैत एव मन एव पिता वाङ्माता प्राणः प्रजा ॥ ७ ॥

पिता Pitâ, the father. माता Mâtâ, the mother. प्रजा Prajâ, children. एते Ete, these. एव Eva, indeed. मनः Manaḥ, Brahmâ. पिता Pitâ, the father. वाक् Vâk, Vâk; Sarasvati. माता Mâtâ, the mother. प्राणः Prâṇa, the Prâṇaḥ Vâyus. प्रजाः Prajâḥ, children.

7. These are, indeed, the presiding deities in father, mother and children. Brahmâ is the presiding deity in the father, Sarasvati in the mother and Vâyu in children.—62.

MANTRA I. 5. 8.

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव यत् किंच विज्ञातं वाचस्तद्रूपं वाग्घि विज्ञाता वागेनं तद्भूत्वाऽवति ॥ ८ ॥

विज्ञातम् Vijñâtam, what is known; the presiding deity thereof. विजिज्ञास्यम् Vijijñâ-eyam, what is desired to be known; every object of knowledge; the presiding deitiee thereof. अविज्ञातम् Avijñâtam, what remains unknown. एते Ete, these. एव Eva, indeed. यत् Yat, anything. किंच Kiñcha, whatever. विज्ञातं Vijñâtam, known. तत् Tat, that. वाचः Vâchaḥ of Sarasvati. रूपम् Rûpam, image or representative form हि Hi, because. वाक् Vâk, vâk; Sarasvati. विज्ञाता Vijñâtâ, knower; the presiding deity there of. वाक् Vak, Saraevati. एनं Enam, him, who knowe her greatnees. तत् Tat, that; the presiding deity of the thing known. भूत्वा Bhûtvâ, being. अवति Avati, protects.

8. These three are the presiding deities of what is Known, what is desired to be known (Knowable) and what is Unknown. The Known is the image of Sarasvati; because Sarasvati is the presiding deity in the knower. Vâk, indeed, protects the knower (of her greatness) after having assumed the form of that which is Known.—63.

MANTRA I. 5. 9.

यत्किंच विजिज्ञास्यं मनसस्तद्रूपं मनो हि विजिज्ञास्यं मन एनं तद्भूत्वाऽवति ॥ ९ ॥

यत् Yat, anything. किंच Kiñcha, whatever. विजिज्ञास्यम् Vijijñâsyam, what ie deeired to be known; object of knowledge. मनसः Manasaḥ of Brahmâ. तत् Tat, that. रूपं Rûpam,

image, or representative form. हि Hi, because. मनः Manaḥ, Brahmâ. विजिज्ञास्यम् Vijijñâsyam, the presiding deity in what is wished to be known. मनः Manaḥ, Brahmâ. एनं Enam, Him who knows his greatness. तत् Tat, that; the presiding deity of the thing which is wished to be known. भूत्वा Bhutvâ, being. अवति Avati, protects.

9. That verily is the image of Brahmâ which is the Knowable; because Brahmâ is the presiding deity of what is Knowable. Brahmâ having assumed the form of that protects him (who knows his greatness).—64.

MANTRA I. 5. 10.

यत्किंचाविज्ञातं प्राणस्य तद्रूपं प्राणो ह्यविज्ञातः प्राण एनं तद्भूत्वाऽवति ॥ १० ॥

यत् Yat, anything. किंच Kincha, whatever. अविज्ञातम् Avijñâtam, unknown. प्राणस्य Prâṇasya, of the Vâyu. तत् Tat, that. रूपम् Rûpam, image or representative form. हि Hi, because. प्राणः Prânaḥ, the Vâyu. अविज्ञातः Avijnâtaḥ, unknown. प्राणः Prânaḥ, the Vâyu. एनं Enam, Him, who knows his greatness. तत् Ta., that; the presiding deity of the thing unknown. भूत्वा Bhutvâ, being. अवति, Avati, protects.

10. Whatever is Unknown is the image of Vâyu; because Vâyu is the diety of the thing unknown. Vâyu protects him who knows his greatness (after having assumed the form of the presiding deity of the thing unknown).—65.

MANTRA I. 5. 11.

तस्यैव वाचः पृथिवी शरीरं ज्योतीरूपमयमग्निः। तद्यावत्येव वाक्तावती पृथिवी तावानयमग्निः ॥ ११ ॥

तस्यै Tasyai, that; the ordinary form ie तस्याः (Tasyâḥ). वाचः Vâchaḥ of Sarasvati. पृथिवी Prithivî, the earth. शरीरं Śariram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, image. अयम् Ayam, this. अग्निः Agniḥ, fire. एव Eva, indeed. तत् Tat, therefore; because both the earth and fire are Vâk. यावती Yâvatî as far extending. एव Eva, only. वाक् Vâk, speech. तावती Yâvati, so far extending. पृथिवी Prithivî, the earth. तावान् Tâvân, so far extending. तावान् अयम् Ayam, this. अग्निः—Agniḥ, fire.

11. Of that Sarvasvati the earth is the body, this light, (the light that is fire) is the image. Therefore as far as speech extends, so far extends the earth, so far fire.—66.

MANTRA I. 15 12.

अथैतस्य मनसो द्यौः शरीरं ज्योतीरूपमसावादित्यस्तद्यावदेव मनस्तावती द्यौस्तावानसावादित्यः। तौ मिथुनꣳसमैतां। ततः

प्राणोऽजायत। स इन्द्रः स एषोऽसपत्नः। द्वितीयो वै सपत्नो नास्य सपत्नो भवति य एवं वेद ॥ १२ ॥

अथ Atha, next. एतस्य Etasya, this. मनसः Manasaḥ, of Brahmâ. द्यौः Dyauḥ Heaven. शरीरं Śarîram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, image. असौ Asau, this. आदित्यः Âdityaḥ, the sun. तत् Tat, therefore. यावत् Yâvat, as far extending. एव Eva, only. मनः Manaḥ, Brahmâ. तावती Tâvatî, so far extending. द्यौः Dyauḥ, Heaven. तावान् Tâvân, so far extending. असौ Asau, this. आदित्यः Âdityaḥ, the sun. तौ Tau, the two, Vâk and Manas, *i.e.*, Brahmâ and his wife Brahmâṇî or Sarasvati. मिथुनं, Mithunam, union as husband and wife. समैतां Sametâm, got. ततः Tataḥ, then; after their union as husband and wife. प्राणः Prâṇaḥ, Vâyu (in a different form) अजायत Ajâyata, was born. सः Saḥ, He; the Vâyu. इन्द्रः Indraḥ, supreme; having divine perfection and attributes such as Animâ, Laghimâ, &c. सः Saḥ, He. एषः—Eṣaḥ, this; Prâṇa. असपत्नः Asapatnaḥ, without rival or enemy. द्वितीयः—Dvitîyaḥ, A Second, who is equally strong. वै Vai, indeed. सपत्नः Sapatnaḥ, rival. यः Yaḥ, who. एवं Evam, this, that Prâṇa is without rival. वेद Veda, knows; realises. अस्य, Asya. His. सपत्नः Sapatnaḥ, rival; enemy. न Na, not. भवति Bhavati, is.

12. Next, of this Brahmâ the heaven is the body; this light, that is Âditya, is his image. Therefore as far as Brahmâ extends, so far extends the heaven and so far that Âditya. Those two got united as husband and wife. From this union Prâṇa was born. He is supreme. This Prâṇa, just mentioned, is without a rival, for a second equally strong is regarded as a rival. Whoever realises this (that Prâṇa is without a rival) has no rival to meet.—67.

MANTRA I. 5. 13.

अथैतस्य प्राणस्यापः शरीरं ज्योतीरूपमसौ चन्द्रस्तद्यावानेव प्राणस्तावत्य आपस्तावानसौ चन्द्रः। त एते सर्व एव समाः सर्वेऽनन्ताः। स यो हैतानन्तवत उपास्तेऽन्तवन्तँ स लोकं जयत्यथ यो हैताननन्तानुपास्तेऽनन्तँ स लोकं जयति ॥ १३ ॥

अथ Atha, next. एतस्य Etasya, this. प्राणस्य Prâṇasya, of Vâyu. आपः Âpaḥ, waters. शरीरं Śarîram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, form. असौ, Asau, this. चंद्रः Chandraḥ, the moon. तत् Tat, therefore. यावान् Yâvân, as far extending. एव Eva, in fact, indeed. प्राणः Prâṇaḥ, Prâṇa; Vâyu. तावत्य Tâvatya, so far extending. आपः Âpaḥ, waters. तावान् Tâvân, so far extending. असौ Asau, this. चंद्रः Chandraḥ, the moon. ते Te, those. एते Ete, Vâk, mind and Prâṇa, *i.e.*, Sarasvati, Brahmâ and

Vâyu. सर्वे Sarve, all. एव Eva, indeed. समाः Samâḥ, alike. सर्वे Sarve, all. अनंताः Anantâḥ, possessed of infinite qualities. सः Saḥ, He. यः Yaḥ, who. एतान् Etân, these (three). अंतवत् Antavat, as finite (like Jîva). उपास्ते Upâste, worships. सः Saḥ, He. अंतवंतम् Antavantam, finite or limited. लोकं Lokam, world. जयति Jayati, conquers, gets the mastery over. ह Ha, indeed. अथ Atha, on the other hand. यः Yaḥ, who. एतान् Etân, these (three). अनंतान् Anantân, possessed of infinite qualities. उपास्ते Upâste, worships. सः Saḥ, He. अनंतम् Anantam, infinite. लोकं Lokam, world; Viṣṇuloka. जयति Jayati, conquers. ह Ha, indeed.

13. Next, of this Vâyu waters are the body, the light which is called the moon, is his form. Therefore as far as Vâyu extends, so far extend the waters and so far extends that moon. They are, in fact, all alike, all infinite. Whoever worships them as finite, conquers a finite world; on the other hand, he who worships them as infinite, conquers an infinite world.—68.

MANTRA I. 5. 14.

स एष संवत्सरः प्रजापतिः षोडशकलस्तस्य रात्रय एव पञ्चदशकला ध्रुवैवास्य षोडशी कला स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते । सोऽमावास्याꣳ रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते । तस्मादेताꣳ रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यादपि कृकलासस्यैतस्या एव देवताया अपचित्यै ॥१४॥

सः Saḥ, He. एषः Eṣaḥ, this. प्रजापतिः Prajâpatiḥ, Vâyu. संवत्सरः Samvatsaraḥ, named Samvatsara. षोडशकलः Ṣoḍśakalaḥ, consisting of sixteen parts; is especially in the moon that has sixteen phases. तस्य Tasya, His; of the Vâyu present in the moon. Pañchadaśakalâḥ, पञ्चदशकलाः fifteen parts. रात्रयः Râtrayaḥ, called nights; the parts are called nights, because they increase by the bright fortnight and decrease by the dark fortnight. एव Eva, certainly. अस्य Asya, His; of the Vâyu present in the moon. षोडशी Ṣoḍaśî, the sixteenth. कला Kalâ, parts. ध्रुवा Dhruvâ, fixed; constant. एव Eva, certainly. सः Saḥ the Vâyu in the moon. रात्रिभिः Râtribhiḥ, by the nights; by the fifteen of the bright fortnights. आपूर्यते Âpûryate, becomes full. च Cha. अपक्षीयते Apakṣîyate, wanes by the fifteen of the dark fortnight. च Cha, and. एव Eva, certainly. सः Saḥ, He; derived of fifteen parts. अमावास्यां Amâvâsyâm, new moon रात्रिं Râtrim, in the night. एतया Etayâ, this; by this part. षोडश्या Ṣoḍaśyâ, the sixteenth. कलया Kalayâ, with the part. सर्वम् Sarvam, all. इदम् Idaṃ, this. प्राणभृत् Prâṇabhrit, having beings. अनुप्रविश्य Anupraviśya, entering. ततः Tataḥ, then.

प्रात: Prâtaḥ, in the morning ; in the day after new-moon. जायते Jâyate, is born ; is increased by the second part. तस्मात् Tasmât, therefore ; because the Vâyu in the moon is with the living beings in the night of the new-moon. एतां Etâm, this. रात्रिं Râtrim, in the night. प्राणभृत: Prâṇabhṛitaḥ, of the living being. प्राणं Prâṇam, the life. न Na, not. विच्छिंद्यात् Vichchhindyât, should cut off. अपि Api, even. कृकलासस्य Krikalâsasya, of a lizard ; of a chameleon. एतस्या: Etasyâḥ, this. देवताया: Devatâyâḥ, of the god. एव Eva, even. अपचित्यै Apachitai, in honour of.

14. This Prajâpati (the Vâyu that is in the moon), named Samvatsara, consists of sixteen parts. The nights,—(the nights of the dark fortnight as well as of the bright fornight) are his fifteen parts. Certainly constant is his sixteenth part. It is by the nights (of the bright fortnight) that he becomes full, and by the nights (of the dark fortnight) that he wanes. In the night of the new-moon, entering with this sixteenth part all that is endowed with life, he is then born the next day in the morning. Therefore, in that night, no one should cut off the life of any living beings, not even of the lizard. It is, indeed, in honour of this god (Vâyu).—69.

MANTRA I. 5. 15.

यो वै स संवत्सरः प्रजापतिः षोडशकलोऽयमेव स योऽयमेवंवित्पुरुषः । तस्य वित्तमेव पञ्चदशकला आत्मैवास्य षोडशी कला स वित्तेनैवा च पूर्यतेऽप च क्षीयते । तदेतन्नभ्यं यदयमात्मा प्रधिर्वित्तं । तस्माद्यद्यपि सर्वज्यानिं जीयत आत्मना चेज्जीवति प्रधिनागादित्येवाहुः ॥१५॥

स: Saḥ, He ; that. संवत्सर: Samvatsaraḥ, named Samvatsara. प्रजापति: Prajâpatiḥ, Prajâpati. य: Yaḥ, who. षोडशकल: Sodaśakalaḥ, consisting of sixteen parts. स: Saḥ, He. अयम् Ayam, this. एव Eva, in fact ; indeed. य: Yaḥ, who. अयम् Ayam, such. एवंवित् Evamvit, one who knows the creation of seven kinds of food. पुरुष: Purûṣah, man ; person. वै Vai, indeed. तस्य Tasya, His ; of the Vâyu present in him who knows the creation of seven kinds of food. वित्तं Vittam, wealth such as gold, &c. एव Eva, only. पंचदशकला: Pañchadaśakalâḥ, fifteen parts. अस्य Asya, of this Vâyu. आत्मा Âtmâ, the body of the wise men in whom he is. षोडशी Sodaśî, sixteenth. कला Kalâ, part. स: Saḥ, the Vâyu in the wise men. वित्तेन Vittena, by the wealth. एव Eva, only. आपूर्यते Âpûryate, becomes full. च Cha. अपक्षीयते Apakṣîyate, diminishes. च Cha, and. एतत् Etat, that. यत् Yat, which. अयम् Ayam, this. आत्मा Âtmâ, body. तत् Tat, that. नाभ्यं Nâbhyam, the nave of a

wheel. वित्तं Vittam, wealth. प्रधिः Pradhiḥ, the periphery. तस्मात् Tasmât, therefore; since the body is like the nave of a wheel and wealth its periphery. यद्यपि Yadyapi, if. सर्वज्यानिं Sarvajyânim, ali the wealth. क्षीयते Kṣiyate, is stolen by others; is lost. आत्मना Âtmanâ, by the body. जीवति Jîvati, (He) lives. चेत् Chet, if प्रधिना Pradhinâ, by the periphery; by the wealth. अगात् Agât, is gone: इति Iti, this. एव Eva, only. आहुः Âhuḥ, (they) say.

15. He, the Prajâpati named Samvatsara that has sixteen parts, is, indeed, such a one as knows this (creation of seven kinds of food.) The wealth is his fifteen parts and the body is the sixteenth part. By the wealth (when accumulated) he becomes full, (and by the wealth when lost) he is reduced. That which is the body (of the wise) is like the nave of a wheel and (his) wealth is like its periphery. Therefore, when a man lives with his body only when all the wealth is gone, they say that he is gone by periphery.—70.

MANTRA I. 5. 16.

अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति । सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा । कर्मणा पितृलोको विद्यया देवलोकः । देवलोको वै लोकानाꣳ श्रेष्ठस्तस्माद्विद्यां प्रशꣳसन्ति ॥१६॥

अथ Atha, again. त्रयः Trayaḥ, three. लोकाः Lokâḥ, worlds. वाव Vâva, verily; truly. मनुष्यलोकः Manuṣyalokaḥ, the world of man. पितृलोकः Pitṛilokaḥ, the world of the Pitṛis or Fathers. देवलोकः Devalokaḥ, the world of the Devas. इति Iti. सः Saḥ, that; just spoken. अयं Ayam, this. मनुष्यलोकः Manuṣyalokaḥ, the world of man. पुत्रेण Putreṇa, by a true begotten son or by a disciple. एव Eva, only. जय्यः Jayyaḥ, can be conquered or attained. न Na, not. अन्येन Anyena, other. कर्मणा Karmaṇâ, by work. कर्मणा Karmaṇâ, by work; by the sacrifices such as Jyotiṣṭoma, etc. पितृलोकः Pitṛilokaḥ, the world of the fore-fathers. विद्यया Vidyayâ, by knowledge. देवलोकः Devalokaḥ, the world of the gods. देवलोकः Devalokaḥ, the world of the gods. वै Vai, indeed. लोकानां Lokânâm, of the three worlds. श्रेष्ठः Śreṣṭhaḥ, the best. तस्मात् Tasmât, therefore. विद्याम् Vidyâm, tatva jñâna (तत्वज्ञानं). प्रशंसन्ति Praśamsanti, (they) praise.

16. Again, there are verily three worlds,—the world of Man, the world of Fathers and the world of the Devas. This world of man, just mentioned, can be attained by sons or disciples, but not by any other work; by works (such as

Jyotiṣṭoma, etc.), the world of the Fathers can be attained, whilst that of the Devas by knowledge. Of the three worlds, the best is, indeed, the world of the Devas. It is therefore, knowledge is so highly spoken of.—71.

MANTRA I. 5. 17.

अथातः संप्रत्तिः। यदा प्रैष्यन्मन्यते। अथ पुत्रमाह। त्वं ब्रह्म त्वं यज्ञस्त्वं लोक इति। स पुत्रः प्रत्याहाऽहं ब्रह्माऽहं यज्ञोऽहं लोक इति। यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता।

ये वै के च यज्ञास्तेषाꣳ सर्वेषां यज्ञ इत्येकता ये वै के च लोकास्तेषाꣳ सर्वेषां लोक इत्येकता। एतावद्वा इदꣳ सर्वमेतन्मा सर्वꣳ सन्नयमितोऽभुनजदिति। तस्मात् पुत्रमनुशिष्टं लोक्यमाहुः। तस्मादेनमनुशासति। स यदेवंविदस्माल्लोकात्प्रैत्यथैभिरेव प्राणैः सह पुत्रमाविशति। स यद्यनेन किंचिदक्ष्णया कृतं भवति तस्मादेनꣳ सर्वस्मात्पुत्रो मुञ्चति तस्मात्पुत्रो नाम। स पुत्रेणैवास्मिँल्लोके प्रतितिष्ठति। अथैनमेते देवाः प्राणा अमृता आविशन्ति॥१७॥

अथ Atha, and, now. अतः Ataḥ, hence. Because by a wise son this world can be conquered. संप्रत्तिः Samprattiḥ, gift, *i.e.*, the instruction; the instructions of a father to his son. यदा Yadâ, when. प्रैष्यन्मन्यते Praiṣyanmanyate, (the father) thinks that "I shall die." अथ Atha, then. त्वं Tvam, thou. ब्रह्म Brahmâ, Vedas. त्वं Tvam, thou. यज्ञः Yajñaḥ, sacrifice. त्वं Tvam, thou. लोकः Lokaḥ. world. इति Iti, such. पुत्रं Putram, to the son. आह Âha, says. सः Saḥ, that. पुत्रः Putraḥ, son. प्रत्याह Pratyâha, says in reply. अहं Aham, I. ब्रह्म Brahma, Brahma. अहं Aham, I. यज्ञः Yajñaḥ, sacrifice. अहं Aham, I. लोकः Lokaḥ, world. इति Iti. यत् Yat, anything. किंच Kiñcha, whatever. अनूक्तं Anûktam, what is read from the preceptor. तस्य Tasya, that. सर्वस्य Sarvasya, of all. ब्रह्म Brahma, Brahman, with the word Brahman. इति Iti. एकता Ekatâ, oneness; identity. वै Vai, vsrily; indeed. ये Ye, those. केच Kecha, that are. यज्ञाः Yajñâḥ, sacrifices. सर्वेषां Sarveṣâm, all. तेषां Teṣâm, of them. यज्ञः Yajñaḥ, with the word Yajna (यज्ञ). इति Iti. एकता Ekatâ, oneness; identity. वै Vai, indeed. ये Ye, those. केच Kecha, that are. लोकाः Lokâḥ, worlds. सर्वेषां Sarveṣâm, all, तेषां Teṣâm, of them. लोकः Lokah, with ths Loka. इति Iti. एकता Ekatâ, oneness; identity. वै Vai, indeed. इदम् Idam, this. सर्वं Sarvam, all; that have been mentioned as a duty to a son. एतावत् Etâvat, so much; up to this extent. (Read the Vedas, perform the sacrifices, and make me attain all the Lokas or worlds up to Mokṣa). वै Vai, only. सन्नयं Sannayam, treading in the right path; **dutiful.**

(Supply पुत्रं Putram after it). इतः Itah, having obtained; having got. एतस्मात् Etasmât, from this dutiful son. सर्वं Sarvam, all; the result of the son's study of the Vedas and the performance of the sacrifices. अभुनजत् Abhunajat, gets; obtains (the father). इति Iti. तस्मात् Tasmât, for this reason. अनुशिष्टं Anuśiṣṭam, who has received instructions from his father. पुत्रं Putram, son. लोक्यं lokyam, lokya; *i,e*., the means of attaining all the worlds up to Mukti. आहुः Âhuḥ, (They) say. तस्मात् Tasmât, therefore; because the son is the means of attaining all the Lokas. एनं Enam, Him; the Son. अनुशासति Anuśâsati, instructs (the father). एवंवित् Evamvit, one who is Saptânnavit, *i.e.*, who has the knowledge of the seven kinds of food. सः Saḥ, He. यदा Yadâ, when. अस्मात् Asmât, this. लोकात् Lokât, from the world. प्रैति Praiti, departs; dies. अथ Atha, then. एभिः Ebhiḥ, these. प्राणैः Prâṇaiḥ, prâṇa (Vâyu), Manas (Brahmâ) and Vâk (Sarasvati). एव Eva, certainly. सह Saha, with. पुत्रं Putram, the son. आविशति Âviśati, enters; gets into. अनेन Anena, by him; by the father. यदि Yadi, if; at any time. अक्ष्णया Akṣṇayâ, through weakness. किंचित् Kiñchit, any; a simple act. कृतं Kritam, committed. भवति Bhavati, is. तस्मात् Tasmât, from that. सर्वस्मात् Sarvasmât, all. एनं Enam, him; the father. सः Saḥ, that; instructed. पुत्रः Putraḥ, the son. मुंचति Muñchati, releases. तस्मात् Tasmât, therefore; since he releases the father from sins committed through weakness. पुत्रः Putraḥ, the son so called because he releases the father from his sin. (पुत् Put, sin, त्र from त्रा trâ, to save or release). सः Saḥ, he; the father. पुत्रेण Putreṇa, by means of a dutiful son. एव Eva, only. अस्मिन् Asmin, this. लोके Loke, in the world. प्रतितिष्ठति Pratitiṣṭhati, remains; continues. अथ Atha, then; when the father has got the world Mukti. एनम् Enam, him. एते Ete, these. प्राणाः Prâṇâḥ, Sarasvati, Brahmâ and Vâyu the presiding deities of speech, mind and prâṇa. देवाः Devâḥ, the gods. अमृताः Amritâḥ, released in their natural and pure form. आविशंति Âviśamti, enter.

17. And, hence is the instruction of a father (to his son). When the father becomes aware that he is going to depart from this world, then he says to his son—"Thou art the Vedas, thou art the sacrifice, and thou art the world; (meaning thereby, study the Vedas, perform the sacrifices strictly according to the injunctions of the Vedas and thereby make me attain all the Lokas or worlds up to Mokṣa)." The son says in return —"I am the Vedas, I am the sacrifice and I am the world." (Thus the son promises to follow the father's instructions). Whatever lesson (the son may receive in the Vedas) theirs oneness, indeed, is with the word Brahman (in the father's instruction and the son's promise, *i.e.*, is implied in one word Brahman in the instruction and promise). All the sacrifices (the son is to perform) theirs indeed, is the identity with the

word Yajña or sacrifice (in the above instruction and promise, *i.e.*, the word Yajña implies all the sacrifices the son is to perform). All the worlds that are indeed to be attained, theirs is the identity with word Loka (world) (both in the instruction and the promise, *i.e.*, the word Loka in the instruction and promise above include all the worlds to be attained). All these instructions amount to this. Having obtained a son treading in right path, a father obtains (all the results of the study and sacrifice) from him. Therefore a son who has received instructions from his father is called Lokya or means of attaining all the worlds. It is, therefore, that the father instructs. When He who has a thorough knowledge of this Saptânna departs from this world, then, he enters into his son with these Prâṇa (Vâyu), Manas (Brahmâ) and Vâk (Sarasvati). Should the father commit something (wrong) through his weakness, from all such sins does such a son release him. Hence, a son is Putra—deliverer from sin. A father continues (to remain) in this world by his son only. Then when the father gets Mukti, the gods Prânas, etc., having assumed their pure and natural form enter into him—the son.—72.

MANTRA 1. 5. 18.

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति । सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥ १८ ॥

पृथिव्यै Prithivyai, the earth; here it has been used in the sense of giving up the earth. च Cha. अग्नेः Agneḥ, the fire; leaving the fire. च Cha, and. दैवी Daivi, divine; free from all the evils. वाक् Vâk, speech; Sarasvati. एनं Enam, this; one that is the Saptânnavit. आविशति Âviśati, enters. यया Yayâ, by whom. यद्यत् Yadyat, whatever. एव Eva, only. वदति Vadati, (He) says. तत्तत् Tattat, that. भवति Bhavati, comes to pass. सा Sâ, she. दैवी Daivî, divine. वाक् Vâk, speech; the goddess Sarasvati. वै Vai, indeed; verily.

18. Giving up the forms of the deities of earth and fire and assuming a pure divine form, the goddess Sarasvati gets into this Saptânnavit. She is, indeed, the divine Vâk,

through whom everything that he utters actually comes to pass.—73.

MANTRA 1. 5. 19.

दिवश्चैनमादित्याच्च दैवं मन आविशति । तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति ॥ १९ ॥

दिवः Divaḥ, the sky; illuming the form of the deity of the sky. च Cha. आदित्यात् Âdityât, the sun; illuming the form of the deity of the sun. च Cha, and. दैवं Daivam, divine; free from evils. मनः Manaḥ, mind; Prajâpati. एनं Enam, this one, *i.e.*, the Saptânnavit. आविशति Âviśati, enters. तत् Tat, that. वै Vai, indeed. दैवं Daivam, divine. मनः Manaḥ, mind. येन Yena, by whom. आनंदी Ânandî, joyful. एव Eva, only. भवति Bhavati, becomes. अथ Atha, and. उ U, surely. न Na, not. शोचति Śochati, grieves.

19. Giving up the forms of the deities of the sky and the sun, and assuming a pure divine form, Manas (Brahmâ) gets into this Saptânnavit. He is, indeed, the divine Manas, through whom the Saptânnavit becomes joyful and he does not grieve.—74.

MANTRA I. 5. 20.

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति । स वै दैवः प्राणो यः संचरंश्चासंचरंश्च न व्यथतेऽथो न रिष्यति । स एवंवित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवꣳ । स यथैतां देवताꣳ सर्वाणि भूतान्यवन्त्येवꣳ हैवंविदꣳ सर्वाणि भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्त्यमैवासां तद्भवति । पुण्यमेवामुं गच्छति न ह वै देवान् पापं गच्छति ॥ २० ॥

अद्भ्यः Adbhyaḥ, waters; illuming the form of the deity of waters. च Cha. चंद्रमसः Chandramasaḥ, the moon; illuming the form of the deity of the moon. च Cha, and. दैवः Daivaḥ, divine. प्राणः Prâṇaḥ, Vâyu. एनं Enam, this one, *i.e.*, the Saptânnavit. आविशति Âviśati, enters. सः Saḥ, that. दैवः Daivaḥ, divine. प्राणः Prâṇaḥ, Vâyu. वै Vai, indeed. यः Yaḥ, through whose influence. The ordinary form is यत्, Yat. संचरन्, Sañcharan, moving to and fro. असंचरन्, Asañcharan, not moving. च Cha, and. न Na, not. व्यथते Vyathate, feels pain. Beings like men feel pain on moving and those like horses feel pain when they cannot move. अथो Atho, therefore. न Na, not. रिष्यति Riṣyati, dies. सः Saḥ, He. यः Yaḥ, who. एवंवित् Evamvit, one who has the knowledge of these seven kinds of food. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. आत्मा Âtmâ, that which pervades.

भवति Bhavati, becomes. यथा Yathâ, as. एषा Eṣâ, this (Vâyu). देवता Devatâ, the god. सः Saḥ, that; the example. एवं Evam, such. यथा Yathâ, as. एतां Etâm, this. देवतां Devatâm, the god. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. अवंति Avanti, preserve. एवं Evam, such. ह Ha, it is. एवंविदं Evamvidam, Him who knows this. सर्वाणि Sarvâṇi, all भूतानि Bhûtâni, beings. अवंति Avanti, protect. इमाः Imâḥ, these. प्रजाः Prajâḥ, people. यत् Yat, anything. किंच Kiñcha, whatever. उ U. शोचंति Śochanti, grieve. तत् Tat, that; grief. अमा Amâ, with the Daityas that regulate or govern the body. आसां Âsâm, of these, (people). एव Eva, only. भवति Bhavati, is. पुण्यं Puṇyam, good deeds; what is holy. एव Eva, only. अमुं Amum, to him, *i.e.*, to the worshipper of the seven kinds of food. गच्छति Gachchhati, goes. देवान् Devân, gods. पापं Pâpam, sin. न Not, not. गच्छति Gachchhati, goes. ह Ha. वै Vai, indeed.

20. Giving up the forms of the deities of the waters and of the moon, and assuming a pure divine form, Prâṇa gets into this Saptânnavit. He is, indeed, the divine Prâṇa through whom one does not feel pain while moving, and while not moving, therefore one does not die. He who knows this becomes the pervader of all beings, just like this god (Vâyu). Such is his case. Just as all the beings protect this Deva (Prâṇa) so indeed, all beings protect a person who thus knows. Whenever any people suffer grief their suffering is with the Daityas, that regulate or govern the body. Whatever is holy goes to the worshipper of the seven kinds of food; for sin does not approach those that are divine. —75.

Note:—The Saptannavit, after Mukti, becomes all-pervading. He can enter the body of any creature he likes. But he does not suffer with the sufferings of those creatures—the sufferings go to those demons in the human body that cause evil deeds. Good only approaches the devas that regulate the body.

MANTRA 1. 5. 21.

अथातो व्रतमीमांसा। प्रजापतिर्ह कर्माणि ससृजे। तानि सृष्टान्यन्योन्येनास्पर्धन्त। वदिष्याम्येवाहमिति वाग्दध्रे। द्रक्ष्याम्यहमिति चक्षुः श्रोष्याम्याहमिति श्रोत्रमेवमन्यानि कर्माणि यथा कर्म। तानि मृत्युः श्रमो भूत्वोपयेमे। तान्याप्नोत् तन्याप्त्वा मृत्युरवारुन्धत्। तस्माच्छ्राम्यत्येव वाक् श्राम्यति चक्षुः श्राम्यति श्रोत्रम् अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः। तानि ज्ञातुं दध्रिरे। अयं वै

नः श्रेष्ठो यः संचरꣳश्चासंचरꣳश्च न व्यथतेऽथो न रिष्यति हन्तास्यैव सर्वे रूपमसामेति त एतस्यैव सर्वे रूपमभवन्। तस्मा-देत एतेनाख्यायन्ते प्राणा इति। तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद। य उहैवंविदा स्पर्धतेऽनुशुष्यत्यनु-शुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ २१ ॥

अथ Atha, next. अतः Ataḥ, therefore. व्रतमीमांसा Vratamîmâṃsâ, the discussion of observances. प्रजापतिः Prajâpatiḥ, Vâsudeva. कर्माणि Karmâṇi, means of performing the actions. ससृजे Sasrije, created. ह Ha, verily. तानि Tâni, these. सृष्टानि Sriṣṭâni, on being created. अन्योन्येन Anyonyena, with one another. अस्पर्धन्त Aspardhanta, vied. अहं Aham, I. वदिष्यामि Vadiṣyâmi, will speak on. एव Eva, certainly. इति Iti. वाक् Vâk, speech; the fire named Vâk. दध्रे Dadhre, made up his mind. अहं Aham, I. द्रक्ष्यामि Drakṣyâmi, will see. इति Ii. चक्षुः Chakṣuḥ, eye; the deity of the eye. अहं Aham, I. श्रोष्यामि Śroṣyâmi, will hear. इति Iti. श्रोत्रम् Srotram, the ear; the moon, the deity of the ear. एवं Evam, thus. अन्यानि Anyâni, other. कर्माणि Karmâṇi, organs of actions. यथाकर्म Yathâkarma, according to their functions. तानि Tâni, these; (gods such as Vâk, &c). मृत्युः Mrityuḥ, death; sin; negligence in performance of duty imposed by the gods. श्रमः Śramaḥ, laborious; tiresome. भूत्वा Bhûtvâ, becoming. उपयेमे Upayeme, got; obtained. तानि Tâni, these; (gods such as Vâk, &c). आप्नोत् Apnot, extended his superiority over. तानि Tâni, these (gods). आप्त्वा Âptvâ, having obtained; having got the mastery over. मृत्युः Mrityuḥ, death; sin. अवारुन्धत् Avârundhat, obstructed; stood in the way of performing their respective duties. तस्मात् Tasmât, therefore; since Death stood in the way of performing their own duties. श्राम्यति Śrâmyati, becomes tired; fails to perform their duty. एव Eva, cannot but. वाक् Vâk, speech. श्राम्यति Srâmyati, becomes tired. चक्षुः Chakṣuḥ, the eye. श्राम्यति Śrâmyati, becomes tired; becomes exhausted. श्रोत्रम् Srotram, the ear. अथ Atha, next; but इमम् Imam, Him; this god. एव Eva, only. न Na, not. आप्नोत् Âpnot, got supremacy over. यः Yaḥ, who. अयं Ayam, this. मध्यमः Madhyamaḥ, central; here in the sense of the chief प्राणः Prâṇaḥ, Vâyu. तानि Tâni, these; those gods over whom death got the mastery. ज्ञातुम् Jñâtum, to know; to know the chief Vâyu. दध्रिरे Dadrire, made up their minds. अयं Ayam, this; the chief Vâyu. वै Vai, indeed. नः Naḥ, among us. श्रेष्ठः Śresthaḥ, best; superior. यः Yaḥ, because he. संचरन् Sañcharam, moving to and fro च Cha. असंचरन् Asañcharan, not moving. च Cha, and. न No, not. व्यथते Vyathate, feels pain. अथो Atho, and. न Na, not. रिष्यति Riṣyati, dies. हंत Hanta, Oh! अस्य Asya, His; of this Vâyu. एव Eva, only. रूपम् Rûpam, form. सर्वे Sarve, all of us. असाम Asâma, let us assume. इति Iti. ते Te, they. एतस्य Etasya, of this god Vâyu. एव Eva, only. रूपम् Rûpam, form. सर्वे Sarve, all of them. अभवन् Abhavan, became; assumed. तस्मात् Tasmât, therefore. Because all of them assumed the form of Prâṇa or Vâyu. एते Ete, these gods. एतेन Etena, by this (name), by the name of Prâṇa. आख्यायंते

Âkhyâyante, are called. प्राणाः Prâṇâh, Prâṇs. इति Iti. यस्मिन् Yasmin, which. कुले Kule, in the family. यः Yaḥ, who is the best. तेन Tena, by that; by his name. तत् Tat, that. कुलम् Kulam, family. आचक्षते Âchakṣate, is spoken: is called. ह Ha, verily. वाव Vâva, it is well-known. यः Yaḥ, who. एवं Evam, this; greatness or superiority of Prâṇa. वेद Veda, knows this. एवं विदा Evamvidâ, with him who knows this. यः Yaḥ, whoever. स्पर्धते Spardhate, vies. उ U. ह Ha, verily. अनुशुष्य Anuśuṣya, after having wasted. एव Eva, certainly. अंततः Antataḥ, in the end. म्रियते Mriyate, dies. ह Ha. इति Iti, this. अध्यात्मम् Adhyâtmam, superiority of Vâyu as found by the gods that preside the body.

21. Next, therefore, an exposition of observances. Prajâpati, in fact, created (the organs of) the actions. After being created these vied with one another. The (fire that passes by the name of) Vâk made up his mind (saying) "I will speak on;" the eye (saying) "I will see," the ear—"I will hear on." Thus did all the organs of actions (resolve) according to their respective functions. Death assuming the form of exhaustion (and consequent negligence) seized them and conquered them. Having got the mastery over them, Death obstructed them (from performing their functions). Therefore, it is that Vâk becomes tired, eyes become tired and ears become tired. But he could not get superiority over him only who is the chief Vâyu. Those whom Death (made his own) made up their minds to know (this chief Vâyu); (and they knew) that—"This Vâyu is the senior among us; because he does not feel exhaustion, whether he moves or not, and therefore he does not die. O! let us all assume the form of this Vâyu only." All of these then assumed form of this Vâyu. Therefore, they are called Prâṇa, following the name of this Vâyu. For, it is well-known that a family passess by the name of him only who is the best in that family. Whoever opposes such a Saptannavit, wastes away and ultimately dies. Thus the superiority of Vâyu was found by the gods that pervade the body.—76.

MANTRA 1. 5. 22.

अथाधिदैवतं। ज्वलिष्याम्येवाहमित्यग्निर्दध्रे। तप्स्याम्यहमि-

स्यादित्यो भास्याम्यहमिति चन्द्रमाः। एवमन्या देवता यथादैवतꣳ। स यथैषां प्राणानां मध्यमः प्राण एवमेतासां देवतानां वायुः। निम्लोचन्ति ह्यन्या देवता न वायुः। सैषानस्तमिता देवता यद्वायुः ॥ २२ ॥

अथ Atha, now. अधिदैवतम् Adhidaivatam, superiority of the god Vâyu. अहं Aham, I. ज्वलिष्यामि Jvalişyâmi, will burn on. एव Eva, only. इति Iti. अग्निः Agniḥ, fire. दध्रे Dadhre, resolve. अहं Aham, I. तप्स्यामि Tapsyâmi, will heat इति Iti आदित्यः Âdityaḥ, the sun. अहं Aham, I. भास्यामि Bhâsyâmi, will shine. इति Iti. चंद्रमा Chandramâ, the moon. एवं Evam, similarly. अन्याः Anyâḥ, other. देवताः Devatâḥ, gods. यथादैवतम् Yathâdaivatam, according to their respective functions; according to their divine nature. सः Saḥ, the example. यथा Yathâ, such; as follows. एषां Eşâm, these. प्राणानां Prâṇânâm. among the gods called Prana just before. मध्यमः Madhyamaḥ, central; chief. प्राणः Prâṇaḥ, Vâyu. एव Eva, only. एतासाम् Etâsâm, these. देवतानाम् Devatânâm, among gods. वायुः Vâyuḥ, Vâyu. हि Hi, because. अन्याः Anyâḥ, other. देवताः Devatâḥ, gods, म्लोचंति Mlochanti, decline; become pale. न Na, not वायुः Vâyuḥ, Vâyu; chief Prâṇa. सा Sâ, she; it was. एषा Eşâ, this. देवता Devattâ, god. न Na, not. अस्तमिता Astamitâḥ, become pale or less bright. यत् Yat, who. वायुः Vâyuḥ, Vâyu.

22. And, now regarding the superiority among the cosmic deities. Fire made up his mind that "I will continue to burn on," the sun resolved that "I will continue to give heat," the moon made up his mind that "I will continue to shine." Similarly did the other deities, according to their respective divine natures. As however the central Prâṇa was found superior to all the other deities of the senses (Prâṇas) such was the Vâyu among these cosmic devas. Because all other deities have their fading but not the Vâyu. It is this deity who never sets who is Vâyu.—77.

MANTRA 1. 5. 23.

अथैष श्लोको भवति। यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति। प्राणाद्वा एष उदेति प्राणेऽस्तमेति। तं देवाश्चक्रिरे धर्मꣳ स एवाद्य स उ श्व इति। यद्वा एतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति।

तस्मादेकमेव व्रतं चरेत् प्राणयाच्चैवापान्याच्च नेन्मा पाप्मा मृत्युराप्नुवदिति। यद्युचरेत्समापिपयिषेत् । तेनो एतस्यै देवतायै सायुज्यꣳ सलोकतां जयति ॥ २३ ॥

॥ इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अथ Atha, hence ; therefore. एषः Eṣah This. श्लोकः Ślokaḥ, verse. भवति Bhavati, is. सूर्यः Sûryaḥ, the sun. Here this word stands for the sun as well as the other gods. यतः Yataḥ whence. उदेति Udeti, arises ; comes into existence. यत्र Yatra, where ; अस्तंगच्छति Astamgachchhati, sets ; disappears. च Cha, and. इति Iti. प्राणात् Prâṇât, from Prâṇa Vâyu ; from chief of the Vâyus. वै Vai, indeed. एषः Eṣaḥ, this ; the sun as well as the other gods. उदेति Udeti, arises ; comes into existence. प्राणे Prâṇe, in the Prâṇa. अस्तमेति Astameti, disappears. देवाः Devâḥ, the gods. तं Tam, him ; Prâṇa. धर्मं Dharmam, religious duty ; worship of Hamsa (हंस) the sun. चक्रिरे Chakrire, made. सः Saḥ, He ; that Dharma. एव Eva, only. अद्य Adya, to-day ; at the present time. सः Saḥ, He. उ U, again. श्वः Śvaḥ, to-morrow ; in future. इति Iti. एते Ete, these ; gods. अमुं Amum, Him ; Prâṇa. यत् Yat, what ; as means of worshiping the lord. अध्रियंत Adhriyanta, held ; settled. हि Hi, certainly. यत् Yat, that ; means of worshiping the Lord. एव Eva, only. अद्य Adya, to-day ; at present time. अपि Api, even ; even in future. कुर्वंति Kurvanti, observe ; adapt. वै Vai, it is well-known. तस्मात् Tasmât therefore ; since Prâṇa is superior to all. मा Mâ, me. पाप्मा Pâpmâ, evil. मृत्युः Mrityuḥ, death. नेत् Net, never. आप्नुवत् Âpnuvat, get ; seize. इति Iti, so thinking. एकम् Ekam, one. एव Eva, only. प्राण्यात् Prâṇyât, belonging to the Prâṇa Vâyu, that is of breath. च Cha. अपान्यात् Apânyât, belonging to the Apân Vâyu or the Vâyu that expels. च Cha, and. व्रतं Vratam, observance ; the mode of worshipping the Lord. चरेत् Charet, should adapt. यदि Yadi, if. उ U, again. चरेत् Charet, (should he) have recourse to. समापिपयिषेत् Samâpipayiṣet, (he) should wish to bring it to a close ; he should try it to the last. तेन Tena, by that means ; by that method of worship. उ U, again ; on the other hand. एतस्यै Etasyai, this. देवतायै Devatâyai, of the deavs. The ordinary form is एतस्यादेवतायाः Etasyâdevatâyâ. सायुज्यं Sâyujjyam, union. सलोकतां Salokâtm, dwelling in the same world. जयति Jayati, conquers ; attains.

23. To this effect is the following verse. “ Whence the sun (as well as the other gods) takes his rise and where he does disappear.” (This verse means) from Prâṇa, does the sun rise and in the Prâṇa does he disappear. (The remaining portion of the verse is)—“ Him did the devas make their Duty or the means of worshippng the Lord ; he verily is even to-day and so he will be to-morrow.” What the devas settled before, even that they perform now (and

will continue to do so in future). Therefore a man should perform one vow only that of Prâṇa and Apâna (with a belief)—" Let the sinful Death never seize me." When a man has recourse to this vow he should continue it till he bring it to a close. By that means alone a man gains union with and dwelling in the same world with that god Vâyu. (Or should a man worship any god other than this, he should continue it to the close. By the worship of that god alone, a man gains union with that god and dwells in the same world with whom he worships.—78.

Hear ends the Saptânna Brâhmaṇa.

MADHVA'S COMMENTARY.

The word "Father" in the first mantra refers to Viṣṇu. The word "yat" in the same verse is equal to "yadâ"—when. "Tapasâ"—with tapas or austerity. But tapas here means Karma—. The Lord created the seven kinds of food according to the past Karmas of the Jîvas. "Medhayâ"—"with intelligence"—It means "by His own Will." [The creation therefore of the sevenfold universe is according to the *will* of the Lord, and the *acts* of the Jivas.] The word "tapas" here must mean "Karma," because in this very Brâhmaṇa, in a subsequent mantra it is said that the creation is according to the Will of the Lord and the Karma of the Jivas. **सहीदमन्न धिया धिया जनयते, कर्मभिः ॥** When the great all-pervading Lord Viṣṇu created the seven kinds of food, He kept three for Himself. These three are Manas or mind, vâk or speech and Prâna. It is through these that He gets satisfaction. It is, therefore, one should be always desirous (Kâma) of attaining His Bhakti; one should always make up his mind (sankalpa) to do His work; one should always have a curiosity to know (vichikitsâ) Him; one should have a Sraddhâ (**श्रद्धा**) in the glorifying His merit; one should have Asraddhâ (**अश्रद्धा**) or hatred when His equality or superiority of others to Him is spoken of or when His identity with anything earthly is talked of; one should have Dhṛiti (**धृति**) patience when one hears utterances derogatory to the Lord; one should have Adhṛiti (**अधृति**) or impatience in giving up the opinions of such men; one should feel shame (hrî), in giving up his love or Bhakti for the Lord; one should devote his whole intellect (dhi) for knowing Him; and one should always feel fear (bhi) in one's ignorance of the Lord; one

should employ his own speech in speaking of the glories of the Lord. One should have one's Prâṇa Vâyu in doing acts for the Lord. One should engage his Apâna Vâyu in giving up those acts that do not belong the Lord ; one should keep his Vyâna Vâyu engaged in checking those that stand in the way of the acts for the Lord ; and one should have his Udâna Vâyu in maintaining the Yoga or communion with the Lord and the Samâna Vâyu one should keep engaged in setting right one's own mind, speech and the organs. Of Bhakti, etc., spoken before, a man should always make his mind, etc., the Anna (अन्न) or food to Viṣṇu. The difference between Kâma or desire, and Vichikitsâ or curiosity is this ; the desire or Kâma relates to one object, while curiosity to many. The Prâṇa Vâyu makes one work ; the Apâna Vâyu makes him stop from work ; the Vyâna Vâyu engages him in acts that require strong energy ; the Udâna Vâyu helps him in communion ; and the Samâna Vâyu leads his body, mind, and organs and it helps him in attaining स्थिति (sthiti) or Mukti. The superiority of the Jîva consists in this—that it is very near to the (presiding deities of) mind, Vâk and Prâṇa ; and the Great Lord Puruṣottama has also forms consisting of Manas, Vâk and Prâṇa. The presiding deities like Brahmâ, Sarasvatî and Vâyu, and many other presiding deities have their origin from the Manas (mind), Vâk (speech) and Prâṇa of the Lord Viṣṇu. Our Vâk or speech, indeed, speaks because the Lord is in the heart of hearts of all. All speeches and sounds are, therefore, the names of the Lord. They that know that all the words are the names of Hari reap the fruit of that knowledge, and those that have no such knowledge do not reap that fruit. Our knowledge is derived from all the external senses, and it is said to be produced by the help of the mind ; for a man is conscious when touched on the back by some body, but if his mind is restless and is engaged in something else he cannot be so conscious.

Bhâsya on the mantras 10—13.—The presiding deities of the Lokas (or the worlds), etc., of the Vedas, of the Sûras, of the Jñâtas (ज्ञात), of the Pitṛis, etc., and the presiding deities of Dyau (the space), of Pṛithivî (the earth), of the fire, of the sun, of waters and of the moon, all it is He. He is Indra on account of His great glories ; He has no enemy because He has no rival. Vâyu and the two gods : Brahmâ and Sarasvatî are equal as far as their extension is concerned ; but the two gods Vâyu and Sarasvatî are of higher attribute ; for in comparison with the attributes of the other Jîvas theirs is such as may be called infinite. Again the attributes of the Lord Viṣṇu are still more infinite in comparison with these. So the worshipper of those that have infinite attributes (of Brahmâ

Sarasvatî—and Vâyu) enjoy infinite bliss; and opposite is the case with the worshippers of those whose attributes are not infinite.

Bhâsya on the mantra 14.—Vâyu is the protector of the beings and hence called Prajâpati. He it is in the moon at night and he is called Râtra (रात्र) or night, because at night he wanes and at night he becomes full. The phases are said to be fifteen in number, but the sixteenth is constant. Though the Vâyu has no phases by himself yet he is said to have the phases, owing to the phases of the moon (which is his seat). In the night of the new moon, he enters into the life of all the beings; it is, therefore, the killing even of a lizard at that night becomes greatly sinful though there is a very small amount of sin in taking away the life of a lizard, because it is the seat of Kali. (कलि) Vâyu is called Samvatsara, because he is the child of Viṣṇu, and as such, he greatly enjoys bliss. Samvatsara consists of three words सं (Sam)—greatly; वत्स (Vatsa) —a child and र (ra)—one who enjoys (from (रम-ड).

Bhâṣya on mantra 16.—Such Vâyu is always present in him who knows this that Lord Hari is the greater of seven foods. As the fifteen phases of the moon are subject to change, and as the wealth of the Vâyu in the knower is subject to increase and decrease, so it is said, that his body is like the Dhruvakalâ (ध्रुवकला) or the constant phase. The body is like the nave of a wheel wherein all the peripheries meet; it is therefore, when everything is lost one goes to the periphery. No one is more dear to Viṣṇu than the man who knows these gods to be possessed of such great merits.

The fourth is the food which is eaten. It is regarded to be common to all. He who thinks of the great nearness of the food to himself,—(who amasses food without giving to others) commits a sin from which he never gets free; for he robs gods and Brâhmaṇas of their property.

That food the Lord Viṣṇu gave in two ways to the gods together with some mantras, and these two ways are (वलि)—Vali and होम (Homa); therefore a man ought not to look for the fruits when performing the two sacrifices called Vaiśvadeva karma वैश्वदेवकर्म and Valiharaṇa (वलिहरण). Should a man perform these sacrifices with the object of getting their fruits he in fact robs the gods of the foods offered up. The man who makes use of the things of the gods for his own interest does, in fact, give the property of another in exchange of the goods, for himself, in total negligence of the owner of the things, he gives in exchange. To the quadrupeds as well as to the bipeds was given milk which is the seventh food; and the milk of the cow is the chief of this food. That milk has

been fixed for offering sacrifices to the Âtman as well as to the gods. It is therefore when an oblation of milk is offered to the Lord Hari for a whole year in a sacrifice, the sacrificer gets the real knowledge of the Lord and thence he gets Mukti ; one should not entertain any doubt about it. And such a Homa is the cause of a man's seeing the Lord ; and when he has seen Him and become pure, he easily gets Mukti without performing any Homa or sacrifice. On the other hand, one who knows the seven foods of the Lord becomes Mukta by one sacrifice only, because he has a special knowledge,—the knowledge of the Lord's Tatvas (तत्त्व) Lord Ka (कः) *i.e.*, the Lord Viṣṇu Whose real self is all bliss, creates again and again the seven kinds of food according to Karma or previous deeds of the beings and according to His own Will ; and therefore these foods never come to an end. Hence it is, the Lord Puruṣottama passes by the name of Akṣiti (अक्षिति)—the giver of food that will never come to an end. Whoever knows this eternal Lord Akṣiti, to him do such of these foods, as he likes, always come of themselves. This Saptânna (सप्तान्न) worship is the best of the sacrifices that can be offered up to the gods, and by the means of this sacrifice, a worshipper may become a god such as he deserves to be. All the above has been said in the Nârâyaṇi Śruti. The food-god is said to be higher and higher are his qualities ; the men that are fit for the worship of these gods do not themselves become these gods ; but they approach the vicinity of these gods by their knowledge of them.

Mantra 17. To act again and again is to conquer or to attain this world of man ; and that can be done without the work of other births. One can conquer or attain this world either through his son only, or only through Vidyâ or learning (*i.e.*, through the disciple). It is therefore useless to say that he is sure to attain the world through both of them. A man gets one-eighth through the son and half through Vidyâ or learning and the whole through the knowledge of Saptânna. Getting into the son a man gets free from his weak deeds, because the words अक्ष्ण (Akṣṇa), पुत् (Put) and छिद्र (Chhidra) have the same meaning--weakdeeds; therefore a पुत्र (Putra) is one who delivers from पुत् (Put) or weak deed.

Mantra 20. Sarasvatî and other three gods existing in Prithivî (the earth) manifest themselves in a greater degree in the gods ; and this is what makes the gods as gods. It is Goddess Sarasvati whose entrance (आवेश) into it makes everything real. It is the presence (आवेश) of the godly mind which makes the Mukta not to feel misery but to feel bliss. It is the godly Prâṇa which makes the Mukta feel no

exhaustion in all his works. He acquires the capacity of doing everything and he does never die. Thus does Saptânnavit or the knower of the seven kinds of food, who is a Mukta, becomes inspired by the three gods; he then pervades all beings but does not participate in their griefs. Since those that are the worshippers of the seven kinds of food acquire godhood, and since no sins touch the gods, therefore, a Saptânnavit is never touched by sin. Those gods that have partly become men, it is they, who derive benefit from their sons till they become Muktas; but the Mukta gods do not derive at all any benefit from their sons. It is said that the divine Vâk, &c., get into the Muktas only; but how do they preserve the Prâṇa the real nature (स्वरूप) and the knowledge thereof (स्वरूपज्ञान) is something mysterious. In the gods, Prâṇa is the best after the Lord Hari; and there is no speciality in the Prâṇa of Brahmâ. Therefore a man should have observances (worship) of the Lord Viṣṇu first and then he should keep the observances of Prâṇa.

The worship of Haṃsa (हंस) through breath is the worship of both Viṣṇu and Prâṇa, because both Viṣṇu and Prâṇa are of the forms of Haṁsa, the two gods that preside in the inhalation and exhalation of breath, so one should always meditate on these two gods, whilst taking in or giving out his breath. A man should not worship any other god but these two and should serve none but these two gods. The Lord Prajâpati, who is none but the Lord Vâsudeva, created first the Indriyas,—their deities; and the Indriyas are called Adhyâtmas (अध्यात्म) and their deities are the Adhidaivatâs.

Agni named Vâk is the Adhyâtman (अध्यात्म) speech Adhyâtman of the Chakṣu (the eye) is named Âdityâ; and the Adhyâtman ear is Chandramâ by name; the Adhyâtman of the gross mind is Vâsava (वासव); The Adhyâtman of the finer mind are Śeṣa, Rudra and Vipâ (विपा). Rudra is the Adhyâtman of thinking, Garuḍa is the Adhyâtman of Dhyâna (meditation) and Prâṇa is the Adhyâtman of Vâyu who keeps all in check.

Mantras 21—23. These gods of the Adhyâtmas quarelled among themselves. The Adhidaiva Vahni । (वह्नि) began to burn; the Adhidaiva Sûrya began to give heat, Soma began to illuminate; Vâsava began to give rain; Rudra became engaged in performing the works enjoined in in the Pañcharâtra which is the worship of the Lord Viṣṇu. Vâyu it was who set every one to work and who gave knowledge and Mokṣa. Vindra (वींद्र) set every one in the path of the Vedas. These gods vied with one another in Adhyâtman as well as in Adhidaiva. The Lord Hari then spoke to them all "I am the best, I am the best, superior to you all; amongst you he who always performs his duties incessantly is to be regarded

as the best." On hearing this the gods then began to do their respective works incessantly. Prajâpati—the Brahmâ got into them in the shape of exhaustion. All the gods could not perform their respective duties on account of their exhaustion. But Brahmâ could not make Vâyu exhausted because Vâyu is of unabated energy; so Vâyu did not fail to perform his duties. Exhaustion made the other gods stop from performing their respective duties; and the performance of their respective duties was their Bhagavat-Karma (भगवत्कर्म)—the means of worshipping the Lord. The non-performance of their duties was followed by sin or death; so the gods became subject to the Death. But death could not get mastery over that Vâyu; for he never stopped from the performance of his duty. The gods thus came to know that Vâyu was superior to them all and then they wished to know this Vâyu. When they came to know the superiority of this Vâyu, they all became possessed (आविष्ट) by him, and obedient to him. So they also got the names प्राण (Prâṇa) and मरुत् (Marut), the one is the Âdhyâtmik (आध्यात्मिक) name and the other is the Âdhidaivik (आधिदैविक) name. Hence it is that these gods have their origin in Vâyu and they all disappear in Vâyu. So these gods are the constant worshippers of this Vâyu. Hence it is that a man should be a constant worshipper of this Vâyu. It is owing to this that the worship of the other gods one must finish; but the worship of Vâyu never comes to an end. It has also been said in the Nârâyaṇa Śruti—"One should always worship the Lord Viṣṇu together with or simultaneously with the Vâyu."

Here ends the Bhâsya on the Saptânna Brâhmaṇam.

THE SIXTH BRAHMANA.

MANTRA I. 6. 1.

त्रयं वा इदं नामरूपं कर्म। तेषां नाम्नां वागित्येतदेषामुक्थम्। अतो हि सर्वाणि नामान्युत्तिष्ठन्ति। एतदेषाꣳ साम। एतद्धि सर्वैर्नामभिः समम्। एतदेषां ब्रह्म। एतद्धि सर्वाणि नामानि बिभर्ति॥१॥

इदम् Idam, this; this world. नाम Nâma, name. रूपम् Rûpam, form. कर्म Karma, work. इति Iti, this word is to be supplied. त्रयं Trayam, of three kinds. वै Vai, indeed. तेषां Teṣâm, among them; among name, form and work. नाम्नां. Nâmnâm, of the names. वाक् Vâk, speech; Bhâratî. इति Iti. एतत् Etat, this; this deity. एषां Eṣâm, of these names. उक्थं Uktham, foundation. हि Hi, because. अतः Ataḥ, from this deity. सर्वाणि Sarvâṇi, all. नामानि Nâmâni, names. उत्तिष्ठंति

Uttiṣṭhanti, spring forth ; take their rise. एतत् Etat, this ; this deity, *viz.* Bhâratî. एषां Eṣâm, of these (names). साम Sâma, sâma. हि Hi, because. एतत् Etat, this deity. सर्वैः Sarvaiḥ, all. नामभिः Nâmabhiḥ, with the names. समं Samam, one who together with others knows. One who together with sounds knows all the forms and works. (सह Saha, together with. मा Mâ, from मा Mâ, to measure or to know). एतत् Etat, this deity ; Bhârati. एषां Eṣâm, of these names. ब्रह्म Brahma, Brahma. हि Hi, because. एतत् Etat, this deity, namely, Bhâratî. सर्वाणि Sarvâṇi, all. नामानि Nâmâni, the names. बिभर्त्ति Bibharti, upholds.

1. This (world) is verily a triplicity, *viz.*,—name, form and work. Amongst them Vâk or Bhâratî is the deity of names. This deity is the foundation of all names ; for from Her all names spring forth. This deity is the Sâma (co-measurer) with the names ; because She measures (or knows) all the forms and works together with the names. This deity is the Brahma (upholder) of these names ; for She upholds all the names.—79.

MANTRA I. 6. 2.

अथ रूपाणां चक्षुरित्येतदेषामुक्थम् । अतो हि सर्वाणि रूपाण्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वै रूपैः सममेतदेषां ब्रह्मैतद्धि सर्वाणि रूपाणि बिभर्त्ति ॥ २ ॥

अथ Atha, next. रूपाणां Rupâṇâm, of the forms. चक्षुः Chakṣuḥ, the eye ; Rudra. इति Iti. एतत् Etat, this deity. एषां Eṣâm, of these forms. उक्थं Uktham, foundation. हि Hi, because. अतः Ataḥ, from this deity—Rudra. सर्वाणि Sarvâṇi, all. रूपाणि Rûpâṇi, forms. उत्तिष्ठंति Uttiṣṭhanti, spring forth ; take their rise. एतत् Etat, this ; this deity Rudra. एषां Eṣâm, of these forms. साम Sâma, Sâma ; co-measurer. हि Hi, because. एतत् Etat, this ; this deity Rudra. सर्वैः Sarvaiḥ, all. रूपैः Rûpaiḥ, with the forms. समम् Samam, one who together with others knows, one who together with forms knows all the names and works. एतत् Etat, this ; this deity Rudra. एषां Eṣâm, of these forms. ब्रह्म Brahma, Brahma ; upholder. हि Hi, because. एतत् Etat, this deity ; Rudra. सर्वाणि Sarvâṇi, all. रूपाणि Rûpâṇi, forms. बिभर्त्ति Bibharti, upholds.

2. Next, of the forms, chakṣus or Rudra is the Deity. This Deity is the foundation of the forms ; for, from Him all the forms spring forth. This deity is the Sâma (co-measurer) with the forms ; because He measures or knows all the names and works together with the forms. This Deity is the Brahman or upholder of these forms ; because He upholds all the forms.—80.

MANTRA I. 6. 3.

अथ कर्मणामात्मेत्येतदेषामुक्थमतो हि सर्वाणि कर्माण्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वैः कर्मभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि कर्माणि बिभर्ति। तदेतत्त्रयꣳ सदेकमयमात्मा। आत्मैकः सन्नेतत्त्रयं। तदेतदमृतꣳ सत्येन छन्नं। प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणश्छन्नः ॥ ३ ॥

॥ इति षष्ठं ब्राह्मणम् ॥ ६ ॥ इति प्रथमोऽध्यायः ॥ १ ॥

अथ Atha, next. कर्मणाम् Karmaṇâm, of the works. आत्मा Âtmâ, prâṇa. इति Iti. एतत् Etat, this Deity-Prâṇa. एषां Eṣâm, of these works. उक्थम् Uktham, foundation. हि Hi, because. अत: Ataḥ, from this Deity-Prâṇa. सर्वाणि Sarvâṇi, all. कर्माणि Karmâṇi, works. उत्तिष्ठंति Uttiṣṭhanti, spring forth. एतत् Etat, this Deity-Prâṇa. एषां Eṣâm, of these works. साम Sâma, co-measurer. हि Hi, because. एतत् Etat, this deity. सर्वैः Sarvaiḥ, all. कर्मभि: Karmabhiḥ, with the works. समं Samam, one who together with others knows. One who together with works knows all the names and forms. एतत् Etat, this Deity-Prâṇa. एषां Eṣâm, of these works. ब्रह्म Brahma, Brahman ; upholder. हि Hi, because. एतत् Etat, this Deity-Prâṇa. सर्वाणि Sarvâṇi, all. कर्माणि Karmâṇi, works. बिभर्ति Bibharti, upholds. तत् Tat, therefore. एतत् Etat, this ; each of Vâk, Rudra and Vâyu. त्रयं Trayam, of three kinds. सत् Sat, being. एकं Ekam, one ; two of them being under the one (Prâṇa). अयं Ayam, this one. आत्मा Âtmâ, Prâṇa. उ U, again. एक: Ekaḥ, superior. सन् San, being. एतत् Etat, this. त्रयं Trayam, three. तत् Tat, that ; just mentioned. एतत् Etat, this Diety. अमृतं Amṛitam, deathless ; immortal. सत्येन Satyena, by what is called satya. छन्नम् Chhannam, hidden. प्राण: Prâṇaḥ, Prâṇa. वै Vai, indeed. अमृतं Amṛitam, amṛita or immortal. नामरूपे Nâmarûpe, name and form. सत्यं Satyam, what is meant by the word satya. ताभ्यां Tâbhyâm, by those two. अयं Ayam this ; this Deity namely Amṛita or Immortal. प्राण: Prâṇaḥ, Prâṇa. छन्न: Chhannaḥ, hidden.

3. Next, of the works Âtmâ or Prâṇa is the Deity. This Deity is the foundation of the works ; for, from Him all the works spring forth. This Deity is the Sâma (co-measurer) with the works ; because He measures or knows all the names and forms together with the works. This Diety is the Brahman or upholder of these works, because He upholds all these works. Therefore this Deity though a triplicity is but one ; He is this Prâṇa. He is again though one is a triplicity. This Deity called Atmâ is hidden by what is

called Satya. Indeed Prâṇa is what is called Amṛita or the Immortal, and name and form are called Satya; by these two is this Immortal (Prâṇa) hidden.—81.

Here ends Shasttra.

MADHVA'S COMMENTARY.

The word Sama (सम) means co-measurer. सह Saha, together with, and मा (Mâ), to measure, to know. The word आत्मा (Âtmâ) means Prâṇa; because the name and the form are both subject to Prâṇa, hence they are all said to be as one and the same. Prâṇa is the Vâyu; his wife is Bhâratî called also Nâma or Name and his son is Rûpa (रूप) or form, that passes by the name of Rudra. Both of these are under the Prâṇa. Vâyu is called the Immortal because he is essentially permanent knowledge. Bhâratî and her son Rudra have been called Satya,—truth, because they speak of the things as they actually are. Prâṇa gets into Rudra or into the Veda or Bhâratî, and is thus always covered or limited by them both; this is why Vâyu is sometimes called Satya, but his real self is Amṛita or Immortal.

Here ends the Bhâṣya on this Brâhmaṇa.

SECOND ADHYAYA.

AJATASATRU BRAHMANAM.

द्वितीयोऽध्यायः ।

MANTRA II. 1. 1.

ॐ ॥ दृप्तबालाकिर्हानूचानो गार्ग्य आस । स होवाचाजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति । स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मो जनको जनक इति वै जना धावन्तीति ॥१॥

बालाकिः Bâlâkiḥ, the son of Balâka. गार्ग्यः Gârgyaḥ, born in the family of Garga. अनूचानः Anûchânaḥ, who has studied the Vedas; versed in the Vedas. दृप्तः Driptaḥ, proud. आस Âsa, there was. ह Ha, very strange it is. सः Saḥ, He; Bâlâki. काश्यं Kâśyam, of Kasi. अजातशत्रुम् Ajâtaśatrum, Ajâtaśatru. ते Te, to thee. ब्रह्म Brahma, Brahmaṇ. ब्रवाणि Bravâṇi, let me say or explain. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्यां Etasyâm, on this. वाचि Vâchi, on thy promise to explain Brahmaṇ. सहस्र Sahasram, thousand (either of cows or of gold coins). दद्म Dadma, (I) will give, said ironically. जनकः Janakaḥ, Janaka. जनकः Janakaḥ, Janaka. इति Iti. जनाः Janâḥ, people. धावन्ति Dhâvanti, run. वै Vai, indeed. इति Iti.

1. Bâlâki one of the descendants of Garga, because he had studied the Vedas had become very proud. "I shall explain Brahmaṇ to thee" said he to Ajâtaśatru of Kâsi. "I shall give to thee a thousand on (the mere strength of) this speech of thine" said that Ajâtaśatru "for the people, indeed, run to Janaka (to acquire the knowledge of Brahmaṇ) crying, 'to Janaka, to Janaka, let us go.'—82.

Note.—The reply of Ajâtaśatru is ironical. "All are running to Janaka a Kṣatriya for Brahmavidyâ. Hadst thou really possessed it, they would have preferentially gone to thee, for thou art a Brâhmaṇa, and so better than a Kṣatriya teacher."

MANTRA II. 1. 2.

स होवाच गार्ग्यो य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः ।

अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥२॥

स: Saḥ, that. गार्ग्य: Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. असौ Asau, he. पुरुष: Purûṣaḥ, Puruṣa, Viṣṇu. य: Yaḥ, who. एव Eva, only. आदित्ये Âditye, in the sun. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. स: Saḥ, that. अजातशत्रु: Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the sun. मा Mâ, to me. मा Mâ, not संवदिष्ठा: Samvadiṣthâḥ, speak. अतिष्ठा: Atiṣthâḥ, above all; far beyond this world, because there is nothing of the world in Him. सर्वेषां Sarveṣâm, all. भूतानां Bhûtâ-nâm, of the beings. मूर्धा Mûrdhâ, head. राजा Râjâ, bright. इति Iti. वै Vai, indeed; truly. अहं Aham, I. एतम् Etam, him. उपासे Upâse, worship. इति Iti. स: Saḥ, He. य: Yaḥ, who. एतम् Etam, Him. एवं Evam, thus. उपास्ते Upâste, worships. अतिष्ठा: Atiṣthâḥ, above all. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. मूर्धा Mûrdhâ, head. राजा Râjâ, bright. भवति Bhavati, becomes.

2. That descendant of Garga said,—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the sun." Then Ajâtaśatru said—"Do not tell me this (for I know it already). Indeed He is far beyond this world, is at the head of all beings and is bright. Him do I worship." He who thus worships Him goes far beyond this world, becomes the head of all the beings and bright.—83.

MANTRA II. 1. 3.

स होवाच गार्ग्यो य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा बृहन्पाण्डरवासाः सोमो राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति नास्यान्नं क्षीयते ॥३॥

स: Saḥ, that. गार्ग्य: Gârgyaḥ, born in the family of Garga. उवाच Uvâcha, said. ह Ha. असौ Asau, He. पुरुष: Purûṣaḥ, puruṣa, Viṣṇu. य: Yaḥ, who. एव Eva, only. चन्द्रे Chandre, in the moon. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. स: Saḥ, that. अजातशत्रु: Ajâtaśatruḥ, Ajâtasatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the moon. मा Mâ, to me. मा Mâ, not. संवदिष्ठा: Sanvadiṣṭhâḥ, speak. बृहत्पांडुरवासा: Brihatpâṇḍurvâsâḥ, clothed in a long

white dress. सोम: Somaḥ, the moon. राजा Râjâ, bright. इति Iti. वै Vai, indeed; truly. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He यः Yaḥ, who. एतम् Etam, him. एवं Evam, thus. अहरहः Aharahaḥ, every day. उपास्ते Upâste, worships. सुतः प्रसुतः Sutaḥ prasutaḥ, the soma sacrifice. भवति Bhavati, is. अस्य Asya, his. अन्नं Annam, objects of enjoyment. न Na, not. क्षीयते Kṣiyate, decrease.

3. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—him only who is the Puruṣa in the moon." Then Ajâtaśatru said—"Do not tell me that, (for I know him already). He is clothed in a long white dress; He is in the moon and He is all bright. Him do I worship." He who thus worships Him, every day (in his house) soma sacrifice takes place and his objects of enjoyment do not decrease.—84.

MANTRA II. 1. 4.

स होवाच गार्ग्यो य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवादिष्ठास्तेजस्वीति वा अहमेतमुपास इति स य एतमेवमुपास्ते तेजस्वीह भवति तेजस्विनी हास्य प्रजा भवति ॥४॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. असौ Asau, he. पुरुषः Purûṣaḥ, Puruṣa, Viṣṇu. यः Yaḥ, who. एव Eva, only. विद्युति Vidyuti, in the lightning. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtasatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the lightning. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Sanvadiṣṭhâḥ, say; tell. तेजस्वी Tejasvî, bright; luminous. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. तेजस्वी Tejasvî, glorious. भवति Bhavati, becomes. ह Ha. तेजस्विनी Tejasvinî, glorious. अस्य Asya, His. प्रजाः Prajâḥ, offspring; progeny. भवति Bhavati, is. ह Ha.

4. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Purûṣa in the lightning." That Ajâtaśatru said—"Do not tell me this (for I know him already). He is luminous; Him do I worship." He who thus worships Him becomes glorious (in this world) and glorious becomes his offspring.—85.

MANTRA II. 1. 5.

स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः पूर्णमप्रवर्तीति वा अहमेतमुपास इति स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ॥५॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, born in the family of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. एव Eva, only. आकाशे Âkâśe, in the sky. एतम् Etam, him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; ton the worship of Viṣṇu in the sky. मा Mâ, to me. ना Nâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. पूर्णम् Pûrṇam, full. अप्रवर्त्ति Apravarti, immovable. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवं Evam, thus. उपास्ते Upâste, worships. पूर्यते Pûryate, is full of; has enough of. प्रजया Prajayâ, by offspring. पशुभिः Paśubhiḥ, by cattle. अस्मात् Asmât, this. लोकात् Lokât, from the world. अस्य Asya, his. प्रजाः Prajâḥ, offspring; line of his family. न Na, not. उद्वर्त्तते Udvartate, is removed; breaks.

5. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the sky." Then Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the sky). He is full and immoveable; Him do I worship." He who thus worships Him has enough of offspring and cattle, and in this world the line of his family does not break.—86.

MANTRA II. 1. 6.

स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥ ६ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Purûṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. एव Eva, only. वायौ Vâyau, in the wind. एतम् Etam, him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः

Ajâtaśatruḥ, Ajataśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the wind. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. इंद्रः Indraḥ, possessed of all the Aiśvaryas. वैकुंठः Vaikuṇṭhaḥ, the Invincible. अपराजिता Aparâjitâ, unconquerable. सेना Senâ, army; host, a great number of multitude. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. जिष्णुः Jiṣṇuḥ, superior. ह Ha. अपराजिष्णुः Aparâjiṣṇuḥ, not capable of being defeated. तु Tu, and. अन्यतः Anyataḥ, from the others. अजायी Ajâyî, not subject to defeat; conqueror of others. भवति Bhavati, becomes.

6. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the wind." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the wind). He is, indeed, Indra, possessed of all the lorldly powers, the invincible and the unconquerable host, as such do I worship Him." He who worships Him as such, becomes superior, invincible and unconquered of.—87.

MANTRA II. 1. 7.

स होवाच गार्ग्यो य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा विषासहिरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते विषासहिर्ह भवति विषासहिर्हास्य प्रजा भवति ॥ ७ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. यः Yaḥ, who. एव Eva, only. अयम् Ayam, this. पुरुषः Purûṣaḥ, Puruṣa; Viṣṇu. अग्नौ Agnau, in the fire. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatru, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the fire. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ. tell. विषासहिः Viṣâsahiḥ, the destroyer, so called because the enemy cannot bear Him. इति Iti. वै Vai, indeed; variety. अहं Aham, I. एतम् Etam, him. उपासे Upâse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. विषासहिः Viṣâsahiḥ, the destroyer; unbearable. भवति Bhavati, becomes. ह Ha. अस्य Asya, his. प्रजाः Prajâḥ, progeny; descendants. विषासहिः Viṣâsahiḥ, the destroyer; unbearable. भवति Bhavati, becomes. ह Ha.

7. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the fire."

That Ajâtaśatru said—" Do not tell me in this way about this (worship of the Puruṣa in the fire). He is, indeed, the Destroyer ; Him do I worship." A destroyer (of the enemies) becomes he who worships Him thus (as the destroyer), and the destroyer, indeed, becomes his offspring.—88.

MANTRA II. 1. 8.

स होवाच गार्ग्यो य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः प्रतिरूप इति वा अहमेतमुपास इति स य एतमेवमुपास्ते प्रतिरूपꣳ हैवैनमुपगच्छति नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जायते ॥ ८ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said ह Ha. यः Yaḥ, who. अयम् Ayam, this. पुरुषः Purûṣaḥ, puruṣa ; Viṣṇu. एव Eva, only. अप्सु Apsu, in waters. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म. Brahman, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject ; on worship of Viṣṇu in waters. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. प्रतिरूपः Pratirûpaḥ, favourable. इति Iti. वै Vai, indeed ; verily. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. प्रतिरूपं Pratirûpam, favourable. एव Eva, only. एनम् Evam, Him. उपगच्छति Upagachchhati, goes to ; attains. ह Ha, verily. न Na, not. अप्रतिरूपम् Apratirûpam, unfavourable. अथो Atho, besides. प्रतिरूपः Pratirûpaḥ, favourable son. अस्मात् Asmât, from him who worships. जायते Jâyate, is born.

8. That descendant of Garga said—" I worship Him alone as Brahmaṇ,—Him only who is the Purûṣa in waters." That Ajâtaśatru said—" Do not tell me in this way about this (worship of the Puruṣa in waters), He is, indeed, the Favourable, Him do I worship." The favourable only and not the unfavourable go to Him who meditates on Him thus; besides a favourable son is born to him.—89.

MANTRA II. 1. 9.

स होवाच गार्ग्यो य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा रोचिष्णुरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते रोचिष्णुर्ह भवति

रोचिष्णुर्हास्य प्रजा भवत्यथो यैः सन्निगच्छति सर्वाꣳस्तानतिरोचते ॥ ६ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, the descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. आदर्शे Âdarśe, in the looking-glass; in the mirror. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहम् Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the mirror. मा Mâ, to me. मा Ma, not. संवदिष्ठाः Samvadiṣṭhâḥ, speak. रोचिष्णुः Rochiṣṇuḥ, bright; resplendent. इति Iti. वै Vai, indeed; verily. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. रोचिष्णुः Rochiṣṇuḥ, bright; resplendent. भवति Bhavati, becomes. ह Ha, it is well-known. अस्य Asya, His. प्रजाः Prajâḥ, progeny; offspring. रोचिष्णुः Rochiṣṇuḥ, bright; resplendent. भवति Bhavati, becomes. अथो Atho, besides. यैः Yaiḥ, with those (wise men). सन्निगच्छति Sannigachchhati, comes in contact. तान् Tân, those. सर्वान् Sarvân, all. अतिरोचते Atirochate, surpasses in splendour.

9. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the mirror." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the mirror). He is, indeed, the Resplendent. Him do I worship." Very resplendent does he, indeed, become, he who worships Him thus. His offspring does become resplendent. Besides he surpasses them all in splendour with whom he comes in contact.—90.

MANTRA II. 1. 10.

स होवाच गार्ग्यो य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा असुरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वꣳ हैवास्मिँल्लोक आयुरेति नैनं पुरा कालात् प्राणो जहाति ॥ १० ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. एव Eva, only. शब्दः Śabdaḥ, sound. यः Yaḥ, which. यंतं Yantam, one who is going. अनु Anu, close to. पश्चात् Paśchât, on the back. उदेति Udeti, rises. एतम् Etam, him; the Puruṣa present in the sound behind the back of a man when in motion. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru.

उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the sound. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. असुः Asuḥ, life; life giving. इति Iti. वै Vai, indeed; verily. अहम् Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. अस्मिन् Asmin, this. लोके Loke, in the world. सर्वं Sarvam, full. आयुः Âyuḥ, life. एति Eti, gets; attains. एव Eva, only. ह Ha, it is well-known. कालात् Kâlât, appointed time. पुरा Purâ, before. एनं Enam, Him. प्राणः Prâṇaḥ, life. न Na, not. जहाति Jahâti, leaves.

10. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa in the sound that arises at the back close to the man when he is going." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the sound). He is indeed Life; Him do I worship." A full period of life gains he who worships Him thus. His life does not leave him before the (appointed) time.—91.

MANTRA II. 1. 11.

स होवाच गार्ग्यो य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा द्वितीयोऽनपग इति वा अहमेतमुपास इति स य एतमेवमुपास्ते द्वितीयवान् ह भवति नास्माद्गणश्छिद्यते ॥ ११ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. दिक्षु Dikṣu, on all sides. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu on all sides. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadiṣṭhâḥ, tell. द्वितीयः Dvitîyaḥ, having a second; double. अनपगः Anapagaḥ, inseparable. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. द्वितीयवान् Dvitîyavân, double. भवति Bhavati, becomes. ह Ha. अस्मात् Asmât, from this; from such a worshipper. गणः Gaṇaḥ, follower. न Na, not. छिद्यते Chhidyate, are separated.

11. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa (abiding) in all quarters." That Ajâtaśatru said—"Do not tell me in

this way about this (the Puruṣa in all quarters). He is, indeed, the Double and Inseparable. Him do I worship." He who worships Him thus has always a second and never do his followers part from him.—92.

MANTRA II. 2 .12.

स होवाच गार्ग्यो य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा मृत्युरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वं ७ हैवास्मिँल्लोक आयुरेति नैनं पुरा कालान्मृत्युरागच्छति ॥ १२ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, a descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. छायामयः Chhâyâmayaḥ, shadowy; abiding in the shadow. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahmaṇ. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu abiding in the shadow. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Saṃvadiṣṭhâḥ, tell. मृत्युः Mṛityuḥ, death. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. अस्मिन् Asmin, this. लोके Loke, in the world. सर्वं Sarvam, full. आयुः Âyuḥ, life. एति Eti, gets; attains. एव Eva, only. ह Ha. कालात् Kâlât, appointed time. पुरा Purâ, before. एनम् Enam, Him. मृत्युः Mṛityuḥ, death. न Na, not. आगच्छति Âgachchhati, comes.

12. That descendant of Garga said—"I worship Him alone as Brahmaṇ,—Him only who is the Puruṣa abiding in the shadow." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa abiding in the shadow). He is, indeed, Death. Him do I worship." A full period of life attains he who worships Him thus. Death does not come upon him before the appointed time.—93.

MANTRA II. 1. 13.

स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा आत्मन्वीति वा अहमेतमुपास इति स य एतमेवमुपास्त आत्मन्वीह भवत्यात्मन्विनी हास्य प्रजा भवति स ह तूष्णीमास गार्ग्यः ॥ १३ ॥

सः Saḥ, that. गार्ग्यः Gârgyaḥ, the descendant of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Purusaḥ, Purusa; Visnu. यः Yaḥ, who. एव Eva, only. आत्मनि Âtmani, in Hiranyagarbha : in the mind. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Visnu in the mind. मा Mâ, to me. मा Mâ, not. संवदिष्ठाः Samvadisthâḥ, tell. आत्मन्वी Âtmanvî, having Viriñcha, who is the presiding deity of Chitta. इति Iti. वै Vai, indeed. अहम् Aham, I. एतम् Etam, him. उपासे Upâse, worship. इति Iti. सः Saḥ, He. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. आत्मन्वी Âtmanvî, strong in mind. भवति Bhavati, becomes. ह Ha. अस्य Asya, His. प्रजा: Prajâḥ, offspring. आत्मन्विनी Âtmanvinî, strong in mind. भवति Bhavati, becomes. ह Ha. सः Saḥ. that. गार्ग्यः Gârgyaḥ, the descendant of Garga. तूष्णीम् Tûsnîm, silent. आस Âsa, was. ह Ha.

13. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Purusa in Hiranyagarbha (or mind)." That Ajâtaśatru said—"Do not tell me in this way about this (worship of Purusa in Hiranyagarbha). He has indeed Hiranyagarbha in Him. Him do I worship." He who worships Him thus becomes strong in mind and his progeny also becomes strong in mind. Then the descendant of Garga became silent.—94.

MANTRA II. 1. 14.

स होवाचाजातशत्रुरेतावन्नु इत्येतावद्धीति नैतावता विदितं भवतीति स होवाच गार्ग्य उपत्वायानीति ॥ १४ ॥

सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtasatru. उवाच Uvâcha, said. ह Ha. एतावत् Etâvat, this much ; so far. नु Nu, only. इति Iti, here ends the speech. एतावत् Etâvat, thus much ; so far. हि Hi, to be sure. इति Iti, here ends the answer of Bâlâki. एतावता Etâvatâ, by this much. विदितं Viditam, known, comprehended. न Na, not. भवति Bhavati, is. इति Iti, here ends the assertion of Ajâtaśatru. सः Saḥ, that. गार्ग्यः Gârgyaḥ, the descendant of Garga. उवाच Uvâcha, said. ह Ha, त्वा Tvâ, thee. उपयानि Upayâni, I approach as a disciple. इति Iti.

14. That Ajâtaśatru said—"Thus far only ?" "Thus far only and no farther," (replied Bâlâki). "Brahman is not comprehended by (this poor knowledge) which extends so far and no farther," (said Ajâtaśatru). Then the descendant of Garga said—"May I accept thee as my preceptor ?"—95.

MANTRA II. 1. 15.

स होवाचाजातशत्रुः प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति व्येव त्वा ज्ञपयिष्यामीति तं पाणावादायोत्तस्थौ तौ ह पुरुष ꣳसुप्तमाजग्मतुस्तमेतैर्नामभिरामन्त्रयांचक्रे बृहन् पाण्डरवासः सोमराजन्निति स नोत्तस्थौ तं पाणिना पेषं बोधयांचकार स होत्तस्थौ ॥ १५ ॥

सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtasatru. उवाच Uvâcha, said. ह Ha. तत् Tat, it, *i.e.*, a kṣatriya should teach a Brâhmin. प्रतिलोमं Pratilomam, contrary to the custom. वै Vai, indeed ; verily. यत् Yat, that. ब्राह्मणः Brâhmaṇaḥ, a Brâhmin. क्षत्रियम् Kṣatriyam, one Kṣatriya by caste. उपेयात् Upeyât, should approach as a disciple. मे Me, to me. ब्रह्म Brahma, about Brahman. वक्ष्यति Vakṣyati, will speak ; will instruct. इति Iti. त्वा Tvâ, to thee. विज्ञापयिष्यामि Vijñâpayiṣyâmi, I will inform. एव Eva, only. इति Iti. तं Tam, Him. पाणौ Pâṇau, by the hand. आदाय Âdâya, taking. उत्तस्थौ Uttasthau, rose ; stood up. तौ Tau, they both ; Bâlâki and Ajâtaśatru. सुप्तं Suptam, sleeping. पुरुषं Puruṣa, a man. आजग्मतुः Âjagmatuḥ, went together. ह Ha. तं Tam, Him. Hari within the man in deep slumber. बृहत्पांडुरवासः Bṛihatpâṇḍuravâsaḥ—Oh ! Thou of long white clothes. सोम Soma, Oh ! Soma. राजन् Râjan, Oh ! bright. इति Iti. एतैः Etaiḥ, these. नामभिः Nâmabhiḥ, by the names. आमंत्रयांचक्रे Âmantrayâñchakre, called. सः Saḥ, He ; the Lord Hari in the heart of the person in deep slumber. न Na, not. उत्तस्थौ Uttasthau, rose. तं Tam, Him. पाणिना Pâṇinâ, with the hand. पेषं Peṣam, pressing ; squeezing. बोधयांचकार Bodhayâñchakâra, awoke. सः Saḥ, He ; Hari in the sleeping man. उत्तस्थौ Uttasthau, arose. ह Ha, strange it is.

15. That Ajâtaśatru said :—"It is contrary to all custom that a Brâhmaṇa should approach a Kṣatriya (with the request) that the Kṣatriya will teach him about Brahman. However I shall simply tell you about Brahman, (but not instruct you as a teacher does)." Taking him by the hand he rose. They both went together to a man in deep slumber ; then (Ajâtaśatru) called Him, (Lord Hari in the sleeping man, by these names) "Oh ! Thou of long white clothes, Oh Soma, Oh Bright one." But He rose not. Then he pressed the man with his hand and awoke Him. And lo ! He arose.—96.

MANTRA II. 1. 16.

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः क्वैषतदाभूत्कुत एतदागादिति तदु ह न मेने गार्ग्यः ॥ १६ ॥

सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एषः Eṣaḥ, this Jîva. एतत् Etat, in this; in this body. यत्र Yatra, where; in Hari. सुप्तः Suptaḥ, sleeping. अभूत् Abhût, was. यः Yaḥ, who. एषः Eṣaḥ, this; that which contains the sleeping Jîva. विज्ञानमयः Vîjñânamayaḥ, of the form of pure intelligence; of the form of pure knowledge. पुरुषः Puruṣaḥ, Puruṣa. तदा Tadâ, then; while asleep. क्व Kva, where. एषः Eṣaḥ, He. अभूत् Abhût, was. कुतः Kutaḥ, whence. एतद् Etad, at this time; while awake आगात् Âgât, came. इति Iti. तत् Tat, that; where did Hari reside at the time of slumber and whence did He come while awake. गार्ग्यः Gârgyaḥ, the descendant of Garga. न Na, not. उ U, ever. मेने Mene, knew.

16. That Ajâtaśatru said:—"Where was He at the time of slumber,—He the Puruṣa of the form of pure knowledge, in whom did this Jiva lay asleep within this body? Whence did He come at the time of waking?" But the descendant of Garga never knew that.—97.

MANTRA II. 1. 17.

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोन्तर्हृदय आकाशस्तस्मिञ्छेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम तद्गृहीत एव प्राणो भवति गृहीता वाग् गृहीतं चक्षुर्गृहीतꣳ श्रोत्रं गृहीतं मनः ॥ १७ ॥

सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एषः Eṣaḥ, this Jîva. एतत् Etat, in this; in this body. यत्र Yatra, where, in Hari. सुप्तः Suptaḥ, sleeping. अभूत् Abhût, was. यः Yaḥ, who. एषः Eṣaḥ, this. विज्ञानमयः Vijñânamayaḥ, of the form of pure intellect; of the form of pure knowledge. पुरुषः Puruṣaḥ, Puruṣa. तदा Tadâ, then; at the time of slumber. एषां Eṣâm, these. प्राणानाम् Prâṇânaṃ, of these indriyas; of the organs of senses. विज्ञानं Vijñânam, knowledge of the senses. विज्ञानेन Vijñânena, knowingly; wilfully. आदाय Âdâya, taking. एषः Eṣaḥ, this. आकाशः Âkâśaḥ, sky; ethereal sky. यः Yaḥ, which. अंतर्हृदये Ântarhṛidaye, within the heart. तस्मिन् Tasmin, there. शेते Śete, lies तानि Tâni, these; the senses with their capacities. यदा Yadâ, when. गृह्णाति Gṛihṇâti, takes; makes inactive. अथ Atha, then. एतत् Etat, in this Hari. पुरुषः Puruṣaḥ, Purusa.

स्वपिति Svapiti, sleeps. नाम Nâma, it is well-known. ह Ha. प्राणः Prâṇaḥ, the organ of smell. तद्गृहीतः Tadgrihîtaḥ, taking by him; made dormant by him एव Eva, only. भवति Bhavati, becomes; is. गृहीता Grihîtâ, taken: made dormant वाक् Vâk, the organ of speech. गृहीतं Grihîtam, taken; made inactive. चक्षुः Chakṣuḥ, the eye; the organ of sight. गृहीतं Grihîtam, taken; made inactive. श्रोत्रम् Śrotram, the ear; the organ of hearing. गृहीतं Grihîtam, taken; made dormant. मनः Manaḥ, mind.

17. That Ajâtaśatru said:—"This Puruṣa who is of the form of pure knowledge, in whom did this Jîva lay asleep within this body, taking consciously at the time of deep slumber the knowledge (capacity) of these Indriyas (organs) lies there in the ether that is inside the heart. It is well-known that when He makes these Indriyas (organs) inactive, it is said that the Puruṣa sleeps. The organ of smell is made dormant by Him only. The organ of speech is made dormant; the organ of sight is made dormant; the organ of hearing is made dormant; the mind is made dormant.—98.

MANTRA II. I. 18.

स यत्रैतत्स्वप्नयाचरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

सः Saḥ, he; Hari. यत्र Yatra, when. एतत् Etat, in this body. स्वप्नया Svapnayâ, through the nâḍis or nerves. चरति Charati, moves. ह Ha, because. ते Te, these; these nerves. अस्य Asya, his. लोकाः Lokâḥ, world; kingdom. तत् Tat, then. महाराजः Mahârâjaḥ, a great king. इव Iva, like. भवति Bhavati, becomes. उत् Uta, or. महाब्राह्मणः Mahâbrâhmaṇaḥ, a great Brâhman. इव Iva, like. उत Uta, or. उच्चावचं Uchchâvacham, high or low, such as elephants or cats. इव Iva, like. उत Uta, or. निगच्छति Nigachchhati, sees (himself). सः Saḥ, the example. यथा Yathâ, as. महाराजः Mahârâjaḥ, a great king. जानपदान् Jâanapadân, people of the kingdom. गृहीत्वा Grihîtvâ, collecting; summoning स्वे Sve, his own. जनपदे Janapade, in kingdom. यथाकामं Yathâkâmam, as he likes it. परिवर्तते Parivartate, moves. एवम् Evam, in this way. एव Eva, only. एषः Eṣaḥ, this Puruṣa. एतत् Etat, His; of the Jîva. प्राणान् Prâṇân, the external organs. गृहीत्वा Grihîtvâ, taking with him. स्वे Sve, his own of which he is the master. शरीरे Śarîre, in the body. यथाकामं Yathâkâmam, according to His own will. परिवर्तते Parivartate, moves; walks.

18. His worlds (possessions or proper sphere) are those where he moves through the Nâḍis or nerves. Then He becomes either like a great king or like a great Brâhmaṇa or He sees Himself big (like an elephant) or small (like a cat). For example—as a great king travels through his own kingdom, according to his own will, taking his subjects along with him, so does He move, wherever He likes, through the body of which He is the master, taking along with him all the Indriyas.—99.

MANTRA 11. 1. 19.

अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद हितानाम नाड्यो द्वासप्ततिसहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीतैवमेवैष एतच्छेते ॥ १९ ॥

अथ Atha, again; moreover. यदा Yadâ, when कस्यचन Kasyachana, anything of the external world. न Na, not. वेद Veda, knows. Nominative of this verb is जीव Jîva. तदा Tadâ, then. सुप्तः Suṣuptaḥ, in deep slumbsr, भवति Bhavati, becomes. द्वासप्ततिसहस्राणि Dvâsaptatisahasrâṇi, seventytwo thousands. हिता Hitâ, hitâ. नाम Nâma, by name. नाड्यः Nâdyaḥ, nâḍis or nerves. हृदयात् Hṛidayât, form the heart. पुरीततं Purîtatam, that Nâḍi (नाडी) which extends up to the head. This Naḍî is called सुषुम्ना (Ŝuṣumnâ)—it extends from the heart up to what is called ब्रह्मपुर (Brahmapura) within the head. अभि Abhi, towards. प्रतितिष्ठंते Pratitiṣthante, go to; spread. ताभिः Tâbhiḥ, by those Nâḍis. प्रत्यवसृप्य Pratyavasṇipya, moving to and fro. पुरीतति Purîtati, in the Nâḍî called Purîtat because it extends up to the Brahmapura in the head. The modern Yogîs called it Suṣumnâ (सुषुम्ना). It is to be understood in Lord Hari who is present in this Nâḍi. शेते Śete, lies. सः Saḥ, the example. यथा Yathâ, as. कुमारः Kumâraḥ, rudra. वा Vâ, or. महाराजः Mahârâjaḥ, Vâyu. वा Vâ, or. महाब्राह्मणः Mahâbrâhmaṇaḥ, Virincha. वा Vâ, or. आनंदस्य Ânandasya, of Hari who is all bliss. अतिघ्नीम् Atighnịm, neighbourhood; Vicinity. गत्वा Gatvâ, going. शयीत Śayịta, lie down happily. एवम् Evam, in tbis manner. एव Eva, just. एषः Eṣaḥ, He; the Jîva. एतत् Etat, in Him; in Lord Hari, who is in the Suṣummnâ (सुषुम्ना). शेते Śete, lies down happily.

19. When the Jîva knows nothing (of the external world) he is then called to have fallen asleep. The Nâḍîs called Hitâ (the Good) numbering seventytwo thousands spread from the heart towards the Purîtat or Suṣumnâ. The Jîva moves to and fro through those Nâḍîs and finally rests

in Purîitat, *i.e.*, (in Lord Hari who is in that Nâḍî), just as Rudra or Vâyu or Brahmâ rests happily reaching the Vicinity of Hari who is all bliss. Just in the same way does Jîva lie happily in the Lord Hari in Purîtat.—100.

MANTRA 20.

स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वेप्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥२०॥

प्रथमं ब्राह्मणम् ॥१॥

सः Saḥ, the example. यथा Yathâ, as. ऊर्णनाभिः Urṇanâbhiḥ, the spider. तंतुना Tantunâ, the thread which the spider produces from the food that it eats. उच्चरेत् Uchcharet, brings out ; produces. यथा Yathâ, as. क्षुद्रः Kṣudrâḥ, little. विस्फुलिंगाः Visphulingâḥ, sparks. अग्नेः Agneḥ, from fire. व्युच्चरन्ति Vyuchcharanti, come out. एवं Evam, in this way. एव Eva, just. अस्मात् Asmât, this. आत्मनः Âtmanaḥ, from Âtman ; from Hari. सर्वे Sarve, all. Prâṇâḥ, प्राणाः the Indriyas ; the organs. सर्वे Sarve, all. लोकाः Lokâḥ, the worlds ; सर्वे Sarve, all. देवाः Devâḥ, the gods such as Brahmâ &c. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings, the created things व्युच्चरंति Vyuchcharanti, come out ; are produced. तस्य Tasya, His ; of Hari who is in the hear, उपनिषत् Upaniṣat, mystery ; secret knowledge. सत्यस्य Satyasya, of Satya. सत्यम् Satyam, Satya. इति Iti. प्राणाः Prâṇâḥ, everything that has life or more correctly everything that is the outcome of Prâṇa Vâyu, such as all the Indriyas, all the worlde, all the gods and all the gross bodies. वै Vai, indeed. सत्यं Satyam, what is to be understood by the word Satya. तेषां Teṣâm, theirs. एषः Eṣaḥ, this Hari. सत्यं Satyam, the giver of birth, existence, destruction, and salvation. सत् Sat, birth, existence, destruction and salvation ; and य from या—one who gives).

20. As a spider brings out the thread or as little sparks come out of fire, just in the same way all the Indriyas, all the worlds, all the Devas, all the gross bodies come out of this Âtman (who is Lord Hari). This is His secret teaching. He is Satya of the Satya. The Prâṇas (everything that is the outcome of Prâṇa Vâyu) are indeed to be understood by the word Satya and He is the giver of Sat, *i.e.*, birth, existence, destruction and salvation to them all.—101.

Here ends the Ajâtaśatru Brâhmaṇam.

The Bhâṣya on the Ajâtaśatru Brâhmaṇam. Mantra 2.

Atiṣṭha is He who is beyond this world; or in other words He who has none of the qualities that belong to the things of which this world of ours is composed. He is called mûrdhâ (मूर्धा) or head because He is the best.

Bhâṣya on Mantra 6.

The word अपराजिता सेना (Aparâjitâsenâ) means the Lord Bhagavân, because He is invincible and of innumerable forms. The word जिष्णु (Jiṣṇu) means the best. He conquers all but His conquests are not due to somebody else.

The Bhâṣya on the Mantra 14.

The word विषासहि (Viṣâsâhi) means unbearable. The word आत्मनि means in the Hiraṇyagarbha. The word आत्मन्वी (Âtmanvî) means having the chitta (चित्त) or heart because Viriṇcha is the presiding deity thereof. Mokṣa follows when one worships the Lord who is in the heart and who governs therefrom. This mantra means to say, it is not that one should first worship the gods and through them worship the Lord and see or get to Him by their worship, and then again worship the Lord in the heart and then attain Mukti. In reality, the only means of attaining Mukti is to worship the Lord in the heart.

The Bhâṣya on the Mantra 15.

बृहत्पांडरवास (Brihatpâṇḍaravâsa), &c., have been used in order to show that the meditation of the Lord within the heart is the only means of getting Mukti. It has been said that the Lord raised the Jîva by means of the hand; this shows that there is a special reference to the locality of the heart, though names and forms are of little importance. The worship of the Lord in the heart is still of some importance to those that hold that the worship of the Lord outside of the heart may bring about Mukti.

The Bhâṣya on the Mantra. 16.

The sentences यत्रैष एतत् सुप्तोऽभूत् &c., (Yatraiṣa etat suptobhût), &c., where he lies asleep, &c., indicates that Mokṣa has special connection with the Lord residing inside the heart. यत्र (Yatra) where, *i.e.*, in the Lord. एषः Eṣaḥ, He; the Jîva; the Vijṇânamaya Puruṣa. सुप्तः अभूत् Suptaḥabhût. Lay asleep.

The Bhâṣya on the Mantra 18.

When the Paramâtman takes away these vijñânas or varieties of knowledge, it is then the Jîva falls asleep. When the Paramâtman walks

in the स्वप्नाड़ी (Svapna nâḍî) it is then the Jîva gets, as it were higher and olwer stages.

The Bhâyṣa on the Mantra 19.

The Paramâtman moves here and there taking the Prâṇas along with him, just as a king does with his retinue. In the dreamy condition the Jîva sometimes sees himself as a king, sometimes as a Brâhmaṇa, sometimes as a dog and sometimes as a cat. The wor d आनदस्य (Ânandasya) means of the Paramâtman, and the word अतिघ्नी Atighnî means close vicinity; the word कुमार (Kumâra) stands for Rudra. महाराज (Mahârâja) stands for Vâyu and the word महाब्राह्मण (Mahâbrâhmaṇa) stands for Brahmâ. It is not that the Jîva takes away the Vijñâna of the Prâṇas, nor is he creator of the gods or of the beings.

The Bhâṣya on the Mantra 20.

One attains Mukti on worshipping the Lord in the heart after worshipping and going near Him, in the sun, in the moon, in the lightning, in the beings, in the mirror, in the sound that follows a man when going, in the image of the eye and in the Hiraṇyagarbha; and even to those who hold that Mukti can be attained by worshipping the Lord Viṣṇu outside, the worship of the Lord in the heart is of some importance before the attainment of Mukti. The names Sûrya or the sun, &c., are no doubt the names of the Lord Viṣṇu; and from the Lord Viṣṇu who presides in them, those names have been figuratively applied to the sun, the moon, &c. The Lord Viṣṇu who is in the heart has a special connection with Mukti. So it would be better for a Jîva not to call the Lord Hari by such names as Soma, &c., (if he should wish for Mukti). When the Lord Viṣṇu makes the Jîva travel though the Svapnanâḍî (स्वप्नाड़ी), whilst He Himself moves through it, it is then the Jîva dreams dream; and when he comes to the Lord Viṣṇu called the Vijñânamaya Puruṣa in the Suṣumnâ, (सुषुम्ना) he falls asleep. From the Lord Viṣṇu of whom the form is pure knowledge, the Jîva gets a higher stage. The Lord Viṣṇu is the creator, protector, destroyer and the giver of Mukti of all the Prâṇas (Indriyas), of all the worlds, of all the gods and all the living beings. It is truly the instruction of all the Upaniṣads and so says the Nârayaṇa Śruti.

Here ends the Bhâṣya on the Ajâtaśatru Brâhmaṇam.

SISU BRAHMANAM.

MANTRA II. 2. 1.

यो ह वै शिशुꣳ साधानꣳ सप्रत्याधानꣳ सस्थूणꣳ सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि। अयं वाव शिशुर्योऽयं मध्यमः प्राणस्तस्येदमेवाधानमिदं प्रत्याधानं प्राणः स्थूणान्नं दाम ॥१॥

यः Yaḥ, whoever. साधानं Sâdhânam = Sa + âdhânam, with its abode or shed. सप्रत्याधानं Sapratyâdhânam, with its pen or fold; with the enclosure within a cow-shed where young ones of cows are pent up; outer-abode. सस्थूणं Sasthûnam, with its pillar or peg. सदामं Sadâmam, with its rope. शिशुं Śiśum, the young animal; the young one of a cow. The Infant. वेद Veda, knows; worships. वै Vai, verily. ह Ha. सः Saḥ, He. द्विषतः Dviṣataḥ, inimical; not favourably disposed because they take the mind away to the external world. भ्रातृव्यान् Bhrâtṛivyân, enemies; relatives. सप्त Sapta, the seven; mind, intellect and the five organs of senses. *viz.*, the ear, the eye, the nose, the tongue and touch which are also called seven Asuras. अवरुणद्धि Avrunaddhiḥ, pens; keeps in check. Keeps off. ह Ha, verily. अयम् Ayam, this. यः Yaḥ, who. मध्यमः Madhyamaḥ, central, inner. प्राणः Prâṇah, Praṇa, Vâyu, Life. अयं Ayam, it. शिशुः Śiśuḥ, the young one of an animal; calf. The Infant. वाव Vâva, indeed. तस्य Tasya, His or its. इदम् Idam, this; the subtle body. आधानं Âdhânam, abode or shed or place. एव Eva, only. इदम् Idam, this; the gross body. प्रत्याधानं Pratyâdhâṇam, the pen; the enclosure in a shed, a chamber. प्राणः Prâṇah, the Life, the Lord Hari. स्थूणा Sthûṇâ, the pillar or post. अन्नं Annam, food; Srîtatvam, दाम Dâma, rope.

1. He who knows this Infant together with its shed, the pen, the peg and the rope checks the seven inimical relatives, (*viz.*, the Mind, Buddhi and the Indriyas). This central Prâṇa is the Infant, this (pointing to the finer body or Sukṣmaśarîra) is its abode; this (pointing to the gross body) is its outer abode, the Prâṇa or the Lord Hari is its peg and (Srî represented by) food is its rope.—102.

MANTRA II. 2. 2.

तमेताः सप्ताक्षितय उपतिष्ठन्ते। तद्या इमा अक्षन् लोहिन्यो राजयस्ताभिरेनꣳ रुद्रोऽन्वायत्ताः। अथया अक्षन्नापस्ताभिः पर्जन्यः। या कनीनिका तयादित्यः। यत्कृष्णं तेनाग्निर्यच्छुक्लं तेनेन्द्रः। अधरयैनं वर्तन्या पृथिव्यन्वायत्ता। द्यौरुत्तरया। नास्यान्नं क्षीयते य एवं वेद ॥ २ ॥

तं Tam, Him; the Vâyu in the eye. अक्षितयः Akṣitayaḥ, strong in mind and

intellect. Imperishable ones. एताः Etâḥ, these; the following gods, Rudra, &c. सप्त Sapta, the seven Devas. उपतिष्ठन्ते Upatiṣṭhante, worship. तत् Tat, among them; among those seven gods. रुद्रः Rudraḥ, Rudra. अक्षन् Akṣan, in the eye. याः Yâḥ, well-known. इमाः Imâḥ, these. लोहिन्यः Lohinyaḥ, red. राजयः Râjayaḥ, lines; retina. The arteries of the retina. ताभिः Tâbhiḥ, by those lines or arteries. एनं Enam, Him. अन्वायत्तः Anvâyattaḥ, is subordinate; follows, worships. अथ Atha, again. याः Yâḥ, those. अक्षन् Akṣan, in the eye. आपः Âpaḥ, waters, the humours, aqueous and vitreous. ताभिः Tâbhiḥ, by them. पर्जन्यः Parjanyaḥ, Parjanya. याः Yâ, that. कनीनका Kanînakâ, the pupil of the eye. तया Tayâ, by it. आदित्यः Âdityaḥ, the sun. यत् Yat, that. कृष्णं Kriṣṇam, the black of the eye: the iris. तेन Tena, by it. अग्निः Agniḥ, fire. यत् Yat, that. शुक्लं Suklam, white part: the eye-ball. तेन Tena, by it. इन्द्रः Indraḥ, Indra. अधरया Adharayâ, with the lower (eye-lash.) वर्त्तन्या Vartanyâ, the road; the way through which tears, &c., drop down; the eye-lash. एनं Enam, Him. पृथिवी Prithivî, the earth. अन्वायत्ता Anvâyattâ, is subordinate; worships. द्यौः Dyauḥ the heaven. उत्तरया Uttarayâ, the upper (eye-lash). अस्य Asya, His. अन्नं Annam, food. न Na, not. क्षीयते Kṣîyate, is diminished. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows.

2. These seven Imperishables worship him (who is the Vâyu in the eye). Rudra worships him through the red arteries (of the retina) Parjanya (worships him) by the waters (aqueous and vitreous humours) of the eye. Âditya worships him through the pupil of the eye. Agni worships him through the black iris. Indra worships him through the white (part of the eye or cornea). The earth worships him by the lower eye-lashes, and the heaven by the upper eye-lashes. His food is never exhausted who knows this.—103.

MANTRA II. 2. 3.

तदेष श्लोको भवति । अर्वाग्बिलश्चमस । ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपं । तस्यासत ऋषयः सप्ततीरे वागष्टमी ब्रह्मणा संविदानेति । अर्वाग्बिलश्चमस ऊर्ध्वबुध्न इतीदं तच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः । तस्मिन्यशो निहितं विश्वरूपमिति प्राणा वै यशो विश्वरूपं प्राणानेतदाह । तस्यासत ऋषयः सप्ततीर इति प्राणा वा ऋषयः प्राणानेतदाह । वागष्टमी ब्रह्मणा संविदानेति वाग्घ्यष्टमी ब्रह्मणा संवित्ते ॥ ३ ॥

तत् Tat, to that effect; to show that Rudra, &c., worship Prâṇa in the eye. एषः Eṣah, this; the following. श्लोकः Ślokaḥ, the verse. भवति Bhavati, there is.

चमसः Chamasaḥ, the cup; like the cup. अर्वाग्बिलः Arvâgbilaḥ, with the mouth (cavity) downwards. ऊर्ध्वबुध्नः Urdhvabudhnaḥ, having the bottom upwards. तस्मिन् Tasmin, in it. विश्वरूपं Viśvarûpam, full in form: manifold. यशः Yaśaḥ, Yaśas, glory. निहितं Nihitam, put; placed. तस्य Tasya, His. तीरे Tîre, on the margin. सप्त Sapta, seven; ऋषयः Riṣayaḥ, Ṛiṣis. आसत Âsata, worship. ब्रह्मणा Brahmaṇâ, with Brahmaṇ. संविदाना Samvidânâ, communicating. वाक् Vâk, Sarasvatî. अष्टमी Aṣṭamî, the eighth. इति Iti. चमशः Chamaśaḥ, like the cup. अर्वाग्बिलः Arvâgbilaḥ, with the mouth (cavity) downwards. ऊर्ध्वबुध्नः Urdhvabudhnaḥ, having the foot or bottom upwards. इति Iti, such is the mantra. इदम् Idam, this thing, *i.e.*, like the cup that has the face downwards and bottom upwards. तत् Tat, well-known to all. शिरः Śiraḥ, the head. एषः Eṣaḥ, this; it. हि Hi, certainly; indeed. अर्वाग्बिलः Arvâgbilaḥ, having the cavity downwards. ऊर्ध्वबुध्नः Urdhvabudhnaḥ, with bottom upwards. चमशः Chamaśaḥ, like the cup. तस्मिन् Tasmin, in it. विश्वरूपं Viśvarûpam, full in form. यशः Yaśaḥ, Yaśas. निहितं Nihitam, is put, is placed. इति Iti, such is the second part of the mantra. प्राणाः Prâṇâḥ, the Prâṇas; Viṣṇu, Ramâ and Vâyu. यशः Yaśaḥ, what is to be understood by the word Yaśas. वै Vai, it is well-known. विश्वरूपं Viśvarûpam, full in form. प्राणान् Prâṇân, the Prâṇas; Viṣṇu, Ramâ and Vâyu, because Viṣṇu is full in all the qualities, Ramâ is full among all the women and Vâyu is full in all the living beings. एतत् Etat, this, *i.e.*, Yaśas, full in form. आह Âha, they call. तस्य Tasya, of it. तीरे Tîre, on the margin; *viz.*, in the red streaks. pupil, &c. सप्त Sapta, seven. ऋषयः Riṣayaḥ, Riṣis. आसत Âsata, these are; worship. इति Iti, this is the third part of the mantra. प्राणाः Prâṇâḥ the Prâṇas. वै Vai, indeed. ऋषयः Ṛiṣayaḥ, the Riṣis, *viz.*, जमदग्निः (Jamadagniḥ), भरद्वाजः (Bharadvâjaḥ), भृगुः (Bhṛiguḥ), गौतमः (Gautamaḥ), कश्यपः (Kaśyapa), विश्वामित्रः (Viśvâmitraḥ) and वशिष्ठः (Vaṣiṣṭhaḥ). प्राणान् Prâṇân, the Prâṇas; the Preṇetris (प्रणेतृ). एतत् Etat, this. आह Âha, say. वाक् Vâk, Sarasvatî. अष्टमी Aṣṭamî, the eighth. ब्रह्मणा Brahmaṇâ, by Brahmaṇ. संविदाना Samvidânâ, known. इति Iti, this is the last part of the mantra. वाक् Vâk, Sarasvati. अष्टमी Aṣṭamî, the eighth worshipper. हि Hi, indeed. ब्रह्मणा Brahmaṇâ, by the Vâyu called Brahmaṇ. संवित्ता Samvittâ, known.

3. To that effect is the following verse. "There is the cup with the mouth downwards and bottom upwards; in it is put Yaśas full in form. Him the seven Ṛiṣis worship on the margin. The eighth is the Vâk known by Brahman." "There is the cup with the mouth downwards and bottom upwards." This is the first part of the mantra. It is well-known that this (cup) is the head; for, it is like the cup that has its face downwards and bottom upwards. The second part of the mantra is—" in it is put Yaśas full in form." The Prâṇas—(*viz.*,—Viṣṇu, Ramâ and Vâyu) are what is meant by the word Yaśas,

because they are full in form. The Prâṇas are so called, (because—Viṣṇu, is full in all the qualities, Ramâ is full among all women and Vâyu is full among all the living beings). "On the margin the seven Riṣis worship Him." Such is the third part of the mantra. The Prâṇas are in fact the Riṣis, it speaks of the Prâṇas (or Vital airs). "The eighth is the Vâk known by Brahman"—such is the last part of the mantra; for, Sarasvati is the eighth worshipper known by the Vâyu named Brahmaṇ.—104.

MANTRA II. 2. 4.

इमावेव गोतम भरद्वाजौ।अयमेव गोतमोऽयं भरद्वाजः। इमावेव विश्वामित्रजमदग्नी अयमेव विश्वामित्रोऽयं जमदग्निः । इमावेव वसिष्ठकश्यपावयमेव वसिष्ठोऽयं कश्यपः वागेवात्रिर्वाचा ह्यन्नमद्यते। अत्तिर्ह वै नामैतद्यदत्रिरिति। सर्वस्यात्ता भवति सर्वमस्यान्नं भवति य एवं वेद ॥ ४ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

इमौ Imau, these two of the seven worshippers, Rudra, &c. एव Eva, certainly. गौतमभरद्वाजौ Gautama-Bharadvâjau, the two Riṣis Gautama and Bharadvâja. अयम् Ayam, this god; pointing to Rudra. एव Eva, to be sure. गौतम Gautama, Gautama Riṣi; because both Rudra and Gautama have superior knowledge. अयम् Ayam, this god, pointing to Parjanya. भरद्वाजः Bharadvâjaḥ, Bharadvâja Riṣi, because they both nourish the food with rain. भरत् Bharat, one who nourishes and वाज (vâja, food). इमौ Imau, these two of the seven Riṣis. एव Eva, certainly. विश्वामित्र-जमदग्नी Viśvâmitra-Jamadagnî, the two Riṣis Viśvâmitra and Jamadagni. अयं Ayam, He, pointing to Âditya the sun. एव Eva, to be sure. विश्वामित्रः Viśvâmitraḥ, Viśvâmitra Riṣi, because Viśvâmitra and Âditya are both themselves luminous and both illuminate the world. अयम् Ayam, this god, pointing to Agni. जमदग्निः Jamadagniḥ, Jamadagni Riṣi; this word consists of three words ज, मित and अग्निः ज, means one who is born (from जन, to appear; and the affix ड।) मित what is measured (from मा to measure and the affix त) and अग्निः the eater; (from अद to eat and the affix नि) when compounded मित has been changed into मत् and द of अद has been changed into ग; therefore the meaning of the word जमदग्नि is one who eats what is born and limited or known. इमौ Imau, these two. एव Eva, certainly. वसिष्ठकश्यपौ Vasiṣṭha, Kaśyapau, Vasiṣṭha and Kaśyapa. अयम् Ayam, He; pointing to Indra. एव Eva, to be sure. वसिष्ठः Vasiṣṭhaḥ, Vasiṣṭha Riṣi. This word means the best among those that dwell. वसतामुत्तमत्वात् (वसत् + इष्ठन्). अयं Ayam,

He; pointing to the earth. कश्यपः Kaśyapaḥ, the Riṣi Kaśyapaḥ : one who drinks water while lying down. This word is compounded of क water, शयाना (contracted into श्य) meaning she that lies down; and प one who drinks, from पा to drink. वाक् Vâk, Dyau the heaven. एव Eva, certainly. अत्रिः Atriḥ, the Riṣi Atri. This word is derived from अद to eat and the affix त्ति meaning one who eats. The affix त्ति of अत्ति having been changed into त्रि. हि Hi, because. वाचा Vâchâ, by Vâk or Umâ. अन्नं Annam, food, that is offered into the sacrifice by those that are in the heaven. अद्यते Adyate, is eaten. अत्रिः Atriḥ, one whose name is Atri. ह Ha, it is well-known. वै Vai, certainly. नाम Nâma, by name. एतत् Etat, it, she यत् Yat, who. अत्तिः Attiḥ, the eater by name. इति Iti. सर्वस्य Sarvasya, of everything. अत्ता Attâ, the eater, one having the capacity of eating or enjoying. भवति Bhavati, becomes सर्वं Sarvam, everything. अस्य Asya, His. अन्नं Annam, food; object of enjoyment. भवति Bhavati, becomes. यः Yaḥ, who. एवं Evam, this. वेद veda, knows; realises.

4. These two are certainly Gautama and Bharadvâja. He (pointing to Rudra) is indeed Gautama—superior in knowledge; he (pointing to Parjanya) is Bharadvâja one who mourishes the food with rain. These two are certainly Viśvâmitra and Jamadagni; he (pointing to Âditya the sun) is surely Viśvâmitra the luminous and illuminator of the world. He (pointing to fire) is Jamadagni, (because he eats everything that is born and measured). These two are certainly Vasiṣṭha and Kaśyapa. He (pointing to Indra) is certainly Vasiṣṭha, best among those that dwell. She (pointing to earth) is indeed Kaśyapa because she drinks the water while lying down. Vâk is, indeed, Atri – the eater; for by Vâk is eaten the food that is offered into the sacrifice. It is well-known that whoever is Atri is indeed who is called Atti. He who realises this becomes the eater of all and everything becomes his food—105.

Here ends the Śiśu Brâhmaṇam.

MADHVA'S COMMENTARY.

The Vâyu resides in all beings; assuming, as it were, the form of the calf of a cow. The subtle body (sukṣma śarîra) is the cowshed, the dense body (sthûla) is said to be its cow-pen, the food is its rope and the Great Lord Hari is its peg. A man who meditates on Vâyu, in this way, can check the seven great asuras (demoniac) enemies of his, which are

none but the five organs of hearing, &c., together with the mind and the Buddhi; all of whom are always going outside towards the external objects. He then can know the Great Lord Nârâyaṇa. The Vâyu residing in the right eye is always worshipped by the seven gods such as सदाशिव (Sadâśiva)&c., whose knowledge and mind never fail them. A man who wishes to get Mokṣa should know this Vâyu thus worshipped by the gods, together with the Lord Viṣṇu as the peg. He who knows this, enjoys food (Srî). When he attains eternal Mukti he gets released from all sorts of misery.

BHÂṢYA ON MANTRA 3.

In the right eye of all, live the following gods:—Lord Viṣṇu called the Viśwarûpa and Yaśa (यश), Ramâ and Vâyu. Lord Viṣṇu is full in all qualities amongst all; Ramâ is full among the women, by women it is to be understood Chetanâ consciousness—which is dependent; and Vâyu is full among all the living beings. Yaśas is knowledge and bliss combined. The Prâṇas are the leaders or guides; these all are the Ṛiṣis such as Rudra, etc.

The Bhâṣya on the mantra 4.

Rudra is Gautama Ṛiṣi; he is so called because he is all-knowing (gauḥ=knowledge). Parjanya is Bharadvâja Ṛiṣi; he is so called because he gives nourishment, भरत् (Bharat)—one who supports and Vâja (with) food. It is rain verily. Âditya—the sun is the Ṛiṣi Viśvâmitra who by his light illuminates always the whole world. Agni or fire is the Ṛiṣi Jamadagni because he consumes whatever is born and measured. Vâsava is the Ṛiṣi Vaśiṣṭha because he is the best of all that dwell; and पृथ्वी (Pṛithvi) or the earth is the Ṛiṣi Kaśyapa because she drinks or absorbs from below, whilst lying down, the water that comes in the shape of rain from the clouds. Dyau (द्यौ) or the space is the Ṛiṣi Atri, because the oblations offered in the sacrifices are eaten or accepted by those that live in the space. The ear, the directions, the nose, the speech, etc., these all, *i.e*, their deities Siva, etc., dwell in the right-eye in their second form. Thus whoever knows these names and their significations becomes the eater of everything. The eighth is Sarasvati who dwells chiefly in speech; she worships only the Vâyu together with Nârâyaṇa (represented as the post), and she herself is known by the name Brahmaṇ. It has been said in the Nârâyaṇi Śruti.—"That the Vâyu who passes by the name of Brahmaṇ knows chiefly this goddess Sarasvati; that wise man who knows her thus, becomes the eater of all."

Here ends the Śisu Brâhmaṇam.

The Third or Murta-murta Brahmanam.

MANTRA II. 3. 1.

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यच्च ॥१॥

मूर्तम् Mûrtam, with form; what has a form. च Cha. अमूर्तम् Amûrtam, what has no form. च Cha, and. ब्रह्मणः Brahmaṇaḥ, of Brahmaṇ. द्वे Dve, two. रूपे Rûpe, images, resemblances. एव Eva, only and not the real forms. वाव Vâva, it is well-known. मर्त्यं Martyam, changeable; mortal. च Cha. अमृतं Amṛitam, immortal; changeless. च Cha, and. स्थितं Sthitham, finite or under the beings that are other than Viṣṇu. च Cha. यत् Yat, infinite. च Cha, and. सत् Sat, such as comes to an end and decays. च Cha, and. त्यत् Tyat, beyond decay. च Cha, and.

1. Two indeed are the forms (as it were) of Brahman, that which is pure, and which is impure; the mortal and the immortal! the finite and the infinite; the decaying and the undecaying.—106.

MANTRA II. 3. 2.

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्चैतन्मर्त्यमेतत्स्थितमेतत्सत्। तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो य एष तपति सतो ह्येष रसः ॥ २ ॥

वायोः Vâyoḥ, from Vâyu. च Cha. अंतरिक्षात् Antarîkṣât, from heaven, *i.e.*, from Srî. च Cha, and. यत् Yat, whatever. अन्यत् Anyat, other, different such as Rudra, etc. तत् Tat, that. एतत् Etat, this. मूर्तं Mûrtam, with form; embodied. This word also means, touched by sin. मुर by sin and त taken; touched. एतत् Etat, it. मर्त्यं Martyam, mortal; having the capacity of giving up its own body. एतत् Etat this, that has form. स्थितं Sthitam, subject to or under beings that are other than Viṣṇu. एतत् Etat, it. सत् Sat, such as comes to an end or decays. तस्य Tasya, aforesaid. एतस्य Etasya, this. मूर्तस्य Mûrtasya, of what has a form or body. एतस्य Etasya, this. मर्त्यस्य Martyasya, of that which is mortal and capable of change. एतस्य Etasya, this. स्थितस्य Sthitasya, of what is subject to or under beings that are other than Viṣṇu. एतस्य Etasya, this. सतः Sataḥ, of that which comes to an end and decays. एषः Eṣaḥ, He. रसः Rasaḥ, essence. यः Yaḥ, that. एषः Eṣaḥ, this; the one in the sun. तपति Tapati, shines. हि Hi, certainly. एषः Eṣaḥ, the Chaturmukha in the sun. सतः Sataḥ, of that which comes to an end and decays. रसः Rasaḥ, the essence.

2. Verily that is the Impure which is other than Vâyu and Space (Srî). It is mortal, it is finite, it is decaying. Of

that which is the impure, which is the mortal, which is the finite, and which is the decaying, He is the essence Who shines there (in the Sun *i. e.*, the Chaturmukha). For He is the essence ef all that is decaying.—107.

MANTRA II. 3. 3.

अथामूर्तं वायुश्चान्तरिक्षं चैतदमृतमेतद्यदेतत्त्यन्तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषस्त्यस्य ह्येष रस इत्यधिदैवतम् ॥ ३ ॥

अथ Atha, next. वायु: Vâyuḥ, the chief of the Vâyus. च Cha. अंतरिक्षं Antarîkṣam, Srî ; she who always depends on the Lord. भगवदंतरेव रता क्षिता स्थिता च । च Cha, and. अमूर्तं Amûrtam, not touched by sin. एतत् Etat, this; both Vâyu and Srî. अमृतं Amṛitam, immortal; eternal; Srî is Amṛitâ because she is eternal and Vâyu is Amṛita because of his want of अभिमान (Abhimâna) in the body. एतत् Etat, this; what is not touched by sin. यत् Yat, subject to the Lord only. एतत् Etat, this, what is not touched by sin. त्यं Tyam, extensive and all-knowing. तस्य Tasya, of the aforesaid. एतस्य Etasya, this. अमूर्तस्य Amûrtasya of that which is not touched by sin. एतस्य Etasya, this. अमृतस्य Amṛitasya, of that which is eternal. एतस्य Etasya, this. यत: Yataḥ, of that which is under the Lord only. एतस्य Etasya, this. त्यस्य Tyasya, of that which is extensive and all knowing. एष: Eṣaḥ, He. रस: Rasaḥ, essence. य: Yaḥ, who. एष: Eṣaḥ, that. एतस्मिन् Etasmin, this. मंडले Maṇdale, in the disc; in the disc of the sun. पुरुष: Puruṣaḥ, Lord Hari having the six qualities in full. हि Hi, certainly. तस्य Tasya, his. एष: Eṣaḥ, He. रस: Rasaḥ, the essence. इति Iti, this. अधिदैवतम् Adhidaivatam, regarding the Devas ascertaining what is Mûrta and what is Amûrta.

3. But Vâyu and Srî are Pure. They are Immortal, Infinite and undecaying (Omniscient). Of that which is the Pure, which is the Immortal, which is the Infinite, which is the Omniscient-Undecaying, He is the essence who is the Person in that Orb (of the sun). For He is the essence of of the Omniscient-Undecaying. So far with regards to the cosmic deities.—108.

MANTRA II. 3. 4.

अथाध्यात्ममिदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाश एतन्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो यच्चक्षुः सतो ह्येष रसः ॥४॥

अथ Atha, next. अध्यात्मं Adhyâtmam, in the body. इदं Idam, this. एव Eva,

only. यत् Yat, whatever. प्राणात् Prâṇât, from life. अन्यत् Anyat, different; other. मूर्तं Mûrtam, touched by sin. च Cha, again; and. यः Yaḥ, whatever. अयम् Ayam, that. आकाशः Âkâśâḥ, the sky; the space. अंतर Antar, inside. आत्मन् Âtman, of the body. एतत् Etat, this. मर्त्यम् Martyam, mortal; having the capacity of giving up its own body. च Cha. एतत् Etat, this. स्थितम् Sthitam, under the beings, that are other than Viṣṇu. एतत् Etat, this. सत् Sat, such as comes to an end or decays. तस्य Tasya, aforesaid. एतस्य Etasya, this. मूर्तस्य Mûrtasya, of whatever is touched by sin. एतस्य Etasya, this. मर्त्यस्य Martyasya, of what is mortal; of what can undergo a change. एतस्य Etasya, this. स्थितस्य Sthitasya, of that which is under beings that are other than Viṣṇu. एतस्य Etasya, this. सतः Sataḥ, of that which comes to an end or decays. एषः Eṣaḥ, He. रसः Rasaḥ, the essence. यत् Yat, which. चक्षुः Chakṣuḥ, the eye; Viriñcha, who is in the eye. हि Hi, because. एषः Eṣaḥ, he; Viriñcha. सतः Sataḥ, of such as comes to an end and decays. रसः Rasaḥ, the essence.

4. Now as regards the microcosmic deities. Everything other than the Vâyu and the Space inside the body (Srîtattva) is Impure. It is mortal, it is finite, it is decaying. Of this which is impure, which is mortal, which is finite, which is decaying, He is the essence who is (Viriñcha) in the eye for He is the essence of all which is decaying.—109.

MANTRA II. 3. 5.

अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाश एतदमृतमेतद्यदेतत्त्यं तस्यैतस्यामूर्तस्यैत स्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुषस्त्यस्य ह्येष रसः ॥ ५ ॥

अथ Atha, next. अमूर्तम् Amûrtam, not touched by sin. प्राणः Prâṇaḥ, the chief Vâyu. च Cha. यः Yaḥ, whatever. अयम् Ayam, that. आकाशः Âkâśaḥ, the sky, the space; Srî. अंतर Antar, inside. आत्मन् Âtman, of the body. एतत् Etat, this. अमृतं Amṛitam, immortal; eternal. एतत् Etat, this. यत् Yat, under the Lord only. एतत् Etat, this. त्यं Tyam, extensive and all-knowing. तस्य Tasya, of the aforesaid. एतस्य Etasya, this. अमूर्तस्य Amûrtasya, of that which is not touched by sin. एतस्य Etasya, this. अमृतस्य Amṛitasya, of that which is eternal. एतस्य Etasya, this. यतः Yataḥ, of that which is under the Lord only. एतस्य Etasya, this. त्यस्य Tyasya, of that which is extensive and all-knowing. एषः Eṣaḥ, He. रसः Rasaḥ, the essence. यः Yaḥ, who. अयम् Ayam, this. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye. पुरुषः Puruṣah, the Puruṣa; Lord Hari having the six qualities in full. हि Hi, because. तस्य Tasya, His. एषः Eṣaḥ, He. रसः Rasaḥ, the essence.

5. Next what is not touched by sin is the chief Vâyu and the space (Srî) inside the body. This what is not touched

by sin is eternal, under the Lord only, extensive and all-knowing. Of this that is not touched by sin, of this that is Infinite of this that is under the Lord only, of this that is extensive and all knowing. He is the essence who is the Puruṣa in the right eye, because of it He is the essence.—110.

MANTRA II. 3. 6.

तस्य हैतस्य पुरुषस्य रूपं यथा महारजनं वासो यथा पाण्डवाविकं यथेन्द्रगोपो यथाऽग्न्यर्चिर्यथा पुण्डरीकं यथासकृद्विद्युत्तꣳ सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद। अथात आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्त्यथ नामधेयꣳ सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥ ६ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

तस्य Tasya, of that, just spoken. एतस्य Etasya, of this. पुरुषस्य Puruṣasya, of the Puruṣa; of the Lord Viṣṇu. रूपं Rûpam, form. यथा Yathâ, just as. महारजनं Mahâ-rajanam, dyed with either turmeric or Mañgiṣthâ (मंजिष्ठा)—the Bengal madder. वासः Vâsaḥ, cloth ह Ha. यथा Yathâ, just as. पांडु Pâṇḍu, gray ash-colour. आविकं Âvikam, fine woolen cloth. यथा Yathâ, just as; like. इंद्रगोपः Indragopaḥ, a worm of red colour generally found in the rainy season. यथा Yathâ, just; like. अग्न्यर्चिः Agnyarchiḥ, the flame of the fire. यथा Yathâ, just as. पुंडरीकं Puṇḍarîkam, white lotus. यथा Yathâ, just like. सकृद्विद्युत्तं Sakṛit-Vidyuttam, simultaneous lightning. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. अस्य Asya, His. सकृद्विद्युत्ता Sakṛit-Vidyuttâ, simultaneous lightning. इव Iva, like. श्रीः Śrîḥ, prosperity. भवति Bhavati, is. ह Ha. वै Vai, certainly. अथ Atha, next. अतः Ataḥ, of the Lord. आदेशः Âdeśaḥ, instruction. इति Iti, thus; such as has body or is touched by sin. न Na, not. इति Iti, thus; such as has no body or is not touched by sin. न Na, not. एतस्मात् Etasmât, other than this. न Na, not. हि Hi, certainly. इति Iti. अन्यत् Anyat, other form. परं Param, better than or superior to this. अस्ति Asti, there is. इति Iti. न Na, not. अथ Atha, next. नामधेयं Nâmadheyam, the name of the Lord. सत्यस्य Satyasya, of what is called Satya. सत्यं Satyam, the giver of birth, existence, destruction and salvation. इति Iti. प्राणाः Prâṇâḥ, all that are kept alive by Prâṇa Vâyu; all that are Mûrta and all that are not. वै Vai, indeed. सत्यं Satyam, the meaning of the word Satya. तेषां Teṣâm, of them all. एषः Eṣaḥ, this Lord. सत्यं Satyam, the giver of birth, existence, destruction and salvation. (सत्—विशरणादिकं, decay &c., and य from यम् to give).

6. And of this Puruṣa the form is as of the cloth

dyed with turmeric, as of grey fine woolen cloth, as of the red insect Indragopa, as of the flame of fire, as of the white lotus and as of simultaneous lightning. He who knows this gets prosperity just like simultaneous lightning. Next is the instruction regarding the Lord thus :—(anything like Mûrta) He is not ; thus (anything like Amûrta) He is not. No form has He other than this. No form has the Lord better than or superior to this. And His name is Satya of Satya. All that are kept alive by Prâṇa Vâyu are indeed termed Satya. He is the giver of birth, existence, destruction and salvation to them all.—111.

Here ends the Mûrtâmûrta Brâhmaṇam.

Madhva's Bhâṣya on the Mûrtâmûrtâ Brâhmaṇam.

Those that have forms and those that have not, these two are the symbols of the Brahmaṇa ; but none of them is His real form, for He is superior to (beyond) them all. All except Śrî, Vâyu and Viriñcha are called Mûrta (मूर्त); by the word Mûrta is meant possessed by sin, the word मूर (Mûr) meaning Sin. Since everything decays and loses its consciousness in Pralaya, therefore it is called Sat (सत्). And it is called स्थित (Sthita) because it is subject to or under beings that are other than Viṣṇu. Its essence is Viriñcha whose nature is opposite to it. Śrî as well as Vâyu are not Mûrtâs because theirs is the nature opposite to that of a Mûrta. They both are all-knowing and they are not governed by anybody else except the Lord Hari. The Lord Hari again is the essence of them both. And He is present both in the Sun as well as in the eye. There too is present Brahmâ who is the essence of the Mûrta. Viṣṇu is the great essence and He has various forms like the cloth dyed with mañjiṣṭhâ (the Bengal madder), or fine woollen cloth of grey colour, or like lightning, or lotus, or the red insect called Indragopa and like bright fire. Lord Viṣṇu is neither like anything Mûrta or its essence, nor is He Amûrta (अमूर्त), He is superior to them both. This is, just what has been said in the Nârâyaṇa Sruti. Everything else is different from the Lord ; He is truth of the truth ; He is the only one Lord. The Prâṇa, &c., are Mûrta and Amûrta, but the Lord Viṣṇu is inside of them all.

Here ends the मूर्तामूर्त ब्राह्मणम् ।

अथ मैत्रेयी ब्राह्मणम् ।

MANTRA II. 4. 1.

मैत्रेयीति होवाच याज्ञवल्क्यः उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥१॥

याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, oh. मैत्रेयि Maitreyi, oh ! Maitreyi ; the name of one of the two wives of Yâjñavalkya. इति Iti. अहं Aham, I. अस्मात् Asmât, this. स्थानात् Sthânât, from the place ; from the life of a house-holder. उत् Ut, to the superior place, to the life of Vânaprastha.

यास्यन् Yâsyan, about to go. अस्मि Asmi, am. वै Vai, certainly. इति Iti. हंत Hanta, well. ते Te, for thee ; for you. अनया Anayâ, this. कात्यायन्या Kâtyânyâ, with Kâtyâyanî. This is the name of the other wife of Yâjñavalkya. अंतं Antam, settlement. करवाणि Karavâṇi, let me do. इति Iti.

1. Yâjñavalkya once said—" Oh ! Maitreyi, I am about to go from this life of a householder to a superior one. Well, let me make settlement with thee and this Kâtyâyanî."—112.

MANTRA II. 4. 2.

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति । नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितꣳ स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

सा Sâ, that. मैत्रेयी Maitreyî—Maitreyî. उवाच Uvâcha, said. ह Ha, strange it is. भगोः Bhagoḥ, oh, my lord. यत् Yat, when. इयं Iyam, this. सर्वा Sarvâ, all. पृथिवी Prithivî, the earth. मे Me, my. वित्तेन Vittena, with possessions. पूर्णा Purṇâ, full ; stocked with. स्यात् Syât, (if) be. तेन Tena, by my possessions though they should fill the whole earth. अमृता Amṛitâ, saved ; free from misery. स्याम् Syâm, may I be ? कथ Katham, is it ? नु Nu, whether. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. न Na, no ; not so. इति Iti. यथा Yathâ, as ; as it is found in the world. उपकरणवतां Upakaraṇavatâm, having possessions such as furniture, etc. जीवितं Jîvitam, life ; a life of pleasure. एव Eva, only. तथा Tathâ, so ; such. एव Eva, only. ते Te, your. जीवितं Jîvitam, life. स्यात Syât, may be. तु Tu, on the other hand. वित्तेन Vittena, from possessions. अमृतत्वस्य Amṛitatvasya, of immortal bliss. आशा Âśâ, hope. न Na, not. अस्ति Asti, is. इति Iti.

2. Maitreyî said :—" My lord, is it that I shall get immortality when the whole earth may be filled with my possessions ? " " No "—replied Yâjñavalkya, " Yours shall then be the life like that of one having earthly possessions

like furniture, etc.; from possessions there is no hope of immortal bliss."—113.

MANTRA II. 4. 3.

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. येन Yena, by which; by the worldly possessions. अहं Aham, I. अमृता Amritâ, immortal. न Na, not. स्यां Syâm, may be. तेन Tena, by that; by such a possession. अहं Aham, I. किं Kim, what. कुर्यां Kuryâm, should do. भगवान् Bhagavân, my dear Lord; my dear husband. यत् Yat, whatever. एव Eva, only. वेद Veda, knows; knows to be the means of attaining immortality. तत् Tat, that. एव Eva, only. मे Me, to me. ब्रूहि Brûhi, speak; tell. इति Iti.

3. Maitreyî said:—"What should I do (with such possessions) by which I may not become immortal? Tell me O Lord! that only which he knows (to be the means of attaining Mukti or perfection.)—114.

MANTRA II. 4. 4.

स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती प्रियं भाषस एह्यास्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह, Ha. अरे Are, oh; a term of endearment. सती Satî, devoted to thy husband; a faithful wife. प्रिया Priyâ, dear. बत Bata, a term expressive of gladness of the speaker. नः Naḥ, to me. प्रियं Priyam, what is pleasing. भाषसे Bhâṣase, speakest. एहि Ehi, come. आस्व Âsva, sit down. ते Te, to thee; to you. व्याख्यास्यामि Vyâkhyâsyâmi, I shall explain the means of attaining Mukti. तु Tu, but. व्याचक्षाणस्य Vyâchakṣâṇasya, while explaining it. मे Me, to me. निदिध्यासस्व Nididhyâsasva, pay heed; be all attentive. इति Iti.

4. Yâjñavalkya said—"Very well, you are a faithful wife, and dear to me, so you speak what is pleasing to me. Come, take your seat here; I shall explain to you (the means of attaining Mukti); pay heed to me while I explain it to you,"—115.

MANTRA II 4. 5.

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति। न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति। न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति। न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदꣳ सर्वं विदितम् ॥ ५ ॥

सः Saḥ, He; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, Oh. पत्युः Patyuḥ, of the husband. कामाय Kâmâya, by the desire; the fourth case ending should be taken in the sense of the third. May I be dear to her, from such a desire on the part of the husband. पतिः Patiḥ, the husband. प्रियः Priyaḥ, dear to the wife. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of the Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. पतिः Patiḥ, the husband. प्रियः Priyaḥ, dear to the wife. भवति Bhavati, becomes. अरे Are, Oh. जायायै Jâyâyai, of the wife; the fourth case ending for the sixth. कामाय Kâmâya, by the desire. जाया Jâyâ, the wife. प्रिया Priyâ, dear to the husband. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. जाया Jâyâ, the wife. प्रिया Priyâ, dear to the husband. भवति Bhavati, becomes.

अरे Are, Oh! my dear wife. पुत्राणां Putrâṇâm, of the sons. कामाय Kâmâya, by the desire; पुत्राः Putrâḥ, the sons. प्रियाः Priyâḥ, dear to the parents. न Na, not. भवन्ति Bhavanti, become. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of the Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. पुत्राः Putrâḥ, the sons. प्रियाः Priyâḥ, dear to the parents. भवन्ति Bhavanti, become. अरे Are, Oh, my dear wife. वित्तस्य Vittasya, of Kuver कुवेर the presiding deity of wealth. कामाय Kâmâya, by the desire. वित्तं Vittam, wealth; Kuver. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of the Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. वित्तं Vittam, wealth; Kuver. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh. ब्रह्मणः Brahmaṇaḥ, of Viriñcha, of Chaturmukha who is Brahman by caste. कामाय Kâmâya, by the desire. ब्रह्म Brahma, Viriñcha; Chaturmukha. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman of the Lord Hari. कामाय Kâmâya, by the desire; by the love. ब्रह्म Brahma, Viriñcha; Chaturmukha. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are Oh, my dear wife. क्षत्रस्य Kṣatrasya, of Vâyu who is Kṣatriya by caste. कामाय Kâmâya, by the desire. क्षत्रं Kṣatram, Vâyu. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. क्षत्रं Kṣatram, Vâyu. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh, my dear wife. लोकानां Lokânâm, the deities of the worlds. कामाय Kâmâya, by the desire. लोकाः Lokâḥ, the presiding deities of the worlds. प्रियाः Priyâḥ, dear to the people. न Na, not. भवंति Bhavanti, become. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. लोकाः Lokâḥ, the presiding deities of the worlds. प्रियाः Priyâḥ, dear to the people. भवंति Bhavanti, become. अरे Are, Oh. देवानां Devânâm, of the Devas. कामाय Kâmâya, by the desire. देवाः Devâḥ, the Devas. प्रियाः Priyâḥ, dear to the people. न Na, not. भवंति Bhavanti, become. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. देवाः Devâḥ, the gods. प्रियाः Priyâḥ, dear to the people. भवंति Bhavanti, become. अरे Are, Oh my dear wife. भूतानां Bhûtânâm, the presiding deities of the five elements—earth, water, fire, Vâyu and sky. कामाय Kâmâya, by the desire. भूतानि Bhûtâni, the presiding deities of the five elements. प्रियाणि Priyaṇi, dear to the people. न Na, not. भवंति Bhavanti, become. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman; of the Lord Hari. कामाय Kâmâya, by the desire; by the love. भूतानि Bhûtani, the presiding deities of the five elements. प्रियाणि Priyâṇi, dear to the people. भवंति Bhavanti, become. अरे Are, Oh. सर्वस्य Sarvasya, the presiding deity of every thing; *i.e.*, Mûla Prakriti or Lakṣmî. कामाय Kâmâya, by the desire. सर्वं Sarvam, the presiding deity of every thing; Lakṣmî or Mula Prakṛiti. प्रियं Priyam, dear to the people. न Na, not.

भवति Bhavati, becomes. वै Vai, indeed ; in fact. तु Tu, but ; on the other hand. आत्मनः Âtmanaḥ, of Paramâtman ; of the Lord Hari. कामाय Kâmâya, by the desire ; by the love. सर्वं Sarvam, the presiding deity of every thing ; Lakṣmî or Mûla prakṛiti. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh, my dear wife Maitreyî. वै Vai, certainly. आत्मा Âtma, Paramâtman ; Lord Hari. द्रष्टव्यः Draṣṭavyaḥ, should be seen : should be known by direct knowledge. श्रोतव्यः Śrotavyaḥ. should be (first) heard. मन्तव्यः Mantavyaḥ, should be (secondly) thought over and over ; should be revolved in the mind again and again in order to form a clear knowledge of Him. निदिध्यासितव्यः Nididhyâsitavyaḥ, should be (lastly) meditated on and on. अरे Are, Oh. मैत्रेयि Maitreyi, Oh, Maitreyi. वै Vai, indeed. आत्मनः Âtmanaḥ, of Paramâtman ; of the Lord Hari. दर्शनेन Darśanena, by seeing. श्रवणेन Śravanena, by hearing. मत्या Matyâ, by revolving in the mind. विज्ञानेन Vijñanena, by meditating. इदं Idam, this. सर्वं Sarvam, all ; everything in the world. विदितं Viditam, known ; comprehended.

5. He replied :—O verily, not by the mere wishing of the husband does a husband become dear to his wife, but through the Will of the Supreme Self does the husband become dear to the wife.

O verily not by the mere wishing of the wife does a wife become dear to her husband, but by the Will of the Supreme Self does the wife become dear to the husband.

O verily not by the mere wishing of the sons do the sons become dear to their parents, but by the Will of the Supreme Self do the sons become dear to the parents.

O verily not by the mere wishing of the Wealth-lord does the Wealth-lord become dear O men, but by the Will of the Supreme Self does the Wealth-lord become dear to men.

O verily not by the mere wishing of (Wisdom-lord) Brahmâ does the Brahmâ become dear to men, but by the Will of the Supreme Self does (the Wisdom-lord) Brahmâ become dear to men.

O verily not by the were wish of (Vâyu) the Power-lord does the Power-lord become dear to men, but by the Will of the Supreme Self does the Power-lord become dear to men.

O verily not by the mere wish of the World-lords do the World-lords become dear to men, but by the Will of the Supreme Self do the World-lords become dear to men.

O verily not by the mere wish of the Shining ones do the Shining ones become dear to men, but by the Will of the Supreme Self do the Shining ones become dear to men.

O verily not by the mere wish of the Elemental-lords do the Elemental-lords become dear to men, but by the Will of the Supreme Self do the Elemental-lords become dear to men.

O verily not by the mere wish of the All-lady (Laksmi) does the All-lady become dear to men, but by the will of the Supreme Self does the All-lady become dear to men.

Verily the Supreme Self must be seen, must be heard, must be revolved upon, and must be meditated on. All this is known by seeing, hearing, revolving on and meditating upon the Supreme Self O Maitreyi.—116.

MANTRA II. 4. 6.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद । देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद। सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद। इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदꣳ सर्वं यदयमात्मा ॥ ६ ॥

यः Yaḥ, whoever. ब्रह्म Brahma, Viriñcha who is Brâhmin by caste. आत्मनः Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र Anyatra, at a different place; at a place different from the Lord Nârâyaṇa means not directly under the Lord, but under somebody different from the Lord. वेद Veda, knows. तं Tam, Him; who knows that Brahmâ is not under the Lord Nârâyaṇa. ब्रह्म Brahma, Viriñcha. परादात् Parâdât, throws him beyond the Para or the Great Beyond; throws him in the terrible world of deep darkness called Andhatamas (अन्धतमस्). यः Yaḥ, whoever. क्षत्रः Kṣatraḥ, Vâyu. आत्मनः Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र Anyatra, far from; under somebody different from the Lord. वेद Veda, knows. तं Tam, Him; who knows that Vâyu is not under the Lord. क्षत्रं Kṣatram, Vâyu. परादात् Parâdât, disowns; gives him place neither here nor there. यः Yaḥ. whoever. लोकान् Lokân, the deities of the worlds. आत्मनः Âtmanaḥ from the Lord Nârâyaṇa. अन्यत्र Anyatra, far away from; not under the Lord. वेद Veda, knows. तं Tam, him who knows that the

deities of all the worlds are not under the Lord. लोकाः Lokâḥ, the deities of all the worlds. परादुः Parâduḥ, give him place neither here nor there ; throw him in the dark Andhatâmisra (अंधतामिस्र). यः Yaḥ, whoever. देवान् Devân, the Devas; the gods. आत्मनः Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र Anyatra, far away from ; not under the Lord. वेद Veda, knows. तं Tam, him who knows that the Devas are not under the Lord. देवाः Devâḥ, the gods ; the Devas. परादुः, Parâduḥ, give up ; throw him in the blinding darkness. यः Yaḥ, whoever. भूतानि Bhutâni, the deities of the five gross elements. आत्मनः, Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र Anyatra, far away from ; not under the Lord. वेद Veda, knows. तं, Tam, Him who knows that the deities of the five gross elements are not under the Lord. भूतानि Bhûtâni, the deities of the elements. परादुः Parâduḥ, give up ; throw him in the blinding darkness called Andhatamas. यः Yaḥ, whoever. सर्वं, Sarvam, the presiding deity of everything ; Lakṣmî. आत्मनः Âtmanaḥ, from the Lord Nârâyaṇa. अन्यत्र, Anyatra, far away from ; not under the Lord. वेद, Veda, knows. तं, Tam, Him who knows that Lakṣmî is not under the Lord. सर्वम् Sarvam, the presiding deity of everything ; Lakṣmî. परादात्, Parâdât, gives up. अयं, Ayam, this. आत्मा Âtma, Paramâtman ; Lord Nârâyaṇa. यत्, Yat, where. इदं, Idam, this. ब्रह्म, Brahmaviriñcha. इदं, Idam, this. क्षत्रं, Kṣatram, Vâyu. इमे, Ime, these. लोकाः Lokaḥ, the presiding deities of all the worlds. इमे, Ime, these. देवाः, Devaḥ, the gods ; the Devas. इमानि, Imâni, these. भूतानि, Bhûtâni, the deities of all the five gross elements. इदं, idam, This. सर्वं Sarvam, Lakṣmî.

6. Brahmâ the Wisdom-lord will throw him beyond the Great Beyond who knows Brahmâ the Wisdom-lord as away from (and not under the sway of the) the Supreme Self. (Vâyu) the Power-lord will throw him beyond the Great Beyond who knows the Power-lord as away from (and not under the sway of the) the Supreme Self. The World-lords will throw him beyond the Great Beyond who knows the World-lords as sway from (and not under the sway of) the Supreme Self. The Shining Ones will throw him beyond the Great Beyond who knows the Shining Ones as away from (and not under the sway of the) Supreme Self. The Elemental-lords will throw him beyond the Great Beyond who knows the Elemental-lords as away from (and not under the sway of) the Supreme Self. The All-lady (Laksmi) will throw him beyond the Great Beyond who knows the All-lady as away from and not under the Supreme Self. This Brahmâ the Wisdom-lord, this Vâyu the Power-lord,

these (lords of the) worlds, these Shining-Ones, these (lords of the) Elements, this All-lady, verily all these exist (there only) where (abides) his Supreme Self.—117.

MANTRA II. 4. 7.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ७ ॥

सः, Saḥ, the example. यथा, Yathâ, just as. हन्यमानस्य Hanyamânasya, beaten. दुंदुभेः, Dundubheḥ, of the drum. शब्दान्, Śabdân, the sounds (coming out of the drum of itself). बाह्यान्, Bâhyân, sounds proceeding from instruments other than the drum such as those of Muraja, chimes, &c. ग्रहणाय, Grahaṇâya, in order to catch or perceive. न, Na, not. शक्नुयात्, Śaknuyat, is capable ; may be able. तु Tu, on the other hand. दुंदुभेः Dundubheḥ, of the drum. ग्रहणेन, Grahaṇena, by the perception. वा, Vâ, or. दुंदुभ्याघातस्य, Dundubhyâghâtasya, of the beating of the drum. शब्दः, Sabdaḥ, the sound. गृहीतः Gṛihîtaḥ, is caught ; is perceived.

7. As for instance, a person who sees a drum being beaten can never mistake its sounds for those of some other external instrument, but takes them to belong to the drum or takes them to be caused by the person striking the drum. 118.

MANTRA II. 4. 8.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥८॥

सः, Saḥ, the example. यथा, Yathâ, just as. ध्मायमानस्य, Dhmâyamânasya, blown. शंखस्य, Śaṅkhasya, of the shell ; of the conch. शब्दान्, Śabdân, the sounds (coming out of the shell). बाह्यान्, Bâhyân, sounds proceeding from something other than the shell. ग्रहणाय, Grahaṇâya, in order to catch or percieve. न, Na, not. शक्नुयात्, Śakunyât, is capable ; may be able. तु, Tu, on the other hand. शंखस्य, Śaṇkhasya, of the conch. ग्रहणेन, Grahaṇena, by the perception or the knowledge. वा, Vâ, or. शंखध्मस्य, Saṅkhadhmasya, of the man blowing the shell. शब्दः, Sabdaḥ, the sound of the conch. गृहीतः, Gṛihîtaḥ, is caught ; is perceived.

8. As for instance, a person who sees a conch being blown can never mistake its sounds for those of some other external instrument, but takes them to belong to the conch or takes them to be caused by the person blowing the conch.—119.

MANTRA II. 4. 9.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुया-द्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः॥ ९॥

सः Saḥ, the example. यथा Yathâ, just as. वाद्यमानायै Vâdyamânâyai, played वीणायै Vîṇâyai, of the lute. (The fourth case ending for the sixth). शब्दान् Sabdân, the sounds (coming out of the lute). बाह्यान् Bâhyân, sounds proceeding from the instruments other than the lute. ग्रहणाय Grahaṇâya, in order to catch or perceive. न Na, not. शक्नुयात् Śaknuyât, is capable; may be able. तु Tu, on the other hand. वीणायै Vîṇâyai, of the lute. ग्रहणेन Grahaṇena, by the perception or the knowledge. वा Vâ, or. वीणावादस्य Vîṇâvâdasya, of the man playing on the lute. शब्दः Śabdaḥ, the sound of the lute. गृहीतः Gṛihîtaḥ, is perceived.

9. As for instance, a person who sees a lute being played upon, can never mistake its sounds for those of some other external instrument but takes them to belong to the lute or takes them *to* be caused by the player on the lute.—120.

NOTE.—The construction of these three mantras may be thus, for some of the editions read बाह्यात् शब्दात् instead of बाह्यान् शब्दान्--the well-known instance is as (स यथा) from the sound (शब्दात्) that has come out of it (बाह्यात्) one is not able to perceive or know, (ग्रहणाय न- शक्नुयात्) of the drum when beaten 'दुंदुभेः हन्यमानस्य', but the sound is recognised शब्दो गृहीतः from the knowledge either of the drum or of its beater. (दुंदुभेः ग्रहणेन दुंदुभ्याघातस्य वा) So in the other two.

MANTRA II. 4. 10.

स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः साम-वेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निःश्व-सितानि ॥ १० ॥

सः Saḥ, it is. यथा Yathâ, as. आर्द्रैः Ârdaiḥ, from fire made of damp wood. अभ्याहितात् Abhyâhitât, greatly burning. पृथक् Pṛithak, of various kinds. धूमाः Dhûmâḥ smokes as well as sparks. विनिश्चरंति Viniścharanti, come out. एवं Evam, thus; so. वै Vai, indeed. अरे Are, Oh my dear wife. अस्य Asya, this. महतः Mahataḥ, great. भूतस्य Bhûtasya, of (from) Hayagriva who is eternal. निश्वसितम् Niśvasitam, come out; proceeded. एतत् Etat, the following. यत् Yat, which. ऋग्वेदः Rigvedaḥ, the Rigveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Sâmaveda. अथर्वांगिरसः

Atharvâṅgirasaḥ, the Atharvâṅgirasa. इतिहास: Itihâsaḥ, the history ; the Pañcharâtra, the Mahâbhârata, and the Râmâyaṇa, these pass by the name of Itihâṣa, though Pañcharâtra has again been enumerated by śloka. पुराणं Purâṇam, the Purâṇs ; these are eighteen in number. विद्या Vidyâ, the science (मूलश्रुति:). उपनिषद: Upaniṣadaḥ, the Upaniṣads. श्लोका: Ślokâḥ, the Pañcharâtra samhitâ. सूत्राणि Sûtrâṇi, the aphorisms such as Brahma Sûtras. अनुव्याख्यानानि Anuvyâkhyânâni, the elaborate explanations ; notes. व्याख्यानानि Vyâkhyânâni, the explanations of the Vedas. एतानि Etâni, these worlds such as, Mahaḥ (मह:) &c. सर्वाणि Sarvâni, all. अस्य Asya, his. एव Eva, only. नि:श्वसितानि Creations, made as easily as one breathes.

10. As from a blazing fire made of damp wood various kinds of smokes arise so indeed, my dear, come out as easily as breath from this great Hayagrîva the Ṛigveda, the Yajurveda, the Sâmaveda, the Atharvâṅgirasa, the Itihasas, the Purâṇas, the science, the Upaniṣads, the Pañcharâtra Samhitâ, the aphorisms, the elarborate explanations and the explanations (of the Vedas). All these worlds (such as Mahaḥ) have proceeded from Him only as easily as breath.—121.

MANTRA 11.

स यथा सर्वासामपाꣳ समुद्र एकायनमेवꣳ सर्वेषाꣳ स्पर्शानां त्वगेकायनमेवꣳ सर्वेषां गन्धानां नासिके एकायनमेवꣳ सर्वेषाꣳ रसानां जिह्वैकायनमेवꣳ सर्वेषाꣳ रूपाणां चक्षुरेकायनमेवꣳ सर्वेषाꣳ शब्दानाꣳ श्रोत्रमेकायनमेवꣳ सर्वेषाꣳ संकल्पानां मन एकायनमेवꣳ सर्वासां विद्यानाꣳ हृदयमेकायनमेवꣳ सर्वेषां कर्मणाꣳ हस्तावेकायनमेवꣳ सर्वेषामानन्दानामुपस्थ एकायनमेवꣳ सर्वेषां विसर्गाणां पायुरेकायनमेवꣳ सर्वेषामध्वनां पादावेकायनमेवꣳ सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

स: Saḥ, it is. यथा Yathâ, just as सर्वासाम् Sarvâsâm, of all. अपां Apâm, of the waters. समुद्र: Samudraḥ, Varuṇaḥ ; ocean. एकायनम् Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. स्पर्शानाम् Sparśânâm, touches ; the presiding deities of various kinds of touches. त्वक् Tvak, the skin ; the organ of touch; the Lord behind the organ of touch. एकायनं Ekâyanam, the only receptacle. एवं Evam, so; similarly. सर्वेषां Sarveṣâm, of all. रसानां Rasânâm, tastes ; the presiding deities of tastes. जिह्वा Jihvâ, the tongue ; the Lord Hari behind

the tongue. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, all. गंधानां Gandhânâm, smells; the deities of smells. नासिका Nâsikâ, the nose; the Lord behind the organ of smell. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. रूपाणां Rupâṇâm, colours; the presiding deities of the colours. चक्षुः Chakṣuḥ, the eye; the Lord Hari behind the eye. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. शब्दानां Śabdânâm, sounds; the deities of the sounds. श्रोत्रम् Srotram, the ear; the Lord Hari behind the ear. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm of all. संकल्पानां Sankalpânâm, determination; of the presiding deities of determination. मनः Manaḥ, the mind; the Lord behind the mind. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वासां Sarvâsâm, of all विद्यानां Vidyânâm, the knowledge; the presiding deities thereof. हृदयं Hridayam, the heart; the Lard Hari presiding behind the heart. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. कर्मणां Karmaṇâm, acts; the presiding deities thereof. हस्तौ Hastau, two hands; the Lord behind the two hands. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. आनंदानां Ânandânâm, of the pleasures; the presiding deities thereof. उपस्थः Upasthaḥ, the organ of generation; the Lord presiding behind the organs of generation. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. विसर्गाणां Visargâṇâm, of evacuations; the presiding deities of them all. पायुः Pâyuḥ, the anus; the Lord Hari behind the anus. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. अध्वनां Adhvanâm, of motions; the presiding deities thereof. पादौ Pâdau, the two legs; the Lord behind the two legs. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. वेदानां Vedânâm, of the Vedas; the presiding deities thereof. वाक् Vâk, the speech; the Lord behind the speech एकायनं Ekâyanam, the only receptacle.

11. As the ocean is the sole receptacle of all the waters; as the organ of touch is the sole receptacle of all kinds of touch; as the tongue is the sole receptacle of all tastes; as the nose is the sole receptacle of all the smells; as the eye the sole receptacle of colours; as the ear is the sole receptacle of all the sounds; as the mind is the sole receptacle of all determinations; as the heart, is the receptacle of all knowledges, so as the two hands are the sole receptacle of all acts; as the organ of generation, is the sole receptacle of all the pleasures; as the anus, is the sole receptacle of all the evacuations; as the two legs are the sole receptacle of all motions; as the speech is the sole receptacle of all the Vedas.—122.

MANTRA I . 4. 12.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत नहास्योद्ग्रहणायेव स्याद्यतो यतस्त्वाददीत लवणमेवैवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

सः Saḥ, it is. यथा Yathâ, as. सैंधवखिल्यः Saindhavakhilyaḥ, a piece of salt. उदके Udake, in the water of the ocean. प्रास्तः Prâstaḥ, thrown. उदकम् Udakam, the water. अनु Anu, in. विलीयेत Vilîyeta, disappear. एव Eva, indeed. अस्य Asya, of it; of the piece of salt disappeared in the water. एव Eva, only. उद्ग्रहणाय Udgrahaṇâya, to take; to separate from the water. न Na, not. स्यात् Syât, is able. ह Ha, certainly. तु Tu, on the other hand. यतोयतः Yatoyataḥ, from whatever part (of the mixed water.) आददीत Âdadîta, (one) may take (it), and (taste it for the sake of examining it.) लवणम् Lavaṇam, salt; brackish. एव Eva, only, and no other taste. एवं Evam, thus. अरे Are, Oh, Maitreyi. विज्ञानघनः Vijñânaghanaḥ, Jîva. एव Eva, only. एतेभ्यः Etebhyaḥ, these. भूतेभ्यः Bhûtebhyaḥ, from the five gross elements, such as earth, water, &c. समुत्थाय Samutthâya, growing; making his appearance; coming in contact with the material body. तानि Tâni, those elements; the body consisting of those elements. अनु Anu, following. विनश्यति Vinasyati, gets free; gets rid of the gross body. एव Eva, in fact. इदं Idam, this. अनंतं Anantam, infinite. अपारं Apâram, boundless. महत् Mahat, great. भूतम् Bhûtam, being; the Lord Hayagrîva. (Object of the verb—आप्नोति Attains—understood). प्रेत्य Pretya, when one has got rid of his material body. संज्ञा Samjñâ, name or term for one who has got rid of the material body न Na, not. अस्ति Asti, there is. इति Iti, this. अरे Are, Oh, my dear wife. ब्रवीमि Bravîmi, (I) tell (you). इति Iti. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha.

12. As a piece of salt thrown in the water disappears (in the water) no one is able to separate or distinguish it from the water, from whatever part (of the water) one may take it, it is nothing but salt. So is, Oh, my dear, the Jîva rising from (*i.e.* making his appearance after having come in contact with) these gross elements, disappears together with (or after) them; and goes to the infinite, boundless Great Being the Lord Hayagriva. When one has attained Mukti by getting rid of his gross body, no name there is (by

which we can call him). This is what I have to say to you," —so said Yâjñavalkya.—123.

MANTRA II. 4. 13.

सा होवाच मैत्रेय्यत्रैव मा भगवानमूमुहन्न प्रेत्य संज्ञास्तीति स होवाच याज्ञवल्क्यो न वा अरेऽहं मोहं ब्रवीम्यलं वा अर इदं विज्ञानाय ॥ १३ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. भगवान् Bhagavân, venerable husband. अत्र Atra, here; where I should have a definite knowledge. एव Eva, only. मा Mâ, to me. अमूमुहत् Amûmuhat, made confused. प्रेत्य Pretya, when one has got rid of his material body. संज्ञा Sañgâ, name or term for one who has got rid of the material body. न Na, not. अस्ति Asti, there is. इति Iti. सः Sah, that. याज्ञवल्क्यः Yâjñavalkyah, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, Oh, my dear wife. अहं Aham, I. वै Vai, certainly. मोहं Moham, anything that is bewildering. न Na, not. ब्रवीमि Bravîmi, say. अरे Are, Oh, my dear wife. इदं Idam, one that has attained Mukti. विज्ञानाय Vijñânâya, in order to know fully the nature of Paramâtman. अलम् Alam, capable. वै Vai, indeed.

13. Maitreyî said—"Herein, the venerable Sir, causes bewilderment in me when he says—na pretya sanjñâasti after Mukti is no conciousness." Thus said Yâjñavalkya answered:—"No my dear, I never spoke anything that is bewildering; for, only he that has attained Mukti, is able to know (the Paramâtman and His nature, &c.)"—124.

MANTRA II. 4. 14.

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरꣳ शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति। यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कꣳ शृणुयात्तत्केन कमभिवदेत्तत् केन कं मन्वीत तत् केन कं विजानीयाद्येनेदꣳ सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति ॥१४॥

इति चतुर्थं ब्राह्मणम् ॥ १४ ॥

यत्र Yatra, when. द्वैतम् Dvaitam, different thing (द्विता—Separatedness or difference between things, and the things themselves in which there is this difference are called Dvaita. द्विता Separatedness+अच्—those that have). इव Iva, as if; this word indicates the dependence of one (the objects of perception) upon the other. भवति Bhavati, is; becomes. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the objects; the objects of perception, such as pitcher, &c. जिघ्रति Jighrati, smells. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the object of perception. पश्यति Paśyati, sees. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. शृणोति Śriṇoti, hears. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. अभिवदति Abhivadati, says; speaks. तत् Tat, then. इतरः Itaraḥ, the one, a man. इतरं Itaram, the other; an object. मनुते Manute, thinks. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. विजानाति Vijânâti, knows; perceives. यत्र Yatra, where; in such a Mukti which is cessation of Avidyâ only. अस्य Asya, his; of the knower; of a sentient being. सर्वं Sarvam, all; all the organ of perception. आत्मा Âtmâ, pure self or soul. एव Eva, only. अभूत् Abhût, became. तत् Tat, then. केन Kena, by which; by which organ or Indriya. कं Kam, what; what object of perception. जिघ्रेत् Jighret, can smell; is there the possibilty of smelling? तत् Tat, that. केन Kena, by which; by which organ. कं Kam, what; what object. पश्येत् Paśyet, can see; may he be able to see? तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. शृणुयात् Sriṇuyat, can hear; is there possibility of hearing? तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. अभिवदेत् Abhivadet, can speak. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. मन्वीत Manvîta, can think. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. विजानीयात् Vijânîyât, can know. येन Yena, by whom; through the grace of which Iśvara the Master. इदम् Idam, this. सर्वं Sarvam, all. विजानाति Vijânâti, knows; the nominative of this verb is जीव. तं Tam, him; the Paramâtman. केन Kena, how. विजानीयात् Vijânîyât, should know. अरे Are, Oh, my dear wife. विज्ञातारम् Vijñâtâram, the knower; one's own self. केन Kena, how. विजानीयात् Vijânîyât, should know. इति Iti.

14. When there is a different thing, a dependent one, so to speak, then (it is) that one smells the other; then (it is) that one sees the other; then (it is) that one hears the other; then (it is) that one speaks the other; then (it is) that one thinks the other; then (it is) that one knows or perceives the other. But when (as some say it is the case in Mukti which is the cessation of Avidyâ only) everything of the sentient Jîva becomes Âtman only, then by which organ can the sentient Jîva smell and what would he smell? Then by

which organ can the sentient Jîva see and what would he see? Then by which organ can the sentient Jîva hear and what would he hear? Then by which organ can the sentient Jîva speak and what would he speak? Then by which organ can the sentient Jîva think and what would he think? Then by which organ can the sentient Jîva perceive and what would he perceive? How can the Jîva know Him—the Paramâtman through whose grace he knows or perceives all this? (In short), Oh my dear wife, how should the Jîva perceive his own self—the real knower?—125.

Here ends the Maitreyî Brâhmaṇam.

MADHVA'S COMMENTARY.

(According to Śankara, the verses na vâ are patyuḥ kâmâya patiḥ priyo bhavati, âtmanastu kâmâya patiḥ priyo bhavati, &c., mean:—"not for the sake of the husband is the husband dear, but for the sake of the self the husband is dear," &c. In other words the husband is not dear to the wife because he is the husband, but because he is useful to the wife and subserves some purpose of the wife. So on in other verses also. This explanation makes the wife, &c., come out in a very ugly character. Their love for the husband, &c., is purely selfish. Our author combats this by explaining the word âtmanaḥ which has led to all this difficulty.)

The word âtman (in âtmanastu kâmâya) means the Lord Nârâyaṇa. Through His will alone does the husband, &c., become dear to the wife, &c. The husband by his mere willing "let me become loved by my wife" will not make the wife love the husband (for then there would be no wife in the world who would hate her husband); nor on the contrary the wife by her mere willing "let my husband love me" will become loved by her husband. It is by the will of the Lord alone that the wife loves her husband or the husband loves the wife. If He willed otherwise, there would be no such love. Moreover had the other meaning been the right one, then the text would have used the words "Jâyârthe patiḥ priyo bhavati" and not the words âtmanastu kâmâya patiḥ priyo bhavati, &c.

(In the text occur the words "âtmano vâ are darśanena śravanena, matyâ vijñanenedam sarvam viditam." According to Śankara school they mean:—"When we see, hear, perceive, and know the Self, then all this is known." They say that since nothing else exists but the Self, so by

knowing the Self, everything else is known, for there is nothing else existing. This view is contradicted by our author. He says):—

"All this is known" means everything else is known generically. When the principal thing is known, the subordinate things are known inferentially. Because the Lord is the cause of all, He is the Principal or Chief and so by knowing Him, every thing, created by Him, and thus subordinate to Him, is known. For he is the Cause even of the subordination of one to the other, one being the principal and the other subordinate. All the gradation among gods is also created by the Lord.

(In the text occur the words:—"Brahmâ tam parâdâd yo anyatra âtmano Brahma veda, Ksatram tam parâdâd yo anyatra âtmana Ksatram veda, &c. According to Śankara they mean:—"The Brahman-class abandoned him who looked for the Brahman-class elsewhere than in the Self, the Ksatra-class abandoned him who looked for the Ksatra-class anywhere else than in the Self," &c. Since nothing else exists than the Self, so there are no Brahman or Ksatra-classes, &c. This view our author controverts):—

The words "anyatra Atmano Brahma veda" mean who think of the Brahmâ or Wisdom-lord as anywhere else than in the Self, namely as not under the control of the Lord, (who think that Brahmâ is not subordinate to the Lord, but independent of Him), &c. Namely who think that Brahmâ is not under the protection of the Lord, and is in a separate place from the Lord. The word parâdât in the above means "He throws into the place called para—namely beyond the Lokaloka mountain, *i.e.*, into the Blinding Darkness or the Great Beyond."

(In the text occur the words:—idam Brahma, idam Ksatra, ime lokâ, ime devâ, imâni bhûtâni, idam sarvam yad ayam âtmâ. According to Śankara they mean:—This Brahman-class, this Ksatra-class, these worlds, these creatures, this every thing, all is that Self." Our author controverts this view:—)

The words yad ayam âtmâ are equal to yatra ayam âtmâ. The sentence means this Brahmâ the Wisdom-lord &c., exists there only where is that Self or Lord. (It does not mean that there is nothing else than the Self, but on the contrary it shows the dependence of everything on the Self or Lord.

(But the words yad ayam âtmâ may also be explained as "yaś cha asâv ayam cha iti yad ayam." It would mean then the identity of the Self with everything. This view is also wrong as shown by the author):—

The text does not prove identity, for it shows the evil that accrues on the wrong knowledge (for the man goes to hell if he sees Brahmâ

anywhere else than in Brahman). On the contrary the text insists on getting the right knowledge of Self (as separate from one's own self and as its Ruler.) In fact the text uses the word anyatra "in something else" and not anyat. Had it meant identity, the words would have been "anyad atmano Brahma veda, &c.," and not anyatra atmano, &c. The very fact that anyatra, in the locative case is used, shows that yad ayam âtmâ must also be explained in the locative case, as yatra ayam âtmâ. The word yat being an avyaya or indeclinable may be used in all cases without change of form. It is here in the locative case and is equal to yatra. It is similar to the ablative use of यत्. The word yat is often used with ablative sense and has then the meaning of yasmât. In fact in the case of the indeclinables the first case is to be construed in all the seven cases according to context. Therefore yat is here equal to yatra. Moreover the illustrations of the striking of the drum, the conch shell, the lute show that everything is subordinate to the Self and that the Self is the cause of everything, and not that everything is the Self. For the sound of the drum is not the drum. Nor is the drum the material with which the sound is formed, for the sound is perceived as separate from the drum and in a place where the drum does not exist. Had the drum been the material cause of sound, it would have been everywhere where the sound travelled, for the substance can never be separate from the thing made out of it. But the sound does travel to another place and may be heard or resound there, though the drum, its cause, may not be there. In fact these three illustrations of the striking of the drum, &c., show that they are illustrations of the will of the Lord. (The Lord is the cause of the universe in the same way as the musician is the cause of the sound of drum, &c.) A man who sees the drum, and sees it struck, never mistakes the sound as that of a trumpet. Similarly a man who sees the Lord, understands at once that the world is not governed by any one else but by the Lord, and that the world is subordinate to him. He knows that the world is under the will of the Lord, as the sound of the drum is under the will of the musician that strikes the drum. The same fact that the Lord is the cause of the world and that it is under His control, is shown by the further illustrations of the fire and smoke, the ocean and the lump of salt, &c. For the fire is certainly not the smoke though the cause of smoke, nor is Ocean the water though it is the receptacle of all waters. Nor are waters the receptacle of other waters, but it is Varuna or a tank, &c., which are the receptacle of waters. Such is the Ocean a big tank the receptacle of waters and separate from waters.

In the same way when a lump of salt is dissolved in the water of the ocean, it gets the name of ocean or Varuna or tank, &c., because now its container is the Ocean, &c. The Adorable Lord is infinite and shoreless like the Ocean or Varuna or the big tank. Similarly a jîva called Vijñanaghana and produced from the concourse of elements attains dissolution, like the lump of salt, in the Lord. The released Jîvas stand in the place of the waters of the Ocean. They are many in number, but all having one characteristic, just like the molecules of the water of the Ocean. They are infinite in number, but all have one receptacle the Ocean and all constitute the water of the Ocean.

(The text says "na pretya sanjnâ asti." According to ordinary explanation it is translated as meaning that after death there remains no consciousness. The word sanjnâ is translated as consciousness. Our author combats this view).

The very name (sanjnâ) of the Muktas is not known to the non-muktas, or their condition is not known to the non-muktas, except through the Śâstra. (The saying of Yâjñavalkya is no doubt dark, but he clearly could not have meant that the dead lose all consciousness.)

For having said that there is no sanjnâ, he next says "alamva are idam vijnanaya," "this is enough that the Muktas know the Lord." There is little wisdom or knowledge in knowing that the dead have no consciousness. Yâjñavalkya was trying to illumine Maitreyi, so he could not have given this doctrine of non-consciousness. Moreover the attainment of complete Nescience is not the aim of life. It is rather the attainment of all-knowledge. So also Yâjñavalkya could not have taught the doctrine of annihilation of consciousness. What thing can be more painful than the condition of a drowned unconscious person. That the Muktas retain consciousness is proved. The Muktas have no contact again with Prakṛiti, for they have seen the truth. When a new Creation starts, Prakriti has no power over these Muktas, and cannot bring them back into the world-cycle. All the Muktas are equal to Brahmaṇ in the matter of enjoyment and the objects of enjoyment, they are inferior to Him only in the matter of World-business. They cannot create, &c., a world as appears from the following quotation of Vâyu Purâna also:—In that condition of Mukti they have diversity of relations, enjoying diversity of pleasures.

Though the Muktas are like Brahmaṇ in their enjoyment, &c., yet they are subordinate to and dependent upon Brahmaṇ. This is indicated by the use of the word Jîva in the above quotation. Therefore, the words sajnâ nasti in the text mean that the condition of the muktas is not known to the non-muktas:—it is a transcendent state.

(The author now explains the phrase atmanastu kâmâya patiḥ priyo bhavati, &c.)

A husband by his own will cannot make himself loved by his wife, nor similarly the wife by her husband. It is through the will of the Lord Viṣṇu alone that they become beloved of one another. Yea it is the will of the Lord that makes a man love his own self even. If the Lord wills otherwise, a man becomes so disgusted with his own self, that he commits even suicide. Nay worse than that, he commits such sins as he knows would take him to regions of pain. Thus through âtman (self) he injures the self (âtman).

(The author next explains the text brahma tam parâdât, &c., and sarvam viditam) :—

Hari being the Highest, one who knows Him knows inferentially everything else, for the knowledge of the principal includes as it were the knowledge of the subordinate. Everything else does not really become known, but as if, they were known.

He who does not know that the Brahman-class represented by Brahmâ is under the control of Viṣṇu is cast out by Brahmâ himself into the darkness called Para. Similarly who does not know that Vâyu, representing the Kṣatra class, is also under the control of Hari is thrown by Vâyu into darkness. Similarly the lord of wealth representing wealths. Similarly all the devas presiding over the Planes and the five elements and over every other thing throw out such a man. (By the word bhutâni in the text is meant the devas presiding over elements, for dead elements have no power to send any one to hell. So must also be explained the word loka as meaning the presiding deity of the lokas. The word sarvam in sarvam tam parâdât also means the presiding deity of sarva or everything namely the goddess Mula-prakriti.

(The author now explains the words idam brahma, idam ksatram &c.).

Everything exists in Brahmaṇ or Viṣṇu, is born from Viṣṇu and is always under the control of Viṣṇu.

As the sound of the conch is under the control of the devatâ of the conch, so everything is under the control of Viṣṇu.

From the Lord Viṣṇu came out the Vedas, the Śrutis called Vidyâ, all the Upaniṣads, the Pañcharâtra-Samhitâ, the Brahma Sûtras and various explanations of the Vedas. All these and the world came out of the Lord Hayagrîva. As the waters of the ocean are under Varuṇa, its presiding deity, so also all beings be they Mukta or not, according to their merits or demerits, are under the Lord and obedient to His will. If a

Mukta has no knowledge of the objects of perception, such as scent, &c., and also if he has no distinct knowledge, that of the Lord Paramâtman as well as of himself, who is there who will look for such a Mukti which is nothing but stupor. It has, therefore, been said in the Hayagrîva Samhitâ "The Brahmâ and other Beings, when they get Mukti according to their respective capacities, are under the Lord and obedient to the great Lord Viṣṇu and enjoy the objects as likes them best." By Sruti it is to be understood that collection of words of which the sense and words will never vary in every creation, whilst Itihâsa इतिहास or history, &c., will never vary in their senses, though they may vary in words. The Vedas have always their origin in the Lord Viṣṇu, but when they are seen by Brahmâ and others it is said Brahmâ, &c., are the Riṣis. The Vedas are simply the words of the Lord Viṣṇu, whilst Brahmâ and others must first practise austereties in order to see them.

Here ends the Bhâṣya on the Maitreyî Brâhmaṇam.

BRAHMANA FIFTH.

MANTRA II. 5. 1.

इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु । यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १ ॥

इयं Iyam, this. पृथिवी Pṛithivî, the earth; the presiding deity thereof. सर्वेषां Sarveṣâm, of all. भूतानां Bhûtânâm, of the bodies, of beings. मधु Madhu, honey-like sweet, because of her protection. अस्यै Asyai, this. पृथिव्यै Pṛithivyai, of the earth. The fourth case-ending for the sixth. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, sweet for the service they render. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. यः Yaḥ, who. अस्यां Asyâm, this. पृथिव्यां Pṛithivyâm, in the earth. च Cha, and. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtaman, abiding in the body and therefore limited by it. शारीरः Sârîraḥ, present in the deity of the body. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amritamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, He who is in the body of the deity of the earth; Hayagrîva. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the presiding deity of the earth. इदम् Idam, it. अमृतं

Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

1. This earth is sweet to all the beings; and of this earth all the beings are sweet. Again the Luminous, eternal Puruṣa who is in the deity of this earth, who abides in the body of that deity (and therefore limited by it), who is present inside the deity, who is Luminous, Eternal Puruṣa, that is He who is this Âtman—(Hayagrîva). He is Eternal; He possesses all the qualities and He is all-pervading.—125.

MANTRA II. 5. 2.

इमा आपः सर्वेषां भूतानां मध्वासामपाꣳ सर्वाणि भूतानि मधु यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ रैतसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ २ ॥

इमाः Imâḥ, these. आपः Âpaḥ, waters; the presiding deities thereof. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of beings. मधु Madhu, honey; sweet. आसाम् Âsâm, these. अपां Apâm, of the waters. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey-like; sweet. अयम् Ayam, this. तेजोमयः Tejômayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the being. यः Yaḥ, who. आसु Âsu, these. अप्सु Apsu, in the waters. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtmau, abiding in the body. रैतसः Raitasaḥ, present in the body of the deity of the Semen. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ; immortal, eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, He who is in the body of the deity of Semen. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the deity of Semen. इदं Idam, it. अमृतं Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वम् Sarvam, all pervading.

2. These waters are honey to all the beings; and of these waters all the beings are honey. Again the Luminous, Eternal Puruṣa who is in these waters, who abides in the body, who is present in the body of the deity of Semen, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all pervading.—126.

MANTRA II. 5. 3.

अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ३ ॥

अयम् Ayam, this. अग्निः Agniḥ, fire. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of beings. मधु Madhu, honey; sweet. अस्य Asya, this. अग्नेः Agneḥ, of fire. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey-like; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa; the being. यः Yaḥ, who. अस्मिन् Asmin, this. अग्नौ Agnau, in fire. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtmam, abiding in the body. वाङ्मयः Vaṅmayaḥ, present in the body of vâk, *i.e.*, in the body of the deity of speech. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa. सः Saḥ, He. अयम् Ayam, He who is in the body of the deity of Vâk (Hayagṛîva). एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the deity of Vâk. इदम् Idam, it. अमृतं Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

3. This fire is honey-like to all the beings; and to this fire all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this fire, who abides in the body, who is present in the body of the deity of fire, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagṛîva). He is Eternal; He possesses all the qualities and He is all pervading.—127.

MANTRA II. 5. 4.

अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि मधु यश्चायमस्मिन्वायौ तेजोमयोमृतमयः पुरुषो यश्चायमध्यात्मं प्राणस्तेजोमयोमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ४ ॥

अयम् Ayam, this वायुः Vâyuḥ, wind; vâyu. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of beings. मधु Madhu, honey-like; sweet. अस्य Asya, this. वायोः Vâyoḥ, of the wind; of Vâyu. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः

Amritamayaḥ, immortal. पुरुषः Puruṣaḥ, Puruṣa; being. यः Yaḥ, who. अस्मिन् Asmin, this. वायौ Vâyau, in the wind; in Vâyu. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. प्राणः Prâṇaḥ, present in the organ of touch, *i.e.*, in the body of the deity thereof. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ. Puruṣa. सः Saḥ, He. अयम् Ayam, He who is in the body of the deity of the organ of touch (Hayagrîva). एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Atmâ, He who is in the body of the deity of touch. इदम् Idam, it. अमृतं Amṛitam, immortal; eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

4. This Vâyu is sweet to all the beings; and to this Vâyu the beings are sweet. Again the Luminous, Eternal Puruṣa who is in this Vâyu, who abides in the body, who is present in the body of the deity of the organ of touch, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all pervading.—128.

MANTRA II. 5. 5.

अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ५ ॥

अयम् Ayam, this. आदित्यः Âdityaḥ, the sun. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. आदित्यस्य Âdityasya, of the sun. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey-like. अयम् Ayam, this. तेजोमयः Tejomayaḥ luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. आदित्ये Âditye, in the sun. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtman, abiding in the body. चाक्षुषः Châkṣuṣaḥ, present in the organ of the eye; that is, present in the body of the deity thereof. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amritamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; He who is present in the body of the deity of the eye. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the deity of the eye. इदम् Idam, it. अमृतम् Amṛitam, Immortal; eternal. इदम् Idam it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

5. This sun is honey to all the beings; and of this sun

all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this sun, who abides in the body, who is present in the body of the deity of the eye, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities ; He is all pervading. —129.

MANTRA II. 6. 6.

इमा दिशः सर्वेषां भूतानां मध्वासां दिशाꣳ सर्वाणि भूतानि मधु यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳश्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ६ ॥

इमाः Imâḥ, these. दिशः Diśaḥ, the quarters. सर्वेषां. Sarveṣâm, all. भूतानां. Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey-like. आसां Âsâm, these. दिशां Diśâm, of the quarters. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, Beings ; bodies. मधु Madhu, honey ; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amritamayaḥ, immortal ; eternal. पुरुषः Puruṣaḥ, Puruṣa ; the Being. यः Yaḥ who. आसु Âsu, these. दिक्षु Dikṣu, in the quarters. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. श्रौत्रः Srautraḥ, present in the organ of the ear, *i.e.*, present in the body of the deity thereof. प्रातिश्रुत्कः Prâtiśrutkaḥ, Prâtiśrutka by name. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amritamayaḥ, immortal ; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this ; He who is present in the body of the deity of the ear. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is in the body of the deity of the ear. इदम् Idam, it. अमृतम् Amṛitam, eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

6. These quarters are sweet to all the beings ; and to these quarters all the beings are sweet. Again the Luminous, Eternal Puruṣa who is in these quarters, who abides in this body, who is present in the body of the deity of the ear, whose name is Prâtiśrutka, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal ; He possesses all the qualities ; He is all pervading.—130.

MANTRA II. 5. 7.

अयं चन्द्रः सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु यश्चायमस्मिꣳश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो

यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽय-मात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ७ ॥

अयम् Ayam, this. चंद्रः Chandraḥ, the moon. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. चंद्रस्य Chandrasya, of the moon. सर्वाणि Sarvâṇî, all. भूतानि Bhûtânî, beings; bodies. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. चंद्रे Chandre, in the moon. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. मानसः Mânasaḥ, present in the mind; *i.e.*, present in the body of the deity thereof. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of the mind. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of the deity of the mind. इदम् Idam, it. अमृतम् Amṛitam, eternal; immortal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

7. This moon is honey-like to all the beings; and to this moon the beings are honey. Again the Luminous, Eternal Puruṣa who is in this moon, who abides in the body, who is present in the body of the deity of the mind, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all pervading.—131.

MANTRA II. 5. 8.

इयं विद्युत्सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चाय-मध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषोयमेव स योऽयमात्मे-दममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ८ ॥

इयं Iyam, this. विद्युत् Vidyut, lightning. सर्वेषां Sarveṣâm all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey-like. अस्यै Asyai, this. विद्युतः Vidyutaḥ, of the lightning. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings; bodies. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, eternal; immortal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्यां Asyâm, this. विद्युति Vidyuti, in the lightning. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. तैजसः

Taijasaḥ, light; present in the light, *i.e.*, present in the body of the deity of the light. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of the light. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of the deity of light. इदम् Idam, it. अमृतम् Amṛitam, eternal; immortal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

8. This lightning is sweet to all the beings; and to this lightning all the beings are honey. Again, the Luminous, Eternal Puruṣa who is in this lightning, who abides in the body, who is present in the body of the deity of light, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal, He possesses all the qualities, and He is all pervading.—132.

MANTRA II 5. 9.

अयꣳ स्तनयित्नुः सर्वेषां भूतानां मध्वस्य स्तनयित्नोः सर्वाणि भूतानि मधु यश्चायमस्मिन्स्तनयित्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषो यमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ९ ॥

अयम् Ayam, this. स्तनयित्नुः Stanayitnuḥ, Vâyu. "Thunder" is a name of Vâyu. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. स्तनयित्नोः Stanayitnoḥ, of the thunder. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa, the being. यः Yaḥ, who अस्मिन् Asmin, this. स्तनयित्नौ Stanayitnau, in the thunder. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. शाब्दः Śâbdaḥ, the deity present in the sound. सौवरः Sauvaraḥ, the deity present in the musical note. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of sound and musical note. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the bodies of the deities of sound and musical note. इदम् Idam, it. अमृतम् Amṛitam, eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all pervading.

9. This Vâyu (called "Thunder") is sweet to all the beings; and to this Vâyu all the beings are sweet. Again, the Luminous, Eternal Puruṣa who is in this Vâyu, who

abides in the body, who is present in the bodies of both the deities of sound and musical note, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal, He posscsses all the qualities and He is all pervading.—133.

MANTRA II. 5. 10.

अयमाकाशः सर्वेषां भूतानां मध्वस्याकाशस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १० ॥

अयम् Ayam, this. आकाशः Âkâśaḥ, the space. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodics ; of the beings. मधु Madhu, honey-like. अस्य Asya, this. आकाशस्य Âkâśasya, of the space. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies ; beings. मधु Madhu, honey ; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal ; eternal. पुरुषः Puruṣaḥ, Puruṣa ; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. आकाशे Âkâśe, in the space. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtmam, abiding in the body. हृद्याकाशः Hṛidyâkâśaḥ, the space within the heart ; the presiding deity of this space. तेजोमयः Tejomayaḥ, L uminous. अमृतमयः Amṛitamayaḥ, immortal ; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of the space within the heart. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of the deity of the space. इदम् Idam, it. अमृतम् Amritam, immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

10. This space is honey of all the beings; and of the space all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this space, who abides in the body, who is present in the body of the deity of the space within the heart, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities ; He is all pervading.—134.

MANTRA II. 5. 11.

अयं धर्मः सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं

धार्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ ११ ॥

अयम् Ayam, this. धर्मः Dharmaḥ, the presiding deity of justice; This term also implies Yama. अधर्म Adharma or injustice. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. धर्मस्य Dharmasya, of the presiding deity of justice; of Yama. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. धर्मे Dharme, in the presiding deity of justice. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. धार्मः Dhârmaḥ, present in the body of the deity of justice. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of justice. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of justice. इदम् Idam, it. अमृतम् Amṛitam, immortal. इदम्, Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam all pervading.

11. This presiding deity of justice (Yama) is honey-like to all the beings; and to the presiding deity of justice all the beings are honey-like. Again the Luminous, Eternal Puruṣa who is in the presiding deity of justice, who abides in the body, who is present in the body of the presiding deity of justice, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities; and He is all pervading.—135.

MANTRA II. 5. 12.

इदꣳ सत्यꣳ सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चाऽयमध्यात्मꣳ सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १२ ॥

इदं Idam, this. सत्यं Satyam, True. It is also a name of Vâyu. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, sweet. अस्य Asya, this. सत्यस्य Satyasya, Vâyu the presiding deity what is called Satya or truth. सर्वाणि Sarvâṇi all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Purusa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this.

सत्ये Satye, in the presiding deity of what is called Satya or truth. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. सात्यः Sâtyaḥ, present in the body of the presiding deity of Satya. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Purusa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of the deity of Satya or truth. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of Satya. इदं Idam, it. अमृतम् Amṛitam, eternal; immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

12. This Vâyu the presiding deity of truth is sweet to all beings; and to this presiding deity of Satya or truth all beings are sweet. Again, the Luminous, Eternal Puruṣa who is in the presiding deity of Satya, who abides in the body, who is present in the body of the presiding deity of Satya truth, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities; and He is all pervading.—136.

MANTRA II. 5. 13.

इदं मानुषꣳ सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु यश्चाऽयमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १३ ॥

इदं Idam, this. मानुषं Mânuṣam, Sâyambhuva Manu the presiding deity of every body. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. मानुषस्य Mânuṣasya, of Sâyambhuva Manu, the presiding deity of every body. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the being. यः Yaḥ, who. अस्मिन् Asmin, this. मानुषे Mânuṣe in Sâyambhuva Manu. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. मानुषः Mânuṣaḥ, present in the body of the deity of Sâyambhuva Manu. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣah, Puruṣa; the being. सः Saḥ, He. अयम् Ayam, this; who is present in the body of Sâyambhuva Manu. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of Sâyambhuva Manu. इदं Idam, it. अमृतम् Amṛitam, eternal; immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

13. This Sâyambhuva Manu the presiding deity of every body is honey of all beings; and of Sâyambhuva Manu

the presiding deity of every body all beings are honey. Again the Luminous, Eternal Puruṣa who is in Sâyambhuva Manu, who abides in the body; who is present in the body of the deity of Sâyambhuva Manu, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal, He possesses all the qualities, and He is all pervading.—137.

MANTRA II. 5. 14.

अयमात्मा सर्वेषां भूतानां मध्यस्यात्मनः सर्वाणि भूतानि मधु यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥ १४ ॥

अयम् Ayam, this. आत्मा Âtmâ, Viriñcha. सर्वेषां Sarveṣâm, all. भूतानां Bhutânâm, Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey-like; sweet. अस्य Asya, this. आत्मनः Âtmanaḥ, of Viriñcha. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the being. यः Yah, who. अस्मिन् Asmin, this. आत्मनि Âtmani, in Viriñcha. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. आत्मा Âtmâ, present in the body of every body. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, eternal; immortal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, this; who is present in the body of every body. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, He who is present in the body of every body. इदं Idam, it. अमृतं Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all pervading.

14. This Viriñcha is honey-like to all the beings; and to Viriñcha all beings are honey. Again, the Luminous, Eternal Puruṣa who is in this Viriñcha, who abides in the body, who is present in the body of every Jîva, who is Luminous, Eternal Puruṣa that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all pervading.—138.

MANTRA II. 5. 15.

स वा अयमात्मा सर्वेषां भूतानामधिपतिः । सर्वेषां भूतानाꣳ राजा । तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे

समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ॥ १५ ॥

सः Saḥ, that ; just spoken. अयम् Ayam, this. आत्मा Âtmâ, Âtman. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the Jîvas, as well as of the Viriñchas. अधिपतिः Adhipatiḥ, overlord, because He is superior as well as because maintaining. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the Jîvas as well as of the Viriñchas. राजा Râjâ, king ; master. वै Vai, indeed. तत् Tat, it is. यथा Yathâ as रथनाभौ Rathanâbhau, in the nave of the wheel. च Cha. रथनेमौ Rathanemau, in the circumference of wheel. च Cha, and. सर्वे Sarve, all. अराः Arâḥ, spokes. समर्पिताः Samarpitâḥ, are fastened ; are attached. एवम् Evam, thus. एव Eva, just. अस्मिन् Asmin, this. आत्मनि Âtmani, in the Great Âtman. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, Jîvas. सर्वे Sarve, all. देवाः Devâḥ, the gods. सर्वे Sarve, all. लोकाः Lokâḥ, worlds. सर्वे Sarve. all. प्राणाः Prâṇâḥ, those that are kept alive by Prâṇa Vâyu. सर्वे Sarve, all. एते Ete, these. आत्मानः Âtmânaḥ, Viriñchas. समर्पिताः Samarpitâḥ, are fastened.

15. Indeed, this Paramâtman is the overlord of all the Jîvas and He is the King of all the Jîvas. It is as all the spokes are fastened in the nave and the circumference of the wheel, just so are all the Jîvas, all the gods, all the worlds, all those that are kept alive by the Prâṇa Vâyu, and all these Viriñchas fastened (rest on) in that Âtman.—139.

NOTE :—The glory and the greatness of the Lord Âtman is spoken here. The two examples of the nave and the circumference of the wheel show that the Jîvas &c., wholly depend upon the Paramâtman both internally and externally.

MANTRA II. 5. 16.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत् ।

तद्वान्नरासनयेदंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिं दध्यङ्ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्रयदीमुवाचेति ॥१६॥

दध्यङ् Dadhyań, Dadhyań by name. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvaṇ. तत् Tat, just spoken. इदं Idam, this. मधु Madhu, the Madhu Vidyâ. अश्विभ्याम् Aśvibhyâm, to the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषिः Riṣiḥ, the riṣi. तत् Tat, that ; just spoken. एतत् Etat, this fact ; the giving out of Madhu Vidyâ by Dadhyań. अवोचत् Avochat, said. नरा Narâ, Oh two leaders ; oh two heroes (Aśvins). वाम् Vâm, of you both. यत् Yat, that. उग्रं Ugram, terrible. दंसः Damsaḥ, work ; act ; cutting off the head of the Riṣi Dadhicha and attaching the head of a horse instead, a

terrible act done by the Asvins. यत् Yat, that. दध्यङ् Dadhyan, the Risi Dadhyan. आथर्वण: Âtharvaṇaḥ, born in the family of Atharvan. अश्वस्य Aśvasya, of the horse. शीर्ष्णा Sîrṣṇâ, by the head. ईम् Îm, like. वाम् Vâm, to you both. मधु Madhu, the Madhu Vidyâ प्रोवाच Provâcha, said. इति Iti. तत् Tat, both of these. सनये Sanaye, for gain; *i.e.*, getting Mokṣa. ह Ha, certainly. आविष्कृणोमि Âviṣkriṇomi, tell; give out. तन्यतुः Tanyatuḥ, thunder. वृष्टिं Vriṣtim, rain. न Na, like.

16. This is verily that Honey (vidyâ) which Dadhyan Âtharvana told to the two Aśvins. A Risi seeing this spoke out:—

"O Leaders! that mighty deed of yours which you performed for the sake of (eternal) gain, I shall (as loudly) proclaim (to all), as the thunder publishes the rain, when through horse's head Dadhyan Âtharvaṇa taught to you the Honey (science)" (Rig Veda I. 116.12).—140.

MANTRA II. 5. 17.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचदाथर्वणायाश्विनादधीचेऽश्व्यꣳ शिरः प्रत्यैरयतं स वां मधु प्रवोचदृतायन्त्वाष्ट्रं यद्दस्रावपि कक्ष्यं वामिति ॥ १७ ॥

दध्यङ् Dadhyan, Dadhyan by name. आथर्वण: Âtharvaṇaḥ, born in the family of Âtharvaṇ. तत् Tat, that; just spoken. इदं Idam, this. मधु Madhu, the Madhu Vidyâ; the Science of Madhu. अश्विभ्याम् Aśvibhyâm, the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषि: Risiḥ, the Risi. तत् Tat, that; just spoken. एतत् Etat, this fact; the given out of Madhu Vidyâ by Dadhyan. अवोचत् Avochat, said. दस्रौ Dasrau, oh, killers of the enemies. अश्विनौ Aśvinau, Twin Aśvins. आथर्वणाय Âtharvaṇâya, born in the family of Âtharvan. दधीचे Dadhîche, to Dadhichi. अश्व्यं Âśvyam, of the horse. शिर: Sirah, the head. प्रत्यैरयतं Pratyairayatam, attached; placed. स: Saḥ, He, Dadhyan on whose head that of a horse was placed. ऋतायन् Ritâyan, to keep his promise वां Vâm, to you both मधु Madhu, the knowledge of Madhu. यत् Yat, which. त्वाष्ट्रं. Tvâṣtram, spoken by (Visvarupa) the son of Tvâṣtri to Indra. कक्ष्यं Kakṣyam, Nârâyaṇa Kavacha, (which is to be concealed). अपि Api, even that. प्रवोचत् Pravochat, said. The usual form is प्रावोचत् Prâvochat. इति Iti.

17. It was, indeed, that honey (the Science of Madhu), which the Risi Dadhyan of the family of Atharvan taught the two Aśvins. A Risi seeing this (Mantra Rig Veda I. 117. 22) sang:—"Oh, Aśvins, killers of enemies! you placed a horse's head on Dadhyan the son of Atharvan. In

order to keep his promise, he said to you the Science of Madhu (Madhu Vidyâ) which was spoken by Viśvarûpa, the son of Tvaṣtri to Indra and even the secret Nârâyaṇa Kavacha."—141.

MANTRA II. 5. 18.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत् ।

पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः पुरः स पक्षीभूत्वा पुरः पुरुष आविशदिति स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नैनेन किंचनानावृतं नैनेन किंचनासंवृतम् ॥ १८ ॥

दध्यङ् Dadhyaṅ, Dadhayaṅ by name. आथर्वण: Âtharvaṇaḥ, born in the family of Atharvan. तत् Tat, just spoken. इदं Idam, this. मधु Madhu, the science of Madhu ; the Maḍhu Vidyâ. अश्विभ्याम् Aśvibhyâm, the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषि: Riṣiḥ, the ṛiṣiḥ. तत् Tat, that ; just spoken. एतत् Etat, this fact ; the giving out of Madhu Vidyâ by Dadhyaṅ. अवोचत् Avochat, said. स : Saḥ, that. पुरुष : Puruṣaḥ, the Puruṣa. द्विपद : Dvipadaḥ, of the bipeds. पुर : Puraḥ, the bodies. चक्रे Chakre, created. चतुष्पद : Chatuṣpadaḥ, of the quadrupeds. पुर : Puraḥ, the bodies. पक्षी Pakṣî, a bird. भूत्वा Bhûtva, being ; becoming पुर : Puraḥ, the bodies of the bipeds. पुर : Puraḥ, the bodies of the quadrupeds. आविशत् Âviśat, got into ; entered. इति Iti. स: Saḥ, that ; Paramâtman. वै Vai, indeed. अयं Ayam, this पुरुष: Puruṣaḥ, Puruṣa. सर्वासु Sarvâsu, all. पूर्षु Pûrṣu, in the bodies. पुरि Puri, within the heart. शय: Śayaḥ, one who sleeps ; one who lies. एनेन Enena, by this Âtman. किंचन Kiñchana, anything. न Na, not. अनावृतं Anâvṛitam, not pervaded. एनेन Enena, by this Âtman. किंचन Kiñchana, anything. न Na, not. असंवृतं Asamvṛitam, not covered.

18. It was, indeed, that Madhuvidyâ (the Science of Madhu) which the Ṛiṣi Dadhyaṅ of the family of Atharvaṇ said to two Aśvins. A Ṛiṣi who was the seer of the mantra said of that fact thus:—"That Puruṣa created the bodies of the bipeds. He created the bodies of the quadrupeds and becoming a bird got into the bodies of the bipeds as well as of the quadrupeds. He is, verily, the Puruṣa who is in all the bodies as well as in all the hearts. Nothing

there is which is not pervaded by Him, nothing there i which is not covered by Him."—142.

NOTE:—This mantra is in support of the previous mantras where it has been said th it is the Lord who is in the body of all the beings and who is in the body of the presidir deities. Lest one should think that the Lord and the Jîva are one, so it has been said "It is, indeed, this Paramâtman who is in everybody and in every heart." This mant also says it is not that the Lord is in the heart of hearts only of all beings, but He pervade and covers all things; He is in and out everywhere.

MANTRA II. 5. 19.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषि पश्यन्नवोचद्रूपꣳ रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेत्यय वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च तदेतद्ब्रह्मा पूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूरित्यनुशास नम् ॥ १९ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

दध्यङ् Dadhyań, Dadhyań by name. आथर्वणः Âtharvaṇaḥ, born in the famil of Atharvaṇ. तत् Tat, that; just spoken. इदं Idam, this. मधु Madhu, the Scienc of Madhu; the Madhu Vidyâ. अश्विभ्याम् Aśvibhyâm, the twins called Aśvins. उवा Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantra ऋषिः Riṣiḥ, the Riṣiḥ. तत् Tat, that; just spoken. एतत् Etat, this fact; the givin out of Madhu Vidyâ. अवोचत् Avochat, said. रूपं रूपं Rupam, Rupam; in each and ever one of His forms. प्रतिरूपः Pratirûpaḥ, an image (of the Lord). बभूव Babhuva became; was (the nominative of this verb is जीव jîva). तत् Tat, that. रूपं Rupan the image of the Lord. अस्य Asya, of this jîva. प्रतिचक्षणाय Pratichakṣaṇâya, fo directly seeing. So that the jîva may see the Lord. इंद्रः Indraḥ, the Great Lor मायाभिः Mâyâbhiḥ, by His Mâyâ; or inherent capacity. पुरुरूपः Purûrûpaḥ, c various forms (of the jîvas). ईयते Îyate, is known; appears. अस्य Asya, His; c the great Lord Indra. हरयः Harayaḥ, the forms that pass by the name of Hari. द Daśa, ten. शताः Śatâḥ, hundreds. The ordinary form is शतानि Śatâni. युक्ताः Yuktâl attached. हि He, it is well-known. अयम् Ayam, He; the Great Lord. दश Daśa, ten the ten incarnations such as मत्स्य Fish, &c. वै Vai, indeed. च Cha, and; as well a सहस्राणि Sahasrâṇi, the thousands. Such as Viśva (विश्व), &c., who are also called Hari बहूनि Bahûni, many other forms of Hari; such as Para (पर), &c. च Cha, as well a अनंतानि Anantâni, innumerable forms of Hari; such as Ajita (अजित), &c. च Cha, als तत् Tat, it. एतत् Etat, this; Paramâtman. ब्रह्म Brahma, full in qualities. अपूर्वं Apûrvam, having none to precede; eternal. अनपरं Anaparam, having none t follow; everlasting. अनंतरम् Anantaram, besides whom there is nothing. अबाह

Abâhyam, without or outside whom there is none. अयम् Ayam, this. आत्मा Âtmâ, Âtman. ब्रह्म Brahma, Brahman. सर्वानुभूः Sarvânubhûḥ, the perceiver of all. इति Iti, such. अनुशासनम् Anuśâsanam, the doctrine of the Vedas.

19. It was, indeed, that honey (the Science of Madhu), which the Riṣi Dadhyañ of the family of Atharvaṇ said to the Aśvins. A Riṣi seeing this said :—" A Jîva is in each and everyone of his forms the image of the Lord. That form (image) is for the Jîva to see. The Great Lord appears to be of various forms through His Mâyâ,—peculiar capacity of His. It is well-known that ten hundred of forms that pass by the name of Hari are His. Indeed, this Paramâtman is those Haris ; He is the ten (Avatârs, such as Matsya, &c.), as well as the thousand (Avatârs such as Viśva, &c.), also many (such as Para, &c.), and numerous others (such as Ajita &c.) It is He who is full in all qualities who is from eternity, who will be up to eternity, besides whom there is nothing, and outside whom there is nothing. This Paramâtman who is called Brahman perceives all. Such is the doctrine of the Vedas."—143.

NOTE :—This mantra speaks of the absence of difference in all the forms of the Lord Paramâtman. One may doubt how can the Lord, though one, have variety of images each in each Jîva ; to remove this doubt, it is said that it is through His Mâyâ that the Lord appears to be so. It is, in order to avoid the confusion of the meaning of the word Hari, which also means the horses of the Sun's chariot, the mention of the ten Avatârs such as Matsya, &c., and very many minor Avatârs in their different groups have been mentioned. There is no mention of the hundred Haris such as Nârâyaṇa, &c ; this is to be collected from the sense of the word च cha in दशच (Daśacha). च means—as well.

MADHVA'S COMMENTARY.

(In the last verse of this Brahmaṇa occurs the Vedic mantra " rûpam rûpam prati rûpam babhuva." Others have explained this to mean that the Lord became like unto every form, and so there is no difference between the Lord and the Jiva. But our author explains it by saying :—)

For every form of the Lord, the jiva got a similar name which was a reflection of that form.

(Not only *man* was created in the image of the Lord, but every creature is created on the image of some form of the Lord which He had assumed in some of His various Avatars.)

The word "babhuva" is in the past tense, but has the force declaring a permanent fact of nature: as in the sentence "sad eva saum idam agre âsîd" in the Chhândogya Upanisad.

The earth is called honey or like honey, because it gives pleasu to men, just as the eating of honey gives pleasure. Similarly all creatu are said to be the honey of the earth, for they give pleasure to the Eart deva. So all the deva's presiding over earth, &c., or over the vario parts of the human body, give pleasure to man, and in their turn recei pleasure from man. For one Lord, the Supreme Viṣṇu, assuming t form of Hayagrîva, has infinite energy and is the all-pervading Brahma He is called Brahman, because he has all attributes, or He is the fullne of all attributes, and so called Brahman the full. The word "sarva means "all," that is to say, "perfect." The Lord is inside all and full and perfect. He is called âtman, for He the supreme Vishṇu is a pervading, and under the form of Hayagrîva He exists in all the presidi deities of the various elements, &c.

(The various terms brahman, sarva, âtman do not apply to t jîvas, but to the Supreme Lord.)

The Supreme Viṣṇu is the abode and support of all creatures, bo from outside and inside of them, as the nave and the circumference the wheel, protect the spokes of the wheel, both from outside and inside.

The same Lord Viṣṇu is said to be ten-fold, when He assumes t ten avataras, like those of Fish, &c. In the avataras like Nârayana, & He is hundred-fold, and in the avatâras of Viśva, &c., He is thousand-fo and so on. He is the one Sovereign King over all Jîvas called bhûtas (this Brahmaṇa) and over all Solar Logoi or Brahmâs or Viriñchis call Atman in this section. He is called Râjâ, for He is the Lord of all, He called adhipati or Sovereign, for He is the Supreme Protector of all, l exists in every spirit (puruṣa) as its Ruler. The Lord is called Puruṣ because He exists (sat) in the bodies (pura) of all, for "body" is call "pura." Or He is called Puruṣa, because He exists (sat) in the hearts all, for heart is also called "pura." There is nothing which not pervaded by Him, there is nothing which is not covered by Hi there is nothing which existed before Him, there is nothing whi will exist after Him. He is outside of everything, yea He is inside every thing. He is called Atman because He pervades (vyâpta) al He is called Brahman, because He is Full of all attributes. He knows t hearts of all and is an object of direct intuition to all, for such is t teaching of all the Vedas.

The word "âtman" used in verse 14, does not mean the supreme self, but means the solar logos Viriñchi. The word mânusha used in verse 13, does not mean "man," but means the Manu or the head of a Human race. The words "satyam" as used in verse 12, and stanayitnu in verse 9, do not mean Truth and thunder, but are both names of the deity Vâyu, for they are his different forms.

These (the two forms of Vâyu called the Truth and Thunder and the Viriñcha) exist in sound or thunder, in truth and in Jivas (Viriñchas) as their adhyâtma, while the Supreme Viṣṇu is even their controller in all those forms. Existing in the jîvas He is named âtman, dwelling in sound He gets the name Sauvara, dwelling in Truth He gets the name of Satya and dwelling in yama He gets the name of Dharma. The word Mânuṣa is the name of Svayambhuva Manu, for he dwells in all men. For Viṣṇu dwells both inside and outside of all men also. The Lord Viṣṇu dwelling outside is the presiding deity of all the lower presiding deities, and that is His *adhidaivata* form; while dwelling in man, He is adhyâtma.

Dwelling in the hearing, the Lord gets the name of pratiśrutka (as in verse 6); while dwelling in lightning, He gets the name (Taijas as in verse 8), thus Viṣṇu, is adored under all these various names. (Thus He is called Śârîra, Raitasa, Vânmaya, Hridyâkâsa, Prâṇa, Châksusa, Mânasa, &c., as dwelling in the body, in the semen, in the speech, in the ether of the heart, in the breath, in the eye, in the mind, &c.)

In ancient times, Dadhyan Âtharvana taught this Madhu Vidyâ to the two Aśvins. From them others learnt it. This is called Hayagrîva Brahmavidyâ also and it was learnt by Brahmâ and others also.

(The words "pratyairayatam, ritâyan, kâkṣam, tvaṣṭram, and sanaye are then explained by the commentator. Their meanings have already been given in the text, and are not repeated here.)

"If thou wilt teach this Vidyâ to any one else, I shall cut off thy head" thus said Indra to Dadhicha Riṣi. So Dadhicha was under this pledge. Therefore when Aśvins asked him to teach them this vidyâ, true to his pledge, Dadhicha refused at first, reminding them of the penalty which he would incur. Thereupon Aśvins, who were great surgeons, said "we will protect thy head" and then they cut off the head of Dadhicha and placed on his trunk the head of a horse keeping the human head in a safe place, and through this horse's head, Dadhicha taught the Aśvins the Secret Science of Madhu. When Indra learnt that Dadhicha had done so, he cut off the head (horse's head) of Dadhicha, and the Aśvins, then replaced the human head and thus Dadhicha became whole again.

Though Indra already knew this Madhu Vidyâ, for he had taught to Dadhicha, yet in the Upanişad, he is represented as having learnt from Viśvarûpa, son of Tvaştri. There is, however, no contradiction i this, for Indra wanted to renew or reproclaim this teaching.

Brahmana Sixth.

The introduction of the Vanśa Brâhmaṇam.

Not only was this Brahma Vidyâ taught by Dadhyań to the twi Aśvins, but that was studied and taught by Viriñcha and many other A family is of two kinds; a family of the sons and descendants, an a family of disciples. Here the family of the disciples who studied th previous Brahma Vidyâ from the teachers is given; for a knowledge the Ṛişis and preachers of the Vidyâ is of great help to one who wishe to know and realise that Vidyâ.

MANTRA II. 61.

अथ वꣳशः पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्या त्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्या त्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः ॥ १ ॥

पौतिमाष्यः Pautimâşyaḥ. गौपवनात् Gaupavanât, (learnt Brahma Vidyâ) from Ga pavana. गौपवनः Gaupavana. पौतिमाष्यात् Pautimâşyât, from Pautimâşya. पौतिमा Pautimâşya. गौपवनात् From Gaupavana. गौपवनः Gaupavanaḥ. कौशिकात् Kauśikâ from Kauśika. कौशिकः Kauśikaḥ. कौण्डिन्यात् Kauṇḍinyât, from Kauṇḍinya. कौण्डि Kauṇḍinyaḥ. शाण्डिल्यात् Śâṇḍilyât, from Śâṇḍilya. शाण्डिल्यः Śâṇḍilyaḥ. कौशिकात् Kauś kât, from Kauśika. च Cha. गौतमात् Gautamât, from Gautama. च Cha, and. गौत Gautamaḥ.

1. Now follows the geneology :—
    1. Pautimâşya from Gaupavana (learnt this Madh vidyâ)
    2. Gaupavana from Pautimâşya,
    3. Pautimâşya from Gaupavana,
    4. Gaupavana from Kauśika,
    5. Kauśika from Kauṇḍinya,
    6. Kauṇḍinya from Śâṇḍilya,
    7. Śâṇḍilya from Kauśika and Gautama,
    8. Gautama.

MANTRA II. 62.

आग्निवेश्यादाग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्चानभिम्लात आनभिम्लातादानभिम्लात आनभिम्लातादानभिम्लातो गौतमाद्गौतमः सैतवप्राचीनयोग्याभ्यां सैतवप्राचीनयोग्यौ पाराशर्यात्पाराशर्यो भारद्वाजाद्भारद्वाजो भारद्वाजाच्च गौतमाच्च गौतमो भारद्वाजाद्भारद्वाजः पाराशर्यात् पाराशर्यो बैजवापायनाद्बैजवापायनः कौशिकायनेः कौशिकायनिः ॥ २ ॥

आग्निवेश्यात् From Âgniveśya. आग्निवेश्यः Âgniveśyaḥ. शांडिल्यात् Śâṇḍilyât, from Śâṇḍilya. च Cha. अनभिम्लातात् Anabhimlâtât, from Anabhimlâta. च Cha, and. अनभिम्लातः Anabhimlâtaḥ. आनभिम्लातात् From Ânabhimlâta. आनभिम्लातः Ânabhimlâtaḥ. आनभिम्लातात् Ânabhimlâtât, from Ânamlâta. आनभिम्लातः Ânabhimlâtaḥ. गौतमात् From Gautama. गौतमः Gautamaḥ. सैतवप्राचीनयोग्याभ्याम् From Saitava and Prâchînayogya. सैतवप्राचीनयोग्यौ Saitava and Prâchînayogya. पाराशर्य्यात् From Pârâśaryya. पाराशर्य्यः Pârâsaryyaḥ. भारद्वाजात् Bhâradvâjât, from Bhâradvâja. भारद्वाजः Bhâradvâjaḥ. भारद्वाजात् From Bhârdvâja च Cha, and. गौतमात् From Gautama. च Cha, and. गौतमः Gautamaḥ. भारद्वाजात् Bhâradvâjât, from Bhâradvâja. भारद्वाजः Bhâradvâjaḥ. पाराशर्य्यात् Pârâśaryyât, from Pârâśaryya. पाराशर्य्यः Pârâśaryya. वैजवापायनात् Vaijavâpâyanat, from Vaijavâpâyana. वैजवापायनः Vaijavâpâyanaḥ. कौशिकायनेः From Kauśikâyani. कौशिकायनिः Kauśikâyaniḥ.

2. From Agniveśya :—

9. Âgniveśya from Sâṇḍilya and Anâbhimlâta,
10. Śâṇḍilya and Ânâbhimlâta from Ânabhimlâta,
11. Ânabhimlâta from Ânabhimlâta,
12. Ânabhimlâta from Gautama,
13. Gautama from Saitava and Prâchînayogya,
14. Saitava and Prâchînayogya from Pârâśarya,
15. Pârâśarya from Bhâradvâja,
16. Bhâradvâja from Bhâradvâja and Gautama,
17. Gautama from Bhâradvâja,
18. Bhâradvâja from Pârâśarya,
19. Pârâśarya from Vaijavâpâyana,
20. Vaijavâpâyana from Kauśikâyani,
21. Kauśikâyani.

MANTRA 3.

घृतकौशिकाद्घृतकौशिकः पराशर्यायणात् पाराशर्यायणः पाराशर्यात् पाराशर्यो जातूकर्ण्याज्जातूकर्ण्य आसुरायणाच्च यास्काच्चासुरायणस्त्रैवणेस्त्रैवणिरौपजन्धनेरौपजन्धनिरासुरेरासुरिर्भारद्वाजाद्भारद्वाज आत्रेयादात्रेयो माण्टेर्माण्टिर्गौतमाद्गौतमो गौतमाद् गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कैशोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपाद् बाभ्रवः पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्य आङ्गिरसः आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽश्विभ्यामश्विनौ दधीच आथर्वणाद्दध्यङ्ङाथर्वणोऽथर्वणो दैवादथर्वादैवो मृत्योः प्राध्वꣳसनान्मृत्युः प्राध्वꣳसनः प्रध्वꣳसनात्प्रध्वꣳसन एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारुः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ३ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥ इति द्वितीयोऽध्यायः ॥ २ ॥

घृतकौशिकात् Ghritakauśikat, from Ghritakauśika. घृतकौशिक: Ghritakauśikaḥ. पाराशर्य्यायणात् Pârâśaryyâyaṇât, from Pârâśaryyayaṇa. पाराशर्य्यायण: Pârâśaryyâyaṇaḥ. पराशर्य्यापत् Pârâśaryyât, from Pârâśaryya. पाराशर्य्य: Pârâśaryyaḥ. जातूकर्ण्यात् From Jâtûkarṇyâ. जातूकर्ण्य: Jâtûkarṇyaḥ. आसुरायणात् Âsurâyaṇât, from Âsurâyaṇa. च Cha. यास्कात् Yâskât, from Yâskâ. च Cha, and. आसुरायण: Âsurâyaṇaḥ. स्त्रैवणे: Straivaṇeḥ, from Straivaṇi. स्त्रैवणि: Straivaṇiḥ. औपजंधने: Aupajandhaṇeḥ, from Aupajandhan. औपजंधनि: Aupajandhani. आसुरे: Âsureḥ, from Âsuri. आसुरि: Âsuriḥ. भारद्वाजात् Bhâradvâjât, from Bhâradvâja. भारद्वाज: Bhâradvâjaḥ. आत्रेयात् Âtriyât, from Âtreya. आत्रेय: Âtreyaḥ. मांटे: Mâṇṭeḥ, from Mâṇti. मांटि: Mâṇṭiḥ. गौतमात् Gautamât, from Gautama. गौतम: Gautamaḥ. गौतमात् Gautamât, from Gautama. गौतम: Gautamaḥ. वात्स्यात् Vâtsyât, from Vâtsya. वात्स्य: Vâtsyaḥ. शांडिल्यात् Sâṇḍilyât, from Sâṇḍilya. शांडिल्य: Sâṇḍilyaḥ. कैशोर्य्यात् काप्यात् Kaiśoryyât Kâpyât, from Kaiśoryya Kâpya. कैशोर्य्य: काप्य: Kaiśoryya Kâpyaḥ कुमारहारितात् Kumârhâritât, from Kumârahârita. कुमारहारित: Kumârahâritaḥ. गालवात् Gâlavât, from Gâlava. गालव: Gâlavaḥ. विदर्भीकौंडिन्यात् Vidarbhîkauṇḍinyât, from Vidarbhî Kauṇḍiṇya. विदर्भीकौंडिन्य: Vidarbhîkauṇḍiṇyaḥ .वत्सनपातोबाभ्रवात् Vatsanapâtovâbhravât, from Vatsanapâtovâbhravât. वत्सनपाद्बाभ्रव: Vatsanapâdvâbhravaḥ. पथ:

सैभरात् Pathaḥsaubharât, from Pathaḥ Saubhara. पंथा: सैभर: Panthâḥ, Saubharaḥ. अयास्यदांगिरसात् Ayâsyâdâṅgirasât, from Ayâsyaâṅgirasa. अयास्य आंगिरस Ayâsyaâṅgirasaḥ. आभूतेस्त्वाष्ट्रात् From Âbhûtestvâṣṭrât आभूतिस्त्वाष्ट्र: Âbhûtistvâṣṭraḥ. विश्वरूपात्त्वाष्ट्रात् Viśvarûpâttvâṣṭrât, from Viśvarûpattvâṣṭra. विश्वरूपस्त्वष्ट्र Viśvarûpastvâṣṭrâḥ. अश्विभ्याम् From Aśvin. अश्विनौ Aśvinau, the Aśvins. दधीचआथर्वणात् Dadhîcha Âtharvaṇât, from Dadhîcha Âtharvaṇa. दध्यङ्ङाथर्वण: Dadtyaṅṅâtharvaṇaḥ. आथर्वणोदैवात् Âtharvaṇodaivât, from Âtharvanodaivât. अथर्वदैव: Atharvadaivaḥ. मृत्यो: प्राध्वंसनात् From Mṛityu Prâdhvansana. मृत्यु: प्राध्वंसन: Mṛityuḥ Prâdhvansanaḥ प्राध्वंसनात् From Prâdhvamsana. प्रध्वंसन: Pradhvamsanaḥ. एकर्षये: From Ekaṛiṣiḥ. एकऋषि: Ekaṛiṣiḥ. विप्रचित्ते: From Viprachitta. विप्रचित्ति: Viprachittiḥ. व्यष्टे: Vyaṣṭeḥ, from Vyaṣṭi. व्यष्टि: Vyaṣṭiḥ. सनारो: Sanâroḥ, from Sanâru. सनारु: Sanâruḥ. सनातनात् From Sanâtana. सनातन: Sanâtanaḥ. सनगात् Sanagât, from Sanaga. सनग: Sanagaḥ. परमेष्ठिन: From Parameṣṭhi. परमेष्ठी Parameṣṭhî. ब्रह्मणो Brahmaṇo, from Brahmaṇ. ब्रह्म Brahmâ. स्वयंभूब्रह्मणे Svayambhûbrahmaṇe, to Svayambhûbrahmaṇ. नम: Namaḥ, salutation.

3. From Gṛitakauśika :—

22. Gṛitakauśika from Pârâśaryâyaṇa,
23. Pârâśaryâyaṇa from Pârâśarya,
24. Pârâśarya from Jâtûkarṇya,
25. Jâtûkarṇya from Âsurâyaṇa and Yâska,
26. Âsurâyaṇa and Yâska from Traivaṇi,
27. Traivaṇi from Aupajandhani,
28. Aupajandhani from Âsuri,
29. Âsuri from Bhâradvâja,
30. Bhrâradvâja from Âtreya,
31. Âtreya from Mâṇṭi,
32. Mâṇṭi from Gautama,
33. Gautama from Gautama,
34. Gautama from Vâtsya,
35. Vâtsya from Śâṇḍilya,
36. Śâṇḍilya from Kaiśorya Kâpya,
37. Kaiśorya Kâpya from Kumâra Hârita,
38. Kumâra Hârita from Gâlava,
39. Gâlava from Vidarbhî Kauṇḍinya,
40. Vidarbhi Kauṇḍinya from Vatsanapât Bâbhrava,
41. Vatsanapât Bâbhrava from Pathi Saubhara,
42. Pathi Saubhara from Ayâsya Âṅgirasa,
43. Ayâsya Âṅgirasa from Âbhûti Tvâṣṭra,

44. Âbhûti Tvâṣṭra from Viśvarûpa Tvâṣṭra,
45. Viśvarûpa Tvâṣṭra from Aśviṇau,
46. Aśviṇau from Dadhyach Âtharvaṇa,
47. Dadhyach Âtharvana from Âtharvana Daiva,
48. Âtharvana Daiva from Mṛityu Prâdhvamśana,
49. Mṛityu Parâdhvamśana from Prâdhvamsana
50. Prâdhvamsana from Ekarṣi,
51. Ekarṣhi from Viprachitti,
52. Viprachitti from Vyaṣhṭi,
53. Vyaṣhṭi from Sanâru,
54. Sanâru from Sanâtana,
55. Sanâtana from Sanaga,
56. Sanaga from Parameṣṭhin,
57. Parameṣṭhin from Brahmân,
58. Brahman is Svâyambhû, (self-existent).
Adoration to Brahmaṇ.

Here ends the Vamśa Brâhmaṇa.

The Bhâṣya on the Vamśa Brâhmaṇam.

It has been said in the Brahmâṇḍa Purâṇa, that Pârâśarya and Jâtukarṇya are the two sons of Parâśara; and they were born of a Brâhmaṇ wife of his. So the word Pârâśarya in the mantra is a different person from Krisṇa Dvaipâyana Veda Vyâṣa (कृष्णद्वैपायनवेदव्यास). It has been said in the Garuḍa Purâṇa that Brahmâ studied this Brahmavidyâ from Hayagrîva who is no other than the supreme Brahmaṇ Viṣṇu; and Sanaka got it from Brahmâ. So it is not that परमेष्ठी विराड् (Parameṣṭhî Virât) got this vidyâ from Brahmâ the Hiraṇyagarhbha.

Here ends the Bhâṣya on the Vamśa Brâhmaṇam.

तृतीयोऽध्यायः ॥

ADHYÂYA THIRD.

आश्वलब्राह्मणम्

ÂSVALA BRAHMANA.

MANTRA III. 1. 1.

ॐ ॥ जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां ब्राह्मणानामनूचानतम इति स ह गवाꣳसहस्रमवरुरोध दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

वैदेहः Vaidehaḥ, born in the family of Videha; king of Videha. जनकः Janakaḥ, Janaka. बहुदक्षिणेन Bahudakṣiṇena, called Bahudakṣiṇa; such as requires a large amount of sum to be given to the priests at the end of the sacrifice. यज्ञेन Yajñena, by a sacrifice; ईजे Îje, performed the sacrifice. ह Ha, formerly. तत्र Tatra, there; in the sacrifice. कुरुपांचालानां Kurupâñchâlânâm, of the countries of the Kurus and the Pâñchâls. ब्राह्मणाः Brâhmaṇâḥ, the Brahmaṇs; the wise men. अभिसमेताः Abhisametâḥ, assembled. बभूवुः Babhûvuḥ, became. ह Ha. तस्य Tasya, that. वैदेहस्य Vaidehasya, born in the family of Videha; the king of Videha. जनकस्य Janakasya, of Janaka. विजिज्ञासा Vijijñâsâ, great desire to know; curiousity to know. बभूव Babhûva, was. ह Ha. कःस्वित् Kaḥsvit, which. एषां Eṣâm, these. ब्राह्मणानां Brâhmaṇânâm, among the Brahmans. अनूचानतमः Anûchânatamaḥ, versed in the Vedas in the highest degree. इति Iti. सः Saḥ, he; the king. गवां Gavâm, of the cows. सहस्रं Sahasram, a thousand. अवरुरोध Avarurodha, pent in a fold. एकैकस्याः Ekaikasyâḥ, of each (of the cows). शृंगयोः Sṛiṅgayoḥ, in the two horns. दशदश Daśadaśa, ten; five in each horn. पादाः Pâdâḥ, Pâda; one fourth part of a pala of gold. आबद्धाः Abaddhâḥ, attached. बभूवुः Babhûbuḥ, were. ह Ha.

1. Janaka of the dynasty of Videhas once performed a sacrifice, called Bahudakṣiṇâ. Thither congregated the Brâhmaṇas from the land of the Kurus and the Pâñchâlas. Thereupon Janaka Vaideha desired to know which of these Brâhmaṇas was the most learned in sacred lore. (So) he

pent up in a fold (close to the sacrificial ground) a thousand cows and had ten pâdas of gold attached in the two horns of each of the cows.—147.

MANTRA III. 1. 2.

तान्होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उदजतामिति ते ह ब्राह्मणा न दधृषुरथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योदज सामश्रवा ३ इति ता होदाचकार ते ह ब्राह्मणाश्चुक्रुधुः कथं नो ब्रह्मिष्ठो ब्रुवीतेत्यथ ह जनकस्य वैदेहस्य होताश्वलो बभूव सहैनं पप्रच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी ३ इति स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयᳪ स्म इति तᳪ ह तत एव प्रष्टुं दध्रे होताश्वलः ॥ २ ॥

तान् Tân, to these (Brâhmaṇs.) उवाच Uvâcha, told. ह Ha भगवन्तः Bhagavantaḥ, venerable ones. ब्राह्मणाः Brâhmaṇâḥ, Oh, Brâhmaṇs ! यः Yaḥ, who. वः Vaḥ, amongst you all. ब्रह्मिष्ठः Bralımiṣṭhah, versed in the Vedas in the highest degree. सः Saḥ, He. एताः Etâḥ, these. गाः Gâḥ cows. उदजताम् Udajatâm, shall drive home. इति Iti. ते Te, these. ब्राह्मणाः Brâhmaṇâḥ, the Brâhmaṇs. न Na, not. दधृषुः Dadhṛiṣuḥ, had patience. All became impatient to show off their learning. ह Ha. अथ Atha, now ; then. याज्ञवल्क्यः Yâjñavalkyaḥ Yâjñavalkya. स्वम् Svam, His own. एव Eva, only. ब्रह्मचारिणम् Brahmachâriṇam, pupil ; student. उवाच Uvâcha, said. ह Ha. सोम्य Somya, gentle. सामश्रवा Sâmaśravâ, Sâmaśravâ ; one who is studying the Sâma Veda and its application. एताः Etâḥ, these (cows). उदज Udaja, drive home. इति Iti. ताः Tâḥ, these cows. उदाचकार Udâchakâra, collected (the disciple): drove (to the home of the Teacher). ह Ha. ते Te, those ; the rest of the assembled Brâhmaṇas. ब्राह्मणाः Brâhmaṇaḥ, the Brahmaṇs. चुक्रुधुः Chukrudhuḥ, became angry. कथं Katham, how. नः Naḥ, amongst us. ब्रह्मिष्ठः Brahmiṣṭhaḥ, the best versed in the Vedas. ब्रवीति Bravîti, calls (himself). इति Iti. अथ Atha, now ; then. वैदेहस्य Vaidehasya, born in the dynasty of Videha, or the kings of Videha. जनकस्य Janakasya, of Janaka. होता Hotâ, hotri, priest ; one who pours the offerings in the sacrificial fire. अश्वलः Aśvalaḥ, named Aśvala. बभूव Babhûva, there was. ह Ha. सः Saḥ, He. एनम् Enam, him. पप्रच्छ Paprachchha, asked. ह Ha. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. नु Nu, it is. खलु Khalu, indeed. त्वं Tvam, thou. नः Naḥ, amongst us, ब्रह्मिष्ठः Brahmiṣṭhaḥ, versed in the Vedas in the highest degree. असी Asî, art ; the last vowel ई of असि being pronounced in a long tone indicates that these words were spoken loudly in order to censure or insult Yâjñavalkya. This insult again indicates

that the speaker Aśvala was not versed in the Vedas; for those that are versed in the Vedas are always respectful and polite. इति Iti. सः Saḥ, He; Yâjñvalkya. उवाच Uvâcha, said. ह Ha. वयं Vayam, we; I. ब्रह्मिष्ठाय Brahmiṣṭhâya, to one who has highest knowledge in the Vedas. नमः Namaḥ, salutations. कुर्मः Kurmaḥ, make. वयं Vayam, we; I. गोकामा Gokâmâ, desirous of having the cows. एव Eva, only. स्म Sma, are. इति Iti. ततः Tataḥ, then. एव Eva, only; it was. होता Hotâ, the Hotri priest. अश्वलः Aśvalaḥ, Aśvala. तं Tam, Him; Yâjñavalkya. प्रष्टुं Praṣtum, to ask. दध्रे Dadhre, made up his mind; determined.

2. To these Brâhmaṇs Janaka said:—"Oh, venerable Brâhmaṇas! whoever amongst you is the most learned in sacred lore, can drive these cows home." All those Brâhmaṇs became impatient (to show off their learning.) Then Yâjñavalkya said to one of his pupils—"Drive them home, O gentle Sâmaṣravâ." The pupil then drove them home. The other Brâhmans angrily said—"How is it that he calls himself most learned in sacred lore among us?." Now, there was Aśvala, the hotri priest of Janaka Vaideha. He asked Yâjñavalkya (in an insulting tone)—"Is it, indeed, Yâjñavalkya, that thou art the most learned in sacred lore among us all?" He answered (politely)—"I salute him who is the most learned in sacred lore. I but desire to possess the cows (for myself)." Aśvala, the hotâ then determined to put questions to him.—148.

MANTRA 111. 1. 3.

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं मृत्युनाप्तꣳ सर्वं मृत्युनाभिपन्नं केन यजमानो मृत्योराप्तिमतिमुच्यत इति होत्रर्त्विजाग्निना वाचा वाग्वै यज्ञस्य होता तद्येयं वाक् सोऽयमग्निः स होता स मुक्तिः सातिमुक्तिः ॥ ३ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. इदं Idam, this. सर्वं Sarvam, all; all the beings. यत् Yat, by whom. मृत्युना Mrityunâ, by death. आप्तं Âptam, got; seized. सर्वं Sarvam, all मृत्युना Mrityunâ, by death. अभिपन्नं Abhipannan, devoured; subject to. केन Kena, by what means; by the aid of which Puruṣa. यजमानः Yajamânaḥ, the sacrificer. मृत्योः Mrityoḥ, of death. आप्तिम् Âptim, grasp; seizure. अतिमुच्यते Atimuchyate, gets himself liberated; gets rid of. इति Iti. ऋत्विजा Ritvijâ, by the priest. होत्रा Hotra,

by hotṛi, the Lord Vâsudeva who is in Hortṛi priest. अग्निना Agninâ, by fires, by the Lord Vâsudeva who is in fire. वाचा Vâchâ, by speech; by Lord Vâsudeva who is in speech. वाक् Vâk, (Lord Vâsudeva who is in) speech. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. होता Hotâ, (Lord Vâsudeva who is in) Hotṛi,—sacrificer. तद्या Tadyâ, (she) who is so well known. इयं Iyam, this. वाक् Vâk, speech; Lord Vâsudeva who is in speech. सः Saḥ, He. अयं Ayam, this. अग्निः Agniḥ, fire; Lord Vâsudeva who is in the fire. सः Saḥ, He. होता Hotâ, the sacrificer. सः Saḥ, He. मुक्तिः Muktiḥ, the giver of Mukti; the means of attaining Mukti. From मुच Mucha, to get relcased and क्ति kti, the means. सा Sâ, she. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation; the giver of more bliss to the gods than to the man.

3. He asked then :—"Oh Yâjñavalkya, since everything here is grasped by Death—yea swallowed by Death, by what means is a pious man freed from the grasp of Death?" (Yâjñavalkya replied)—"It is through the (Lord Vâsudeva in the) Hotṛi priest, in the fire and in speech; (that one gets salvation). It is indeed, the (Lord Vâsudeva in) speech, that is (in) the Hotṛi of the sacrifice. He who is (in) the speech is verily (in) fire and (in) Hotṛi as well. He (it is) who gives Mukti and atimukti (to the Devas).—149.

NOTE :—The answer that Yâjñavalkya gave is this. A sacrificer gets rid of the death if he worships Vâsudeva who is called Hotṛi, Agni (the fire) and Vâk (the speech). He is so called because He is within each of them. It is He, therefore, who is said to be performing their respective functions. In order to remove the doubt that Vâsudeva who is in different individuals (Hotṛi, Agni and Vâk) may be different gods, it has been said that Vâsudeva who is in speech is the same Vâsudeva who is in the Hotṛi; and Vâsudeva who is in speech is none but He who is in Agni (fire) and Vâsudeva who is in Agni (the fire) is the same as He who is in the Hotṛi.

MANTRA III. 1. 4.

याज्ञवल्क्येति होवाच यदिदꣳ सर्वमहोरात्राभ्यामाप्तꣳ सर्वमहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इत्यध्वर्युणर्त्विजा चक्षुषाऽऽदित्येन चक्षुर्वै यज्ञस्याऽध्वर्युस्तद्यदिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः स मुक्तिः सातिमुक्तिः ॥ ४ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya—Oh, Yâjñavalkya. इदं Idam, this. सर्वं Sarvam, all; all the beings. यत् Yat, by whom. अहोरात्राभ्यां Ahorâtrâbhyâm, by day and night. आप्तं Âptam, got; seized, grasped. सर्वं Sarvam, all. अहोरात्राभ्यां Ahorâtrâbhyâm, by day and night. अभिपन्नं

Abhipannam, devoured ; subject to : swallowed. केन Kena, by which means, by the aid of which Puruṣa. यजमानः Yajamânaḥ, the sacrificer : a pious man. अहोरात्रयोः Ahorâtrayoḥ, of day and night. आप्तिं Âptim, seizure ; grasp. अतिमुच्यते Atimuchyate, gets himself liberated ; gets rid of. इति Iti. ऋत्विजा Ritvijâ, the priest. अध्वर्युणा Adhvaryuṇâ, by the Adhvaryu. the priest proficient in Adhvaryu ; Sankarśana who is in Adhvaryu. चक्षुषा Chakṣuṣâ, by the eye ; Lord Sankarṣana who is in the eye. आदित्येन Âdityena, by the sun ; Lord Sankarṣana who is in the sun. चक्षुः Chakṣuḥ, the eye ; the Lord Sankarṣana in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. अध्वर्युः Adhvaryuḥ, Adhvaryu ; Lord Sankarṣana in him तद्यत् Tadyat, (He) who is so well-known. इदं Idam, this चक्षुः Chakṣuḥ, the eye ; the Lord Sankarṣana in it. सः Saḥ, He. असौ Asau, this. आदित्यः Âdityaḥ, the sun ; Lord Sankarṣana in the sun. सः Saḥ, He. अध्वर्युः Adhvaryuḥ, the priest ; Lord Sankarṣana in him. सः Saḥ, He. मुक्तिः Muktiḥ, the giver of Mukti ; the liberator. सा Sâ, She. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation ; the giver of more bliss to the gods than to man.

4. (Aśvala asked again) :—" Oh, Yâjñavalkya, since everything here is grasped by day and night (time), yea everything is swallowed by day and night, by what means is a pious man freed from the grasp of day and night (time) ?"

Yâjñavalkya replied :—" It is by (means of the Lord Sankarṣana in the) Adhvaryu, priest ; in the eye and in the sun." It is indeed, the (Lord Sankarṣana in the) eye that is the Adhvaryu of the sacrifice. He who is (in) the eye is verily who is (in) the sun and who is (in the) Adhvaryu. He (it is) who gives Mukti (to men), and Atimukti (to the Devas.)—150.

MANTRA III. 1. 5.

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इत्युद्गात्रर्त्विजा वायुना प्राणेन प्राणो वै यज्ञस्योद्गाता तद्योऽयं प्राणः स वायुः स उद्गाता स मुक्तिः सातिमुक्तिः ॥ ५ ॥

उवाच Uvâcha, (Aśvala) said ; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. इदं Idam, this. सर्वं Sarvam, all ; all the beings. यत् Yat, by

whom. पूर्वपक्षापरपक्षाभ्याम् Pûrvapakṣâparapakṣâbhyâm, by the light and dark halves of the lunar month; by bright fortnight and dark fortnight. आप्तं Âptam, got; seized. सर्वं Sarvam. all. पूर्वपक्षापरपक्षाभ्याम् Pûrvapakṣâparapakṣâbhyâm, by the light and the dark halves of the lunar month. अभिपन्नं Abhipannam, devoured; subject to केन Kena, by which means; by the aid of which Puruṣa. यजमानः Yajamânaḥ, the sacrificer. पूर्वपक्षापरपक्षयोः Pûrvapakṣâparapakṣayoḥ, of the light and the dark halves of the lunar month; of the bright fortnight and the dark fortnight. आप्तिं Âptim, seizure; grasp. अतिमुच्यते Atimuchyate, gets himself liberated; gets rid of. इति Iti. ऋत्विजा Ritvijâ, the priest. उद्गात्रा Udgâtrâ. by the chanter of hymns: Lord Pradyumna who is in Udgâtri. वायुना Vâyunâ, by the wind; Lord Pradyumna in the vital air. प्राणेन Prâṇena, by Prâṇa Vâyu; Lord Pradyumna in it. प्राणः Prâṇaḥ, prâṇa; Lord Pradyumna in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. उद्गाता Udgâtrâ, the chanter of hymns; Lord Pradyumna in him. तद्यः Tadyaḥ, (He) who is so well-known. अयं Ayam, this. प्राणः Prâṇaḥ, prâṇa; Pradyumna in it. सः Saḥ, He. वायुः Vâyuḥ, the vital air; Pradyumna in it. सः Saḥ, He. उद्गाता Udgâtâ, chanter of hymns; Pradyumna in Him. सः Saḥ, He. मुक्तिः Muktiḥ. the giver of mukti or liberation to men. सा Sâ, She. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation; the giver of more bliss to the Devas than to man.

5. (Aśvala) spoke thus:—"Oh, Yâjñavalkya, since everything here is grasped by the light and dark halves of the lunar month, yea swallowed by the light and dark halves of the lunar month, by what means is a pious man freed from the grasp of the light and dark fortnights?" (To him thus answered Yâjñavalkya)—"It is (through the Lord Pradyumna in the) Udgâtṛi priest; in the Vâyu and in Prâṇa. It is indeed, (the Lord in) the Prâṇa that is (in) the Udgâtṛi of the sacrifice, and He who is (in) the Prâṇa is indeed (in) the Vâyu in the Udgâtṛi. He (it is) who is the giver of Mukti to men and of Atimukti to the devas.—151.

MANTRA III. 1. 6.

याज्ञवल्क्येति होवाच यदिदमन्तरिक्षमनारम्बणमिव केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति ब्रह्मणर्त्विजा मनसा चन्द्रेण मनो वै यज्ञस्य ब्रह्मा तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा स मुक्तिः साऽतिमुक्तिरित्यतिमोक्षा अथ संपदः ॥ ६ ॥

उवाच Uvâcha (Aśvala), said ; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यत् Yat, since. इदं Idam, this. अंतरिक्षं Antarikṣam, the sky ; the space. अनारम्बणं Anâramvaṇam, without any stay ; without any foundation, without any stair-case. इव Iva, as if. केन Kena, which ; what sort of. आक्रमेण Âkrameṇa, by the pillar ; by the means. यजमानः Yajamânaḥ, the sacrificer. स्वर्गं Svargam, the heaven. लोकं Lokam, the world. Here it means Mokṣa आक्रमते Âkramate, approaches ; gets. इति Iti. ऋत्विजा Ritvijâ, the priest. ब्रह्मणा Brahmaṇâ, by Brahmaṇ ; by the Lord Aniruddha who is in the priest called Brahmaṇ. मनसा Manasâ, by the mind ; Lord Aniruddha in it. चंद्रेण Chandrena, by the moon ; Lord Aniruddha in it. मनः Manaḥ, the mind ; Lord Aniruddha in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. ब्रह्मा Brahmâ, Brahman ; Lord Aniruddha in it. तद्यत् Tadyat, (It) who is so well-known. इदं Idam, this. मनः Manaḥ, the mind ; Lord Aniruddha in it. सः Saḥ, He. असौ Asau, this. चंद्रः Chandraḥ, the moon ; the Lord Aniruddha in it सः Saḥ, He. ब्रह्मा Brahmâ, the priest called Brahmaṇ ; the Lord Aniruddha in him. सः Saḥ, He. मुक्तिः Muktiḥ, the giver of Mukti or liberation. सा Sâ, She. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation ; the giver of more bliss to the gods than to man. इति Iti. अतिमोक्षः Atimokṣaḥ, the chapter on the means of attaining Mokṣa.

6. (Aśvala) questioned thus :—"Oh, Yâjñavalkya, this sky is as if without any support by what ladder then does a pious man get to that heaven world." (Yâjñavalkya replied) :—"It is by (the help of the Lord Aniruddha in the) priest called Brahmaṇ, by (the same lord in) the mind and by (Him in) the moon. It is indeed, the (Lord Aniruddha in) mind who is (in) the Brahmaṇ of the sacrifice, and He who is in the mind is verily the same who is in the moon and in the Brahmaṇ priest. He (it is) who is the giver of Mukti to men and of Atimukti to the devas.—152.

Here ends the chapter on the means of attaining Mokṣa.

MANTRA III. 1. 7.

याज्ञवल्क्येति होवाच कतिभिरयमद्यर्ग्भिर्होतास्मिन्यज्ञे करिष्यतीति तिसृभिरिति कतमास्तास्तिस्र इति पुरोऽनुवाक्या च याज्या च शस्यैव तृतीया किं ताभिर्जयतीति यत्किंचेदं प्राणभृदिति ॥ ७ ॥

अथ Atha, next. संपदः Sampadaḥ, on the means of attaining wealth or prosperity, or achievements. उवाच Uvâcha, (Aśvala) said ; asked. ह Ha. इति

Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yajñavalkya. कतिभिः Katibhiḥ, how many. ऋग्भिः Rigbhiḥ, by the Rik mantras. अयं Ayam, this. होता Hotâ, Hotri ; the priest called Hotṛi. अद्य Adya, to-day. अस्मिन् Asmin, in this. यज्ञे Yajñe, in the sacrifice. करिष्यति Kariṣyati, will perform the praise. इति Iti. तिसृभिः Tisṛibhiḥ, by three (of the Riks). इति Iti. कतमाः Katamâḥ which. ताः Tâḥ, those. तिस्रः Tisraḥ, three. इति Iti. पुरोऽनुवाक्या Puronuvâkyâ, those Riks which are to be chanted before the sacrifice. च Cha. याज्या Yâjyâ, those Riks which are to be chanted for the sacrifice. च Cha, and. शस्या Sasyâ, those Riks which are to be chanted for the sake of praise. एव Eva, only. तृतीया Tritîyâ, the third. किं Kim, what. ताभिः Tâbhiḥ, by those Riks ; by the Lord Vâsudeva who presides in these Riks. जयति Jayati, obtains ; gets. इति Iti. यत्किंच Yatkiñcha, everything, whatever. इदं Idam, this. प्राणभृत् Prâṇabhṛit, bears life ; animated with life. इति Iti.

7. Next is on the means of attaining prosperity. (Aśvala) asked thus :—" Oh, Yâjñavalkya, by how many Ṛiks must this Hotṛi priest perform the praise to-day in this sacrifice ?" (He replied) :—" By three." " What are those three ?" " Those called Puronuvâkya, Yâjyâ, and thirdly the group of Ṛiks called Sasyâ,—these only "—" What does he conquer by them ?" (Yâjñavalkya answered)—" Everything whatever of this world that has life."—153.

MANTRA III. 1. 8.

याज्ञवल्क्येति होवाच कत्ययमद्याध्वर्युरस्मिन्यज्ञ आहुतीर्होष्यतीति तिस्र इति कतमास्तास्तिस्र इति या हुता उज्ज्वलन्ति या हुता अतिनेदन्ते या हुता अधिशेरते किं ताभिर्जयतीति या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति दीप्यत इव हि देवलोको या हुता अतिनेदन्ते पितृलोकमेव ताभिर्जयत्यतीव हि पितृलोको या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयत्यध इव हि मनुष्यलोकः ॥ ८ ॥

उवाच Uvâcha (Aśvala) said ; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. अयं Ayam, this. अध्वर्युः Adhvaryuḥ, the priest called Adhvaryu. अद्य Adya, to-day. अस्मिन् Asmin, this. यज्ञे Yajñe, in the sacrifice. कति Kati, how many. आहुतीः Âhutîḥ, oblations. होष्यति Hoṣyati, will offer ; will throw into the fire. इति Iti. तिस्रः Tisraḥ, three. इति Iti. कतमाः Katamâḥ, which. ताः Tâḥ, these. तिस्रः Tisraḥ, three. इति Iti. याः Yâḥ, those consisting of samit and ghee. हुताः Hutâḥ,

being offered ; when poured into the fire. उज्ज्वलंति Ujjvalanti, burn upwards ; flame up. या: Yâḥ, those consisting of flesh हुता: Hutâḥ, being offered into the fire. अतिनेदंते Atinedante, make great noise. या: Yâḥ, those consisting of milk, soma, &c. हुता: Hutâḥ being offered into the fire. अधिशेरते Adhiśerate, go downwards : flow down. किं Kim, what. ताभि: Tâbhiḥ, by them. जयति Jayati, conquers (the sacrificer). इति Iti. या: Yâḥ, those oblations. हुता: Hutâḥ, being offered ; being poured into the fire. उज्ज्वलंति Ujjvalanti, burn upwards ; flame up ताभि: Tâbhiḥ, by them. देवलोकम् Devalokam, the world of Devas. एव Eva, only. जयति Jayati, conquers. हि Hi, because. देवलोक: Devalokaḥ, the world of Devas. दीप्यते Dîpyate, shines. (The root दिव means to shine also). इव Iva, as it were. या: Yâḥ, those oblations. हुता: Hutâḥ, offered ; being poured into the fire. अतिनेदंते Atinedante, make great noise. ताभि: Tâbhiḥ, by them. पितृलोकम् Pitṛilokam, the world of the Pitṛis. एव Eva, only. जयति Jayati, conquers हि Hi, because. पितृलोक: Pitṛilokaḥ, the world of the Pitṛis (Fathers). अति Ati, noisy. इव Iva, as it were. या: Yâḥ, those oblations. हुता: Hutâḥ, being offered. अधिशेरते Adhiśerate, flow downwards to the earth. ताभि: Tâbhiḥ, by them. मनुष्यलोकम् Manuṣyalokam, the world of man. एव Eva, only. जयति Jayati, conquers. हि Hi, because. मनुष्यलोक: Manuṣyalokaḥ, the world of man. अध: Adhaḥ, down ; below. "Below" in comparision with the worlds of the Gods and Fathers ; but yet higher than hell, &c. इव Iva, as it were.

8. (Aśvala) asked thus :—"Oh, Yâjñavalkya, how many will be the number of oblations that the Adhvaryu will offer to-day in this sacrifice ?" "Three." "Which are these three ?" "Those which on being offered flame upwards ; those which on being offered make a great noise ; and those which when offered, flow downwards"—(replied Yâjñavalkya). "What is conquered by them ?" "The Shining World does he conquer by those oblations which on being thrown into the fire flame upwards ; for the world of the Devas is as it were always shining. The world of the Pitṛis (Fathers) does he conquer by those oblations which on being thrown into the fire make a great noise ; for, the world of the Pitṛis is as it were full of great noise. The world of man does he conquer by those oblations which on being thrown into the fire flow down to the earth ; for the world of man is comparatively below (lower than the two former)"—replied Yâjñavalkya.—154.

NOTE :—The world of the Fathers is said to be noisy ; other mantras there are such as आस्फोटयंति पितर: ।

MANTRA III. 1. 9.

याज्ञवल्क्येति होवाच कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीत्येकयेति कतमा सैकेति मन एवेत्यनन्तं वै मनोऽनन्ता विश्वेदेवा अनन्तमेव स तेन लोकं जयति ॥ ९ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. अयं Ayam, this. ब्रह्मा Brahmâ, the priest called Brahmaṇ. दक्षिणतः Dakṣiṇataḥ, on the right side; on his seat to the right. कतिभिः Katibhiḥ, by how many. देवताभिः Davatâbhiḥ, by the deities. अद्य Adya, to-day. यज्ञं Yajñam, the sacrifice. गोपायति Gopâyati, will protect. इति Iti. एकया Ekayâ, by one. इति Iti. कतमा Katamâ, which. सा Sâ, that. एका Ekâ, one. इति Iti. मनः Manaḥ, the mind; Chaturmukha the presiding deity of the mind. एव Eva, only. इति Iti. अनंतं Anantam, infinite. वै Vai, indeed. मनः Manaḥ, the mind; Chaturmukha the presiding deity of the mind. अनंताः Anantâḥ, infinite; numberless. विश्वेदेवाः Viśvedevâḥ, Viśvedevas; world-rulers in each of whom there is a Chaturmukha to preside. Each Deva being in charge of a Viśva or universe. The logos of a world system. तेन Tena, by it; by him; by the mind; *i.e.*, by Chaturmukhaḥ, *i.e.*, by Pradyumna who is in Chaturmukha. सः Saḥ, He; the priest Brahmaṇ. अनंतं Anantam, of Ananta which is one of the names of the Lord Viṣṇu. लोकं Lokam, world. एव Eva, certainly. जयति Jayati, conquers.

9. (Aśvala) asked thus:—"Oh, Yâjñavalkya, by how many deities will this priest who is called Brahma and who is seated on the right side, protect this sacrifice to-day?" "By only one." "And which is that one?" "It is the mind only." "Infinite is indeed the mind; for numberless are the Viśvadevas. It is through him the mind (*i.e.*, through Pradyumna) that he (the priest Brahmaṇ) certainly conquers the Anantaloka,—the world of the Lord Viṣṇu.—155.

MANTRA III. 1. 10.

याज्ञवल्क्येति होवाच कत्ययमद्योद्गाताऽस्मिन्यज्ञे स्तोत्रिया स्तोष्यतीति तिस्र इति कतमास्तास्तिस्र इति पुरोऽनुवाक्या च याज्या च शस्यैव तृतीया कतमास्ता या अध्यात्ममिति प्राण एव पुरोऽनुवाक्याऽपानो याज्या व्यानः शस्या किं ताभिर्जयतीति पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्त-

रिक्षलोकं याज्यया द्युलोकः शस्यया ततो ह होताश्वल उपरराम ॥ १० ॥

इति प्रथमं ब्राह्मणम् ॥ १ ॥

उवाच Uvâcha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Oh, Yâjñavalkya. अयम् Ayam, this. उद्गाता Udgâtâ, the priest who chants the hymns. कति Kati, how many. स्तोत्रिया Stotriyâ, hymns of praise; the Riks that are set apart for being chanted. अद्य Adya, to-day. अस्मिन् Asmin, in this यज्ञे Yâjñe, in the sacrifice. स्तोष्यति Stoṣyati, will chant by way of praising. इति Iti. तिस्रः Tisraḥ, three. इति Iti. कतमाः Katamâḥ, which. ताः Tâḥ, these. तिस्रः Tisraḥ, three इति Iti. पुरोऽनुवाक्या Puronuvâkyâ, those to be recited before the sacrifice called Puronuvâkyâ. च Cha. याज्या Yâjyâ, those which are to be chanted for the sacrifice. च Cha, and. शस्या Śasyâ, those which are to be chanted for the sake of praise. एव Eva, only. तृतीया Tṛitîyâ, the third. कतमाः Katamâḥ, which. ताः Tâḥ, those. याः Yâḥ, those. अध्यात्मं Adhyâtmam, the presiding deities. इति Iti. प्राणः Prâṇaḥ, the Prâṇa Vâyu: Lord Aniruddha who is in the Prâṇa. एव Eva, only. पुरोऽनुवाक्या, Puronuvâkyâ, the group of Riks which are to be chanted before the sacrifice. अपानः Apânaḥ, the Apâna Vâyu; Lord Aniruddha who is in Apâna. याज्या Yâjyâ, the group of riks which are to be chanted for the sacrifice. व्यानः Vyânaḥ, the Vyânâ Vâyu; Lord Aniruddha who is in Vyâna. शस्याः Śasyâḥ, the group of riks which are to be chanted for the praise. ताभिः Tâbhiḥ, by those gods. किं Kim, what. जयति Jayati, conquers. इति Iti. पुरोऽनुवाक्यया Puronuvâkyayâ, by the group of Sâmas called Puronuvâkyâ; by the deity thereof. पृथिवीलोकम् Prithivîlokam, the world of the earth. जयति Jyati, conquers. याज्यया Yâjyayâ, by the group of Sâmas called Yâjyâ; by the deity thereof. अंतरिक्षलोकम् Antarikṣalokam, the world of the sky. शस्यया Śasyayâ, by the group of Sâmas called Śasyâ; by the deity thereof. द्युलोकम् Dyulokam, the world of heavens. ततः Tataḥ, then. होता Hotâ, the Hotṛi of the king. अश्वलः Aśvalaḥ, Aśvala by name. उपरराम Uparârâma, stopped; stopped from putting further questions.

10. (Aśvala) asked this:—"Oh, Yâjñavalkya, how many are the hymns of praise that the priest Udgâtâ of this sacrifice will set to music to-day?" 'Three,"—was the reply. "Which those three?" (asked Aśvala). "Those that are called Puronuvâkyâ, those that are called Yâjyâ,—and the third those that are called Sasyâ," (said Yâjñavalkya in reply). "Which are the presiding deities of these?" (asked Aśvala). "It is Prâṇa (the Lord Aniruddha in Prâṇa) who is in Puronuvâkyâ; it is Apâna (Aniruddha in it) who is in Yâjyâ; it is Vyâna (Lord Aniruddha in it) who is in Śasyâ," (such was the reply). "What does he the Udgâta conquer

by them ?"—asked Aśvala. "He conquers the world of the earth by Puronuvâkyâ, the world of the sky by Yâjya and the world of heavens by Śasyâ"—replied Yâjñavalkya). Then did Aśvala, the Hotṛi, stop from putting further questions. —156.

Here ends the Aśvala Brâhmaṇam.

MADHVA'S COMMENTARY.

The sacrificer who worships the Lord Viṣṇu, the giver of Mukti, in the Hotṛi, in the sacrificial fire, and in speech, or in the sun, in Adhvaryu, and in the eye, is sure to attain Mukti. Such a worshipper is higher than the others who do not worship the Lord in this way, even though they be Mukta Puruṣas. He who worships the Lord in Udgâtṛi, in Vâyu and in Prâṇa, always sees Viṣṇu before his eyes as a Full Moon showering greater and greater bliss. Easily does he go to the world of Viṣṇu, without doubt—he who worships the Lord in the Maṇas, in the priest called Brahmâ and in Śeṣa. The terms Hotṛi, Agni, &c., are all primarily the names of Viṣṇu; and secondarily they have come to mean the priest called Hotṛi ; the sacred fire, &c., by their relationship to the Lord : for it is Viṣṇu Himself who performs the functions of the Hotṛi, &c., through them. Therefore, it has been said in the Śruti (Upaniṣad) that Hotṛi, Agni (fire) and Vâk (speech) are all one and the same. But in the four different groups each consisting of three, Viṣṇu is to be worshipped in the four different forms such as Vâsudeva, &c. That is to say in the first group consisting of Hotṛi, Agni and Vâk, Viṣṇu is worshipped in the form of Vâsudeva ; and in the second group consisting of Adhvaryu, chakṣu and Âditya, He is worshipped in the form of Saṅkarṣana. In the third group consisting of Udgâtṛi, Vâyu and Prâṇa, He is worshipped in the form of Pradyumna, and in the fourth group consisting of Brahmaṇ, mind and Chandra, He is worshipped in the form of Aniruddha He who worships Viṣṇu in this way, prescribed in the Śrutis, finds no delay in attaining Mukti. As the Great Lord Viṣṇu gives Mukti He is also said to be Mukti (the saviour). He is also called Atimukti because He gives greater amount of bliss to the Mukta Devas than to Mukta men. This form of worship is meant for the Devas, and not primarily for men, (it is too high for them). The Devas and yogins only are fit to worship the Lord in this way, because the Lord is Ati-Mukti, the Giver of higher bliss to Devas and yogins. He, who worships the Lord in the Ṛiks Puronuvâkyâ (पुरोनुवाक्या), Yâjyâ (याज्या) and Śasyâ, gets mastery undoubtedly

over all that have life. He who worships the Lord in the Âhutis (आहुति) or oblations that burn upwards, or that make noise or that melt downwards on being thrown into the fire, gets through the favour of Puruṣottama mastery over all the worlds. Brahmâ who is the presiding deity of mind, is present in all the devas. To the Ananta-loka or to the Eternal World of Viṣṇu does he go who worships the one Lord Viṣṇu in the priest called Brahmâ, in the mind and in the Devas. Viśvadevas are called Ananta because they possess a knowledge of infinite (ananta) worlds ; and because they enjoy the infinite bliss of Mokṣa. They are called Ananta also, because they worship the Lord Viṣṇu under His designation of Ananta. He who worships the one and the same Lord Hari through the Puronuvâkyâ, Yâjyâ and Sasyâ hymns obtains pervasion in all worlds. Prâṇa, Apâna and Vyâna are the respective deities of these three kinds of hymns. By so worshipping one obtains the Lord Hari who pervades all the worlds. The four forms of Viṣṇu, namely Vâsudeva, Saṅkarṣana, Pradyumna and Aniruddha are also included in this worship. This form of worship is called Sampat (संपत्) because it gives the devas their deva-hood ; as well as because it gives a special form of enjoyment in Mukta condition. It has been said that this form of worship is fit for the devas only, men are not entitled to it. The only result that men can derive from the knowledge of this form of worship is that their merit or intrinsic worth will be a little more enhanced. This it is in Parama Sruti.

Here ends the Aṣvala Brahmaṇam.

अथ आर्तभाग-ब्राह्मणम् ।

MANTRA III. 2. 1.

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ याज्ञवल्क्येति होवाच कति ग्रहाः कत्यतिग्रहा इत्यष्टौ ग्रहा अष्टावतिग्रहा इति वेतेऽष्टौ ग्रहा अष्टावतिग्रहाः कतमे त इति ॥ १ ॥

अथ Atha, then. आर्तभागः Ârtabhâgaḥ, Ârtabhâga by name or the son of Ritabhaga. जारत्कारवः Jâratkâravaḥ, born from the family of Jaratkâru. एनं Enam, Him. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvâcha, (Ârtabhâga) said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. कति Kati, how many. ग्रहाः Grahâḥ, organs or senses. Those that take or carry the objects of sense. (From ग्रह graha take or carry + अ affix—those who). कति Kati, how many. अतिग्रहाः Atigrahâḥ, objects of perception. Those that bind the Indriyas towards their own

selves. इति Iti. अष्टौ Aṣṭau, eight in number. ग्रहाः Grahâḥ, the organs of sense; Indriyas. अष्टौ Aṣṭau, eight. अतिग्रहाः Atigrahâḥ, the objects of sense. इति Iti. ये Ye, those. ते Te, just mentioned. अष्टौ Aṣṭau, eight. ग्रहाः Grahâḥ, the Indriyas; the organs. अष्टौ Aṣṭau, eight. अतिग्रहाः Atigrahâḥ, the objects of sense. ते Te, they. कतमे Katame, which; what. इति Iti.

1. Then the son of Ṛitabhâga, born in the family of Jaratkâru, asked him. "Yâjñavalkya," said he, "How many are the organs and how many their objects.?" There are eight organs and eight are their objects" replied Yâjñavalkya. "What are those eight organs and those eight objects.?"—157.

MANTRA III. 2. 2.

प्राणो वै ग्रहः सोपानेनातिग्राहेण गृहीतोऽपानेन हि गन्धाञ्जिघ्रति ॥ २ ॥

प्राणः Prâṇaḥ, the smell; the organ of smell. वै Vai, indeed. ग्रहः Grahaḥ, an organ: or grasper. सः Saḥ, He. अपानेन Apânena, by smell which thinks itself one with scent. अतिग्रेण Atigraheṇa, the object or the grasped. गृहीतः Gṛihîtaḥ, (is) captured; is drawn towards the scent its object. हि Hi, because. अपानेन Apânena, owing to the smell (scent). गंधान् Gandhân, various kinds of scent. जिघ्रति Jighrati. (a man) smells.

2. Smell is an organ. It is drawn by the Apâna (or scent) its object. (A man) smells various kinds of scents by the organ of smell (when it thinks itself one with scent):—158.

MANTRA III. 2. 3.

वाग्वै ग्रहः स नाम्नातिग्राहेण गृहीतो वाचा हि नामान्यभिवदति ॥ ३ ॥

वाक् Vâk, speech. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, He. नाम्ना Nâmnâ, by the names; by the words. अतिग्रहेण Atigraheṇa, the object. गृहीतः Gṛihîtaḥ, (is) captured: is drawn towards the words its objects. हि Hi, it is well-known. वाचा Vâchâ, by the organ of speech. नामानि Nâmâni, various kinds of names or words. अभिवदति Abhivadati, (a man) speaks.

3. Speech is an organ. It is drawn by names or words its objects. (A man) speaks various kinds of names (or words) by the organ of speech.

MANTRA III. 2. 4.

जिह्वा वै ग्रहः स रसेनातिग्राहेण गृहीतो जिह्वया हि रसान्विजानाति ॥ ४ ॥

जिह्वा Jihvâ, the tongue. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, He. रसेन Rasena, by taste. अतिग्रहेण Atigrahena, the object. गृहीतः Grihîtaḥ, (is) captured; is drawn towards the taste. हि Hi, it is well-known. जिह्वया Jihvayâ, by the tongue. रसान् Rasân, various kinds of tastes. विजानाति Vijânâti, (a man) knows.

4. The tongue is an organ. It is drawn by taste to its object. (A man) knows various kinds of tastes by the tongue.—159.

MANTRA III. 2. 5.

चक्षुर्वै ग्रहः स रूपेणातिग्राहेण गृहीतश्चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

चक्षुः Chakṣuḥ. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, He. रूपेण Rûpena, by sight, by colour. अतिग्रहेण Atigrahena, by the objet. गृहीतः Grihîtaḥ, (is) captured; is drawn towards the sight. हि Hi, it is well-known. चक्षुषा Chakṣuṣâ, by the eye. रूपाणि Rûpâni, various kinds of sights; the colours. पश्यति Paśyati (a man) sees.

5. The eye is an organ. It is drawn by the sight its object. It is well-known that a man sees various kinds of sights or colours by the eye.—160.

MANTRA III. 2. 6.

श्रोत्रं वै ग्रहः स शब्देनातिग्राहेण गृहीतः श्रोत्रेण हि शब्दाञ्छृणोति ॥ ६ ॥

श्रोत्रं Śrotram, the ear. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, He. शब्देन Śabdena, by the sound. अतिग्रहेण Atigrahena, the object. गृहीतः Grihîtaḥ (is) captured; is drawn towards the sound. हि Hi, it is well-known. श्रोत्रेण Śrotrena, by the ear. शब्दान् Śabdân, various kinds of sounds. शृणोति Śrinoti, (a man) hears.

6. The ear is an object. It is drawn by the sound its object. It is well-known that (a man) hears various kinds of sounds by the ear.—161.

MANTRA III. 2.7.

मनो वै ग्रहः स कामेनातिग्राहेण गृहीतो मनसा हि कामान्कामयते ॥ ७ ॥

मनः Manaḥ, the mind. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ it. कामेन Kâmena, by desire. अतिग्रहेण Atigrahena, the object. गृहीतः Grihîtaḥ (is)

captured; is drawn towards the desire. हि Hi, it is well-known. मनसा Manasâ, by the mind. कामान् Kâmân, various kinds of desires. कामयते Kâmayate, desires.

7. The mind is an organ. It is drawn by desire its objects. It is well-known that (a man) evolves various kinds of desires by the mind. 162.

MANTRA III. 2. 8.

हस्तौ वै ग्रहः स कर्मणातिग्राहेण गृहीतो हस्ताभ्याꣳ हि कर्म करोति ॥ ८ ॥

हस्तौ Hastau, the two hands वै Vai, indeed. ग्रह: Grahaḥ, an organ. स: Saḥ, He; it. कर्मणा Karmaṇâ, by action. अतिग्रहेण Atigraheṇa, by the object. गृहीत: Grihîtaḥ (is) captured; is drawn towards the action. हि Hi, it is well-known. हस्ताभ्यां Hastâbhyâm by two hands. कर्म Karma, various kinds of actions. करोति Karoti, performs.

8. The two hands are an organ. It is drawn by the action its object. It is well-known that (a man) performs various kinds of actions by the two hands. 163.

MANTRA III. 2. 9.

त्वग्वै ग्रहः स स्पर्शेनातिग्राहेण गृहीतस्त्वचा हि स्पर्शान्वेद यत इत्येतेऽष्टौ ग्रहा अष्टावतिग्रहाः ॥ ९ ॥

त्वक् Tvak, the skin. वै Vai, indeed. ग्रह: Grahaḥ, an organ. स: Saḥ He; it. स्पर्शेन Sparśena, by touch. अतिग्रहेण Atigraheṇa, the object. गृहीत: Grihîtaḥ (is) captured; is drawn towards the touch. हि Hi, it is well-known. त्वचा Tvachâ, by the skin. स्पर्शान् Sparsân, various kinds of touches. वेदयते Vedayate, knows; feels. इति Iti. एते Ete, these. अष्टौ Aṣṭau, eight. ग्रहा: Grahâḥ, organs. अष्टौ Aṣṭau, eight. अतिग्रहा: Atigrahâḥ, the objects of sense.

9. The skin is an organ. It is drawn by the touch its objects. It is well-known that (a man) feels various kinds of touches by the skin. These are the eight organs and their eight objects. 164.

MANTRA III. 2 10.

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं मृत्योरन्नं का स्वित्सा देवता यस्या मृत्युरन्नमित्यग्निर्वै मृत्यु सोऽपामन्नमप पुनर्मृत्युं जयति ॥ १० ॥

उवाच Uvâcha, (Ârtabhâga) asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यत् Yat, it is. इदं Idam (1) this. (2) just said. This mantra

has two interpretations; they are marked by (1) and (2) सर्वं; (1) all that we see hear, &c. (2) all the Indriyas and the objects. मृत्योः Mṛityoḥ, of death. अन्नं Annam, food. कास्वित् Kâsvit, which. सा Sâ, that. देवता Devatâ, God. यस्याः Yasyâḥ, whose. मृत्युः Mṛityuḥ, death. अन्नं Annam, food. इति Iti. अग्निः Agniḥ, (1) fire; (2) the Chaturmukha who is in fire. वै Vai, indeed. मृत्युः Mṛityuḥ, death. सः Saḥ, He; (1) Agni; (2) Chaturmukha. अपाम् Apâm, (1) of the sun, because अप् is the term which is applied to all the gods; or because like Varuṇa the sun is also अभिमानि देवता of the waters; for the inferiors sometimes think themselves to be superiors. (2) Of the Lord Viṣṇu who protects all. From आ+पा, to protect. अन्नं Annam, food. पुनः Punaḥ, repeated. मृत्युं Mṛityum, death. अपजयति Apajayati, conquers; avoids.

10. (Ârtabhâga) asked thus:—"Oh, Yâjñavalkya, it is a fact that all this (world) is food to death, which is that god whose food is Death?" (Yâjñavalkya replied):—"Agni (fire) is indeed, Death; he is food to the sun. Repeated death does he conquer who knows this."—165.

OR

10. "Oh, Yâjñavalkya, it is a fact that the senses and their objects are all subject to death; which is that god to whom death is subject?" "The Chaturmukha who is in fire is indeed death; he is subject to Viṣṇu, the protector. Repeated Death does he avoid who knows this."—165.

MANTRA III. 2. 11.

याज्ञवल्क्येति होवाच यत्राऽयं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो ३ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते स उच्छ्वयत्याध्मायत्याध्मातो मृतः शेते ॥११॥

उवाच Uvâcha (Ârtabhâga), asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यत्र Yatra, when. अयं Ayam, this. पुरुषः Puruṣaḥ, the man; the man who has got Brahmajñâna by the worship of Âtman; a Mukta Puruṣa. म्रियते Mriyate, dies. अस्मात् Asmât, from this man; from the body of the man who has got Brahmajñâna. प्राणाः Prâṇâḥ, the Indriyas, such as speech, &c. उत्क्रामंति Utkrâmanti, ascend; leave. अहो Aho, or. न Na, not; do not. इति Iti. न Na, not; do not. इति Iti. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अत्र Atra. in the body. एव Eva, certainly. समवनीयंते Samavanîyante, remain. सः Saḥ, He; the man who acquired Brahmajñâna. उच्छ्वयति Uchchhayati, swells. आध्मायति Âdhmâyati, is filled with external wind. आध्मातः Âdhmâtaḥ, being filled with external wind. मृतः Mṛitaḥ, motionless. शेते Śete, lies; sleeps.

11. (Ârtabhâga) asked thus :—" Oh, Yâjñavalkya when this man,—(the man who has got Brahmajñâna by th worship of Âtman)—dies, do his Indriyas like Prâṇa, &c. go out of his body ? or do they not ?" Yâjñavalkya replie —" No, they certainly remain in it. He swells, is filled wit external wind, becomes motionless and lies (unconscious).' 166.

NOTE :—The question is whether a wise man,—the man who has got Brahmajñâna leaves his body through the Brahmanâdî, or lives here till the dissolution of his bod The answer that Yâjñavalkya gave, amounts to this :—The wise man does not, immediate after his acquiring Brahmajñâna, leave the body through the Brahmanâdî ; but retai his body in order to reap the fruits of his past actions, and experiences all sorts changes that his body is subject to as the consequence of his former deeds. This do he leaves it. But in Khaṇḍhârtha it has been thus explained—" No " said Yâjñavalky meaning thereby that the wise man together with his Indriyas, &c., does not go out throu the Brahmanâdî, but he goes out by one of the doors—such as the eye, the ear, &c. Tl sentence अत एव स मवनी यन्ते has been explained, in the Khaṇḍârthain three ways.

(1) अत-जीवमादायगच्छति विष्णौ When the Lord takes the Jîva of the wise man and go away, समवनीयंते देहमुत्सृज्य-तमनुयांति the Prâṇas, &c., leave the body and follow Him. This pa of the answer speaks of the Indriyas—such as speech, &c. These Indriyas follow the Lo Viṣṇu when He takes the Jîva (soul) of the wise man along with Him.

(2) अत-अनेन By Him ; by Viṣṇu. समवनीयंते-स्वसहायेन नीयंते—Are taken along with the Lo Himself ; so the sentence means—the Lord Viṣṇu takes the Indriyas along with Hi when He takes away the Jîva (soul) of the wise man.

(3) अत-स्वमूलरूपाग्यादी एव To Agni, &c., that are the origin of the Indriyas. समवनीय देहमुत्सृज्य तान्प्रतिगच्छति Leave the body and go towards them. The meaning of the senten is this. The Indriyas leave the body of the wise man and go back to Agni. &c., in who they had their origin.

MANTRA III. 2. 12.

याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियते किमेनं न जहातीति नामेत्यनन्तं वै नामानन्ता विश्वे देवा अनन्तमेव स तेन लोकं जयति ॥ १२ ॥

उवाच Uvâcha, asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñvalkya, Oh Yâjñavalkya. यत्र Yatra, when. अयं Ayam, this. पुरुषः Puruṣaḥ, the man who ha the knowledge of Brahman. म्रियते Mriyate, dies and therefore becomes Mukt or liberated. किं Kim, what. एनं Enam, Him. न Na, not. जहाति Jahâti, leave इति Iti. नाम Nâma, the names. इति Iti. अनंतम् Anantam, infinite ; without en वै Vai, indeed. नाम Nâma, the name. अनंताः Anantâḥ, infinite. विश्वेदेवाः Vi vedevâḥ, Visvedevas. अनंतं Anantam, infinite ; of Viṣṇu, whose name is Anant लोकं Lokam, the world. एव Eva, certainly. सः Saḥ, He. तेन Tena, by that ; b that name. जयति Jayati, conquers.

12. (Ârtabhâga) asked thus:—"Oh Yâjñavalkya, when this man (the man who has attained Mukti) dies, what is it that does not leave him?" "It is the name," (answered Yâjñavalkya). "Infinite is indeed the name, infinite are the Viśvadevas, it is the world of the Lord Ananta that He conquers by that name.—"167.

MANTRA III. 2. 13.

याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीꣳ शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीत्याहर सोम्य हस्तमार्तभागावामेवैतस्य वेदिष्यावो न नावेतत् स जन इति तौ होत्क्रम्य मन्त्रयांचक्राते तौ ह यदूचतुः कर्म हैव तदूचतुरथ यत्प्रशशꣳसतुः कर्म हैव तत्प्रशशꣳसतुः पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

उवाच Uvâcha, (Ârtabhâga) asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O, Yâjñavalkya. यत्र Yatra, when. अस्य Asya, this. मृतस्य Mritasya, dead. पुरुषस्य Puruṣasya, of the man who has attained Mukti. वाक् Vâk, the organ of speech. अग्निं Agnim, the fire; the god of fire. अपि Api, even. एति Eti, goes to. प्राणः Prânaḥ, the vital airs. वातं Vâtam, to the Vâyu. चक्षुः Chakṣuḥ, the eye. आदित्यं Âdityam, to the sun. मनः Manaḥ, the mind. चंद्रं Chandram, to the moon. श्रोत्रम् Śrotram, the ear. दिशः Diśaḥ, to the quarters. शरीरं Sarîram, the body. पृथ्वीं Prithivîm, to the earth. आत्मा Âtmâ, the Paramâtman within the heart of hearts. आकाशं Âkâśam, to the Paramâtman spread outside. लोमानि Lomâni, the hairs of the body. औषधीः Auṣadhiḥ, to the annual herbs. केशाः Keśâḥ, the hairs of the head. वनस्पतीन् Vanaspatin, to the trees. लोहितं Lohitâm, the blood. च Cha. रेतः Retah, the semen. च Cha, and. अप्सु Apsu, to the waters. निधीयते Nidhîyate, gets to; becomes one with; goes back and becomes one with that from which it originated. अयं Ayam, this; the Mukta or liberated. पुरुषः Puruṣaḥ, the man. क्व Kva, where. भवति Bhavati, is; remains. इति Iti. सोम्य Somya, gentle one. हस्तम् Hastam, your hand. आहर Âhara, give me. आर्तभाग Ârtabhâga, O, Ârtabhâga. आवाम् Âvâm, we two. एव Eva, only. एतस्य Etasya, this. वेदिष्यावः Vediṣyâvaḥ, shall

know ; shall take to cach other नौ Nau, from us two. एतत् Etat, this matter (mysterious knowledge as it is). स जनः Sa janaḥ unfit person. न Na. not ; (shall not know.) इति Iti. तौ Tau, they both ; Yajñavalkya and Ârtabhâga. उत्क्रम्य Utkramya, going out. मंत्रयांचक्राते Mantrayâñchakrâte, spoke to each other ; made the discussion. ह Ha. तौ Tau, they both. यत् Yat, what. ऊचतुः Uchatu, said to one another. ह Ha. कर्म Karma, it is karma, the Lord action ; the Lord so called because He gives the Jîvas the fruit of the actions they perform. एव Eva, only. ह Ha. तत् Tat, that ; Him. ऊचतुः Uchatuḥ, they said. अथ Atha, and. यत् Yat, what. प्रशशंसतुः Praśaśamsatuḥ, they praised. कर्म Karma, the Lord Karma. एव Eva, only. ह Ha. तत् Tat, that ; Him. प्रशशंसतुः Praśaśamsatuḥ, they praised. पुण्येण Puṇyena, by Holy ; meritorious. कर्मणा Kar-maṇâ, by actions ; by deeds. पुण्यः Puṇyaḥ, Holy ; meritorious. भवति Bhavati, becomes. वै Vai, certainly. पापेन Pâpena, by unholy. पापः Pâpaḥ, unholy. इति Iti. ततः Tataḥ, then. जारत्कारवः Jâratkâravaḥ, born in the family of Jaratkâru. आर्तभागः Ârtabhâgaḥ, Ârtabhâga by name. उपरराम Upararâma, stopped from putting questions.

13. (Ârtabhâga) asked thus :—" O, Yâjñavalkya, when the organ of speech of this dead (Mukta Puruṣa) goes to and becomes one with its source-Agni, his vital air to Vâyu, his eye to the sun, his mind to the moon, his ear to the quarters, his body to the earth, the Paramâtman (within his body) to the Paramâtman spreading outside in the sky, the hairs of his body to the annual herbs, the hairs of his head to the trees, his blood and semen to the waters, where does this man remain then?" " Well, friend," said Yâjñavalkya, " Give me your hands and we two only, O Ârtabhâga, shall know of it ; and the unfit persons shall not know it." Going out they two discussed it. What they said was " It is karma only." What they praised was—" It is karma only," and him they praised. By holy deeds a man becomes holy ; and by unholy deeds a man becomes unholy. Then stopped Ârtabhâga who was born in the family of Jaratkâru.—168.

NOTE :—The question was where does the Mukta Puruṣa go after death when his gross body is dissolved and its ingredients go back and unite with those from whom they came. The answer we receive is—to "karma do they go." "What are we to understand from it ? We understand that when an ordinary man dies he goes to karma, *i.e.*, to Lord Viṣṇu who is in His actions. Therefore, it comes to this that when a man dies, the Lord Viṣṇu who is in his actions, takes him to heaven or hell according as his actions are holy or unholy. And in the case of wise man, the Lord takes him to the world of Mukti

Here ends the Ârtabhâga Brâhmaṇam.

MADHVA'S COMMENTARY.

In the text occur the words "âkâśam âtmâ"—the âtman enters the âkâśa. It has been explained by Śankara school thus:—âtmâ means the ether of the heart, for it is the place where the âtman manifests itself. This ether of the heart enters into the great ether outside and which is called Mahâkâśa. Our author combats this view.

The Âkâśa here means the Supreme Self, and âtmâ means the Supreme Self in the Jîva. That Self which regulated the Jîva goes to the Supreme Self. It does not mean that the cardiac ether goes to the cosmic ether. It rather means that the Lord in the heart then goes to the Lord that is in space.

(Next to the question of Ârtabhâga as to the going out of the prâṇâs, Yâjñavalkya says that the prâṇas of the sage do not go out at death. Is it not opposed to the texts which say that when the Jîva goes out, the prâṇas follow it. This is thus explained by our author).

Some men, very few in number, worshipping only the Âtman, though attaining mukti, do not go out of the body (through the Brahmanâḍi), but through eye, &c. They suffer at death all the bodily pains, such as the swelling of the body, &c., owing to the non-exhaustion of the prârabdha karmas. On the exhaustion of the prârabdha karmas, they go to Viṣṇuloka and having seen Him remain there. They remain there verily enjoying eternal bliss. The devas of the senses, however, leave the body at the time of death, and go back to the ancient and eternal Viṣṇu. These devas, however, do not go back entirely to their cosmic originals. They go there in part only, while a portion of them follows the outgoing Jîva. The Lord Viṣṇu dwelling in the heart of the Jîva goes out to the original called the Âkâśa. He follows the outgoing devas also in part. Hari gives mukti to the devas through that form of His which exists in wisdom. He carries pious souls to Heaven through that form of His which exists in Holy deeds. He takes sinful souls to hell through that form of His which exists in sinful deeds.

Very few of the people worship the Lord as Âtman. Those few do not leave their gross body, but experience various sufferings, death, swelling of their body, &c., as the consequence of their former deeds, and having attained the finer body and seeing the Lord Viṣṇu face to face get Mukti through his favour. But they live here enjoying eternal bliss; but the presiding gods when they leave this body get to the Lord Viṣṇu. The presiding deities of the Jîvas who are giving up this body, go to their respective Adhidaivas (Agni, Vâk, &c.), assuming a different form and

these deities follow the Jîvas in their changed form when they give up the body. Viṣṇu who is in the heart of those Jîvas assumes the form of Âkâśa, but the Lord Janârdan follows them from one changed form to another, the Lord Hari remains present within the knowledge of the gods in the form of that knowledge when He gives Mukti to them. The Lord follows men to heaven or hell in the form of Puṇya (holy deeds) or in the form of Pápa (sin). This is the mystery known among the gods, but men know it to be their own Karma, *i.e.*, men think that they go to heaven or hell as a result of their own deeds. Therefore, it should not be revealed to the ordinary people. Lord Bhagavân is called Karma because it is He who gives their fruit. It has been said in the Mahabhârat that Lord Bhagavân is called Pâpa because he sends down or pâtana, and He is called Puṇya because He it is who makes holy.

Here ends the Bhâṣya on the Ârtabhâga Brâhmana.

BHUJYU BRAHMANA.

अथ भुज्यु ब्राह्मणम् ।

MANTRA III. 3. 1.

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेषु चरकाः पर्यव्रजाम ते पतञ्चलस्य काप्यस्य गृहानैम तस्यासीद्दुहिता गन्धर्वगृहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्सुधन्वाऽऽङ्गिरस इति तं यदा लोकानामन्तानपृच्छामाथैनमब्रूम क्व पारिक्षिता अभवन्निति क्व पारिक्षिता अभवन् स त्वा पृच्छामि याज्ञवल्क्य क्व पारिक्षिता अभवन्निति ॥ १ ॥

अथ Atha, then; when Ârtabhâga ceased. लाह्यायनिः Lahyâyaniḥ, born in the family of Lâhya. भुज्युः Bhujyuḥ, Bhujyu by name. एवं, Evam, Him; Yâjñavalkya. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvâcha, asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. चरकाः Charakâḥ, as pilgrims, as student wanderers. मद्रेषु, Madreṣu, in the country called Madra. पर्यव्रजाम, Paryavrajâma, we travelled. ते Te, we. काप्यस्य, Kâpyasya, born in the family of Kapi. पतंज (च) लस्य, Patanja(cha)lasya. Of patanja(cha)la. गृहान् Grihân, to the house. ऐम Aima, arrived. तस्य, Tasya, his; of Patanja(cha)la. दुहिता Duhitâ, daughter. गंधर्वगृहीता Gandharva grihītâ, possessed by a Gandharva. आसीत् Âsît, was. तम् Tam, him; the Gandharva by whom she was possessed. अपृच्छाम Aprichchhâma, we asked. कः Kaḥ, who. असि Asi, thou art. इति

Iti. सः Saḥ, he. अब्रवीत् Abravît, said; replied. सुधन्वा Sudhanvâ, I am Sudhanvâ. आंगिरसः Âṅgirasaḥ, born in the family of Aṅgirasa. इति Iti. यदा Yadâ, when. तं Tam, him; Sudhanvâ लोकानां Lokânâm, of the worlds. अंतान् Antân, the ends; the final condition. अपृच्छाम Apṛichchâma, we asked. अथ Atha, then; एनं Enam, him; the Gandharva. अब्रूम Abrûma, we told. क्व Kva, where. पारीक्षिताः Pârîkṣitâḥ, Kâmadevas, who were and will be the sons of Viṣṇu. (परीक्षित Viṣṇu, from परि on all sides, and ईक्ष to look; one who looks on all sides). अभवन् Abhavan, went. इति Iti. सः Saḥ, that; I, the same person who received the instructions from the Gandharva. क्व Kva, where. पारीक्षिताः Pârîkṣitâḥ, Kâmadevas, the sons of Viṣṇu. अभवन् Abhavan, were gone. त्वा Tvâ, you. पृच्छामि Pṛichchhâmi, (I) ask. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. क्व Kva, where. पारीक्षिताः Pârîkṣitâḥ, Kâmadevas, the sons of Viṣṇu. अभवन् Abhavan, were gone. इति Iti.

1. Then Bhujyu, the son of Lâhya asked him. He said thus—"O, Yâjñavalkya, while we wandered as pilgrims in the country of the Madras, we arrived at the house of Patañjala (or Patañchala), the son of Kapi. He had a daughter possessed by a Gandharva. Him we asked, "Who art thou?" He replied—"I am Sudhanvâ, the son of Aṅgirasa." While we asked him about the size of the world, we said, "To what world did the Pârîkṣitas, (Kamadevas) go?" I,—ask you (the same question whose answer the Gandharva had given to me), "Where did the Pârîkṣitas go?" "Let me, Yâjñavalkya, repeat the question where did the Pârîkṣitas go?"—171.

Note.—Bhujyu asks whether Y. knows the answer which the G. had given.

MANTRA III. 1. 2.

स होवाचोवाच वे सोऽगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति क न्वश्वमेधयाजिनो गच्छन्तीति द्वात्रिꣳशतं वै देवरथान्ह्यान्ययं लोकस्तꣳ समन्तं पृथिवी द्विस्तावत्पर्येति ताꣳ समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति तद्यावती क्षुरस्य धारा यावद्वा मक्षिकायाः पत्रं तावान्तरेणाकाशस्तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्तान्वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्नित्येवमिव वै स वायुमेव प्रशशꣳस तस्मा-

द्वायुरेव व्यष्टिर्वायुः समष्टिरप पुनर्मृत्युं जयति य एवं
ततो ह भुज्युर्लाह्यायनिरुपरराम ॥ २ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

सः Saḥ, he; Yâjñavalkya. उवाच Uvâcha, replied; said. ह Ha. सः Saḥ, the Gandharva. वै Vai, indeed, of course. उवाच Uvâcha, said (to you). thc Pârîkṣitas. तत् Tat, there. अगच्छन् Agachchhan, were gone. वै Vai, indeed Yatra, where. अश्वमेधयाजिनः Aśvamedhayâjinaḥ, those who perform the Aśvam sacrifice. Here it means the Mukta-Indras, both past and future, who di as well as will get, the high position of an Indra by the performance o hundred Aśvamedha sacrifices. गच्छंति Gachchhanti, go. इति Iti. क्व Kva, w नु Nu. अश्वमेधयाजिनः Aśvamedhayâjinaḥ, the Indras. गच्छंति Gachchhanti, go. द्वात्रिंशतं Dvâtrinśatam, thirtytwo. The modern form is द्वात्रिंशत्. वै Vai, in देवरथान्ह्यानि Devarathâhnyâni, divine chariot-muhurtas. Deva-ratha, means the chariot or sun. Ahan here does not mean "day," but a muhurta or 45 min 32 muhurtas are equal to 24 hours. As many Yojanas as is covere the sun, by its revolution during a whole day of thirtytwo muhûrtas. Ayam, this; which is illumined by the rays of the sun. लोकः Lokaḥ, loka; w पृथिवी Prithivî, the earth. The earth that is called Tamas, owing to its hard समंतं Samantam, on all sides. The ordinary word is समंतात्। तं Tam, it; that or Loka illumined by the sun. द्विः Dviḥ, twice. तावत् Tâvat, as far. पर्येति Par surrounds. समुद्रः Samudraḥ, the ocean called Ghanodak (of thick water.) Samantam, on all sides. तां Tâm, that. पृथिवीं Prithivîm, the earth. द्विः twice. तावत् Tâvat, as far. पर्येति Paryeti, surrounds. यावती Yâvati, as muc क्षुरस्य Kṣurasya, of the razor. धारा Dhârâ, the sharp end. वा Vâ, or. यावत् Yâv much as. मक्षिकायाः Makṣikâyâḥ, of the fly. पत्रं Patram, wing. तावान् Tâvâ much. तत् Tat, there; in the golden egg. अंतरेण Antareṇa, inside; in the m आकाशः Âkâśaḥ, the sky; the space. इन्द्रः Indraḥ, Garuḍa who passes by the of Indra. सुपर्णः Suparṇaḥ, Suparṇa, the real form of Garuḍa. भूत्वा Bhûtvâ, b तान् Tân, those Pârîkṣitas. वायवे Vâyave, to the wind. प्रायच्छत् Prâyachchhat, वायुः Vâyuḥ, the wind. तान् Tân, those Pârikṣitâs. आत्मनि Âtmani, in his own धित्वा Dhitvâ, holding. तत्र Tatra, there. अगमयत् Agamayat, took; led. यत्र Y where; to the Lord Pradyumna. अश्वमेधयाजिनः Aśvamedhayâjinaḥ, the perfor of the Aśvamedha sacrifice. अभवन् Abhavan, were. इति Iti. एवम् Evam, in this इव Iva, just. वै Vai, verily; indeed. सः Saḥ, he; the Gandharva. वायुम् Vâyum wind. एव Eva, only. प्रशशंस Praśaśamsa, praised. तस्मात् Tasmât, therefore; bec the Vâyu led the Pârîkṣitas to Mukti. वायुः Vâyuḥ, vâyu. एव Eva, only. Vyaṣṭiḥ, deliverer of individuals consisting of the eight classes of the devas, &c. वायुः Vâyuḥ, vâyu; the wind. समष्टिः Samaṣṭiḥ, deliverer of groups consis of the eight classes, Suparṇa, &c. यः Yaḥ, who. एवं Evam, this. वेद Veda, kn realises. पुनः Punaḥ, repeated. मृत्युं Mrityum, death. अपजयति Apajayati, he conq

ततः Tatah, then. भुज्युः Bhujyuḥ, Bhujyu by name. लाह्यायनिः Lâhyâyaniḥ, the son of Lahya. उपरराम Upararâma, stopped from putting further questions. ह Ha.

2. Yâjñavalkya said in reply—"He certainly told you that they went there where the Indras go, who perform a hundred Aśvamedha sacrifices." Bhujyu asked, "Where do those Indras go who perform a hundred Aśvamedha sacrifices?" (Yâjñavalkya said) "This world (earth) is as many Yojanas as is illumined by the sun's rays during the whole day of thirty-two muhûrtas. The "*earth*" (Darkness) surrounds it, twice as many Yojanas as the former. The ocean surrounds the "*earth*" (Darkness) twice as many Yojanas as the "*earth*" itself. There, so fine as the edge of a razor, or the wing of a fly (extends) the space that separates the spheres in the midst. Garuḍa, assuming the form of a bird makes them (Pârîkṣitas) over to Vâyu. The Vâyu, again, holding them in his own body, takes them there to Pradyumna, where dwell the Indras who had performed a hundred Aśvamedha sacrifices. Just in this way, certainly did he praise the Vâyu. Therefore, it is that Vâyu is the deliverer of individual souls, as well as of group souls, etc. Repeated death does he conquer, who knows it." Then Bhujyu, the son of Lahya, stopped from putting further questions.—172.

Here ends the Bhujyu Brâhmaṇam.

MADHVA'S COMMENTARY.

Pârîkṣitas are Pradyumnas. It is Pradyumna whose name is Kâma. It is he who has been termed Pârîkṣita (**पारीक्षित**). Lord Viṣṇu is called Parîkṣita, because it is He who sees all; and Pârîkṣita means the son of Parîkṣit, *i.e.*, Kâmadeva. Indras are called Aśvamedhins, because it is they who performed a hundred sacrifices each. It has been said in the Vedas that one and the same is the place of residence of all the Kâmadevas, and all the Indras, that existed in the past and who will flourish in the future. As the terms Indra and Garuḍa are synonymous, therefore, the term Indra, in the Mantra, stands for Garuḍa and not for Indra (the performer of hundred sacrifices). Garuḍa has two forms, one of a bird, and the other of a Puruṣa (man). Garuḍa, though of the form of a Puruṣa, assumes

the form of a bird and carries the Kâmadevas and makes them over to Vâyu for their Mukti. Vâyu accepts them in his own body and takes them to Lord Viṣṇu, named Pradyumna, in whom there are all the Indras that have attained Mukti by performing Aśvamedha sacrifices. It is in this way, that Vâyu gives Mukti. Thus the Almighty Vâyu is Superior to all, because He leads up (1) the devas, (2) the ṛiṣis, (3) the Pitris, (4) the Yakṣas, (5) the Gandharvas, (6) men, (7) snakes and (8) the Asuras to Mukti. It is this Vâyu who leads up all the (1) Superṇas, (2) Îśas, (3) Seṣas and (4) Indras and (5—8) their wives to Mukti. Vâyu is, therefore, called Vyaṣṭi (व्यष्टि) the Deliverer of the *eight* classes of devas, etc., and He is called Samaṣti (समष्टि) the Deliverer of the eight classes of Suparṇas, etc.

Whoever knows this Vâyu, how he is Vyaṣṭi and how he is Samaṣti, and that the Lord Hari only is superior to him, gets Mukti. Thus in Parama Saṁhitâ. By the word Charaka (चरक) it is to be understood one who travels as a pilgrim; but others explain it—one who is travelling as a Brahamachârin, a student). The word Ahaṇ (अहण्) has many meanings, —such as a Mûhurta, a month, a day, illumination or shining, knowledge, strength, etc. But here it is to be taken in the sense of a Mûhurta, which is a short space of time, one and seven-eighth of a Ghatikâ. It is generally one-thirtysecond ($\frac{1}{32}$) part of a day. The sun's car travels 71428805$\frac{5}{7}$ Yojans a day in the sky; and the wheel of his car goes over that distance and a third more. This measurement is according to the men of Kârtayuga. It is all light on both sides of the sun, wherever he may be at day or night. Up to this Loka, there is twice as many Yojanas, the world of darkness called Tamasloka. It is also called Pṛithivî, because of its hardness. Beyond that, there is the ocean, called Maṇdodaka, which is twice as extensive as the Tamoloka. Thus the extremity of the egg is fifty krors of Yojanas wide. Then is the golden egg split up by the Lord Hari; there is this cut in the sphere fine like the edge of a razor. Thus has been said in the Tatvasaṃhita—that Suparṇa gives over the Kâmadevas to Vâyu, who gives them Mukti.

Here ends the Bhâṣya on the Bhujyu Brâhmaṇam.

अथ उषस्त ब्राह्मणम् ।

USASTA BRAHMANAM.

MANTRA III. 4. 1.

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्व

इत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः प्राणेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेनापानिति स त आत्मा सर्वान्तरो यो व्यानेन व्यानिति स त आत्मा सर्वान्तरो य उदानेनोदानिति स त आत्मा सर्वान्तर एष त आत्मा सर्वान्तरः ॥ १ ॥

अथ Atha, then. एनं Enam, him. चाक्रायणः Châkrâyaṇaḥ, the son of Chakra. उषस्तः Uṣataḥ, Uṣasta by name. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvâcha, said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. साक्षात् Sâkṣât, visible, direct, not through the grace of another. अपरोक्षाद् Aparokṣâd, eater of aparokṣha. It is not the fifth case of aparokṣa, but it is a compound of two words aparokṣa (intuition) and ad "to eat." The eater or enjoyer of aparokṣa or intuition is aparokṣât. यत् Yat, which is. ब्रह्म Brahma, one full in all the qualities. यः Yaḥ, who. आत्मा Âtmâ, ruler or director of all. सर्वांतरः Sarvântaraḥ, one who has all the capacities within oneself; one who has all the strength of what one is fit for within him. तं Tam, him; Viṣṇu. मे Me, to me. व्याचक्ष Vyâchakṣa, clearly explain. इति Iti. ते Te, thy; your. [This word indicates that there is a difference between Jîva and Âtman.] आत्मा Âtmâ, the ruler; the director. सर्वांतरः Sarvântaraḥ, having all the strength of what he is fit for within him. एषः Eṣaḥ, he. इति Iti. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. कतम Katama, who. सर्वांतरः Sarvântaraḥ, he who has all the strength of what he is fit for within him. यः Yaḥ, who. प्राणेन Prâṇena, through the prâṇa; the chief of the prâṇa vâyus, or vital airs. प्राणिति Prâṇiti, performs the function of the prâṇa vâyu of the world. This function is to inhale. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; the governor. सर्वांतरः Sarvântaraḥ, the possessor of all the strength of what he is fit for. यः Yaḥ, who. अपानेन Apânena, through the Apâna vâyu. अपानिति Apâniti, makes the world exhale. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; regulator. सर्वांतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. यः Yaḥ, who. व्यानेन Vyânena, by vyâna vâyu. व्यानिति Vyâniti, performs the function of vyâna vâyu in the world which is to go everywhere of the body. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, âtman; governor. सर्वांतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. यः Yaḥ, who. उदानेन Udânena, through the udâna vâyu. उदानिति Udâniti, performs the function of udâna vâyu in the world which is to go out or ascend. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; the ruler. सर्वांतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. ते Te, thy. आत्मा Âtmâ, Âtman; the regulator. सर्वांतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. एषः Eṣaḥ, he; this one who makes the five Prâṇa Vâyus perform their respective duties.

1. Then Uṣasta Châkrâyaṇa asked him: "Yâjñavalkya," he said, "tell me about him whose knowledge is

direct (not indebted to another's favour), who knows intuitively (himself as well as everything else), who is All-full, who is All-ruler, who has within him all powers."

Yâjñavalkya replied :—"This thy Ruler is He who has all powers within himself."

"Who is He who has all powers within himself?" asked Uṣasta. Yâjñavalkya replied :—He who makes the prâṇa Vâyu breathe is thy Ruler, possessed of all powers in Himself, he who makes the apâna Vâyu exhale is thy ruler, possessed of all powers in himself, he who makes the Vyâna Vâyu breathe through every pore of thy body is thy Ruler, possessed of all powers within himself. He who through udâna Vâyu takes thee out of thy body is thy Ruler, possessed of all powers within himself. This thy Ruler, Self-possessed.—173.

MANTRA III. 4. 2.

स होवाचोषस्तश्चाक्रायणो यथा विब्रूयादसौ गौरसावश्व इत्येवमेवैतद्व्यपदिष्टं भवति यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो न दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः श्रोतारꣳ शृणुयान्न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीया एष त आत्मा सर्वान्तरोऽतोऽन्यदार्तं ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

सः Saḥ, that. चाक्रायणः Châkrâyaṇaḥ, the son of Chakra. उषस्तः Uṣastaḥ, Uṣasta by name. उवाच Uvâcha, said; asked. ह Ha. यथा Yathâ, as. असौ Asau, this (a quadruped). गौः Gauḥ, a cow असौ Asau, this; (a quadruped). अश्वः Asvaḥ, a horse. इति Iti, in this way; thus vaguely. विब्रूयात् Vibruyât, says; describes. एवम् Evam, in this way. एव Eva, just. एतत् Etat, this. व्यपदिष्टं Vyapadiṣṭam, what has been described by thee. भवति Bhavati, is. यत् Yat, which is. ब्रह्म Brahma, one full in all the qualities. साक्षादपरोक्षात् Sâkṣâdaparokṣat, one who knows without the help of another, and who is the eater or enjoyer of intuitive perception. ब्रह्म Brahma, one full in all the qualities. यः Yaḥ, who आत्मा Âtma, ruler or

director of all. सर्वांतर: Sarvântaraḥ, the posssesor of all the strength of what one is fit for. तम् Tam, him. मे Me, to me. व्याचक्ष्व Vyâchakṣva, describe; define. इति Iti. ते Te, thy. आत्मा Âtmâ, Âtman; the director. सर्वांतर: Sarvântaraḥ, the possessor of the strength of all the capacities of a being एष: Eṣaḥ, He. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. कतम Kaṭama, who. सर्वांतर: Sarvântaraḥ, the possessor of the strength of all the capacities of a being. द्रष्टारम् Draṣṭâram, the beholder; the seer. दृष्टे: Dṛiṣṭeḥ, from the eye that sees everything visible (but not anything invisible). न Na, not. पश्ये: Paśyeḥ couldst see. श्रोतारं Srotâram, the hearer. श्रुते: Śruteḥ, of the ear; that hears everything audible, but not anything inaudible. न Na, not. शृणुया: Śṛiṇuyâh, couldst hear. मंतारं Mantâram, the minder; the thinker. मते: Mateḥ, from the mind. न Na, not. मन्वीथा: Manvîthâḥ, couldst mind or think. विज्ञातारं Vijñâtâram, the knower. विज्ञाते: Vijñâteḥ, from buddhi; from intellect. न Na, not. विजानीया: Vijânîyâḥ, couldst know. ते Te, thy. आत्मा Âtmâ, Âtman; the ruler. सर्वांतर: Sarvântaraḥ, the possessor of the strength of all the capacities of a being. एष: Eṣaḥ, He. अत: Ataḥ, than Viṣṇu (अ meaning Viṣṇu). अन्यत् Anyat, other things. आर्त्तं Ârtam, miserable; subject to misery. तत: Tataḥ, then. चाक्रायण: Châkrâyaṇaḥ, the son of Chakra. उषस्त: Uṣastaḥ, named Uṣasta. उपरराम Upararâma, stopped from putting further questions. ह Ha.

2. Then Uṣasta Châkrâyaṇa said :—As one might say vaguely, "this cow or this horse is a quadruped" (which would convey no specific information about the cow or the horse, being too general), so is that what has been explained by thee. Explain to me specifically that whose knowledge is direct, who knows intuitively, who is All-full, who is All-ruler, who is Self-contained."

Yâjñavalkya said :—This thy ruler is the Self-contained.

"Who, O Yâjñavalkya, is the Self-contained?"

Yâjñavalkya replied :—Thou canst not see through thine eyes the intuitive seer of sight, thou canst not hear through thine ears the intuitive hearer of all sounds, thou canst not perceive through thy mind the intuitive knower of all mental functions, thou canst not understand through thy Higher Reason the intuitive Reasoner of all Higher Reason. This is thy Ruler, the Self-contained. His name is Alpha (अ). Everything else than this A (अ) is incomplete, hence miserable. Then Uṣasta ceased from questioning. —174.

MADHVA'S COMMENTARY.

(In the text, the question asked by Uṣasta is, "Tell me about that who is Brahman, who is sâkṣât, who is aparokṣât, who is âtman and sarvântara. These five attributes have generally been explained as:—" Tell me the Brahman who is visible (sâkṣât), not invisible (aparokṣât), the self (âtman), who is within all (sarvântara). All these words are in the nominative case, except the word aparokṣât, which is in the fifth case, according to the ordinary commentators. Madhva removes this anomaly by saying :—)

The word aparokṣât is not the fifth case of aparokṣa, but it is a compound word, made up of aparokṣa plus ad (to eat). He who eats or enjoys aparokṣa, is called the aparokṣâd, or the eater of aparokṣa, or the perceiver of things intuitively. He who knows himself as well as others directly is called sâkṣât and aparokṣât, that is, who being visible as if, eats or experiences directly not only his own self, but all others also.

Others (muktas) also have intuitive (aparokṣa) perception, but their perception is through the grace of God, while the aparokṣa perception of Brahman is not through the grace or favour of anybody else, hence the word sâkṣât is used in the text, namely, he whose intuitive perception is direct (not through the grace of anybody else).

But a being may have direct intuitive perception, but need not be full or absolute. Hence, the third attribute used is Brahman, or full.

The fourth attribute used is âtman, showing that the being about whom the question is put, is âtman, or the controller of others.

But a being may be the controller or director of another, and still require the help of another. But the being about whom the question is put, does not stand in need of the help of another. Hence the fifth attribute used, is sarvântara or who is inside of all, that is, who possesses all powers independently of others.

In reply to this question, Yâjñavalkya says :—esha te âtmâ sarvântaraḥ. This shows that the jîva and Brahman are different, and not one ; for it means :—this thy Ruler (âtman) is the sarvântaraḥ or possessed of all powers within himself. (No jîva can be self-contained).

Though the difference between jîva and Brahman was established even by the use of the words sâkṣât-aparokṣât, yet it might be said that, admitted that the jîva and îśvara are different empirically, yet transcendentally they are the same. To remove this objection and to show that this difference is absolute (paramârtha), Yâjñavalkya says :—te âtmâ, thy ruler. (Brahman is ruler of the muktas even, for Uṣasta was a mukta).

The repetition of this teaching about difference, is to show that the highest truth declared in all the Śâstras is to insist on this difference.

The first answer given by Yâjñavalkya does not satisfy Uṣasta, for te âtmâ or thy ruler may apply to secondary gods also, who also control humanity. The qualities mentioned by Yâjñavalkya are found in other devas also, therefore Uṣasta says, 'yathâ vibruyât, &c. If one were to ask what is a cow or what is a horse, and were to get the answer the cow or the horse is a quadruped, the answer would not be sufficient, for the attribute of four-footedness is common to both cow and horse and other animals also. So the attributes of ṣâkṣât aparokṣât &c., are common to Iṣṭa devatâs of every sectarian. For these sectarians say that their particular god is all-powerful, &c. Therefore, Uṣasta asks for that particular attribute which is applicable only to Viṣṇu, and no other deity. Yâjñavalkya says, the particular name of that deity is A (अ), "A" is a name of Viṣṇu and of Viṣṇu only. Everything other than this A or Viṣṇu is ârta or miserable. The word "ataḥ," used in the second verse, means "than A," and it is not a preposition. The attributes of supremacy are given to Viṣṇu in verses of the Vedas, like "na te Viṣṇor," &c. This is further strengthened by Yâjñavalkya by using the phrase, "thou couldst not see the seer of sight, &c".

(The Commentator then quotes the authority of Brihat Śruti for the explanation that he has given.)

साक्षादपरोक्षात् Sâkṣadaparokṣât, means **साक्षादेवापरोक्षमत्ति अनुभवति स्वरूपमन्यश्चसर्वंपश्यति इति**. Directly, not with the help of another. Had he to know with the help of another then He could not have been called Brahma or full in all the qualities; for, help means incompleteness or insufficiency on the part of the receiver. **अपरोक्षं** Aparokṣam means **अपरोक्षं यथा स्यात्तथा** In a manner not beyond the reach of the senses; as if with the senses themselves, therefore, face to face. **अद्** Ada, one who eats or enjoys; when the three words are compounded, they mean one who knows one's own self, without the help of others and face to face, as if with the senses themselves. It is found that, though one may not depend upon another, yet one may not be full in all the qualities. In order to avoid this objection, the word Brahmaṇ has been used in the text. Moreover, He has the overlordship over others; He governs and directs them. The adjective **सर्वांतरः** Sarvântaraḥ indicates that He has not to depend upon anybody else in directing others, because He has all the strength within Himself. The words **ते** Te and **आत्मा** Âtmâ indicate two different things,—one is meant by the word "Thy" and the other is meant

by "Âtmâ." The thing meant by 'Thy' is the Jîva, and the thing meant by 'Âtmâ' is the Lord; hence these two words speak unmistakably that the Lord and the Jîva are two different and separate things. Now, one may say that by the adjectives **साक्षादपरोक्षात्** etc., the different presiding gods of the Indriyas may have been meant, and not the Lord Viṣṇu, as the adjective "quadruped" is insufficient in defining either a cow or a horse, for both these animals are quadrupeds. If when one asks, "What is the cow?" the answer be given—"We cannot form a correct idea of a cow; for, on seeing a horse, which is also a quadruped, we may mistake it for a cow." So also the adjectives **साक्षादपरोक्षात्** etc., are insufficient in defining Viṣṇu; for these adjectives may be applied to the Indriya-gods also. It is, therefore, Uṣasta presses Yâjñavalkya to tell something more of Viṣṇu which may separate Him from the other gods; and, finally, Yâjñavalkya answers—**अतः अन्यदार्त्तं** Ataḥ Anydârttam, any body or any thing other than **अ** (A) Viṣṇu is subject to misery. By misery alone that all the gods may be separated from Viṣṇu; misery Viṣṇu has none and while the gods are all, more or less, subject to it. The Lord Viṣṇu knows His ownself to be full in all qualities, without the grace of another, and as if seeing it with His own eyes; because He sees without the intervention of another, everything,—matter or spirit,—therefore it is, that Viṣṇu is called **साक्षादपरोक्षात्** Sâkṣâdaparokṣât. The word Sâkṣât speaks of the independence in eating or enjoying; and Aparokṣa intervention or medium; and the root **अद्** Ada, means to enjoy,—hence to perceive, or to know. It is, therefore, the Lord has got that title, which means independent and mediumless knower. He is called Brahman, because He is full in all the qualities, and He is Âtman, because He is the director of all, but He is never directed or governed by anybody, which is the reason why He is called Sarvântara (**सर्वांतर**) Every body in the world is upheld by the five Vâyus, Prana, etc.; but He it is, again, who always makes these Vâyus perform their respective functions. Eyes cannot see Him, mind and intellect cannot reach Him, because He is infinite; it is, therefore, that Mahâ Viṣṇu is inaudible and unspeakable.

Those qualities do, indeed, belong to the Lord Viṣṇu only, and not to anybody else, yet the ignorant people say that the other gods also, like Śiva, etc., have these qualities. Viṣṇu is called "A" (**अ**) in the Vedas, on account of His faultlessness. The Lord Himself is called "A" (**अ**) ("without," because He is without the fault, *i.e.*, He is not subject to misery), and in this quality, He is superior to other gods; and He is "A"

—'without,' because He is without the reach of mind, intellect, etc. Rudra and other gods and the animated beings are all miserable, subject to misery, but not the Lord. It is through His grace, that they all get rid of this misery and get back their natural and eternal bliss. Lord Viṣṇu is the regulator of the bliss, that the Mukta Puruṣas enjoy. The Muktas do always enjoy bliss, which has gradation in it, and the bliss enjoyed by Brahmâ is greatest of all. As all the stars and the shining bodies other than the moon, are not equal, so all the Jîvas up to Brahmâ, who are other than Viṣṇu, are not equal. The Bṛihat Śruti (बृहत् श्रुति) says also that the Great Lord, Who is like the ocean of all the qualities fully developed, is the ruler of all, and it is the Lord Viṣṇu alone who is said to be ruled by none. It is also said that Ârtti (आर्त्ति) means misery, *i e.*, every being subject to misery passes by the name of Ârti, and the Lord Viṣṇu is He Who may be called Anârta (अनार्त्त), not at all subject to any sort of misery. It has also been said that Śruti—"Since Prakṛiti or Lakṣmî lives very close to the Lord Viṣṇu, she has not been separately mentioned not to be subject to misery; for, she is the consort of the Lord and the consorts are not separately spoken of, as in the case of thirty-three gods.

Here ends the Bhâṣya on the Uṣasta Brâhmaṇam.

अथ कहोल ब्राह्मणम् ।

KAHOLA BRAHMANAM.

MANTRA III. 5. 1.

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ । याज्ञवल्क्येति होवाच यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरो । योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः । तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेद्बाल्यं च पाण्डित्यं

च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याऽथ ब्राह्मणः । स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एवातोऽन्यदार्तं । ततोह कहोलः कौषीतकेय उपरराम ॥ १ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अथ Atha, then. कहोल: Kaholaḥ, Kahola by name. कौषीतकेय: Kauṣîtakeya—the son of Kuṣîtaka. एनं Enam, Him; to Yâjñavalkya. पप्रच्छ Paprachchha, asked; उवाच Uvâcha, said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O, Yâjñavalkya. यत् Yat, which. साक्षादपरोक्षात् Sâkṣâdaparokṣât, the independent and mediumless knower. Direct and self-contained intuiter. ब्रह्म Brahma, one full in all the qualities. एव Eva, only. य: Yaḥ, who. आत्मा Âtmâ, Âtman; the Ruler. सर्वांतर: Sarvântaraḥ, the possessor of all the strength of what one is fit for. All contained within one's self. तं Tam, Him. मे Me, to me. व्याचक्ष्व Vyâchakṣva, explain; describe, so that the difference between a Mukta and Paramâtman may be known. इति Iti. ते Te, thy. आत्मा Âtmâ, Âtman; the Governor. सर्वांतर: Sarvântaraḥ, the possessor of the strength of all the capacities of a being. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. कतम: Katamaḥ, who. सर्वांतर: Sârvantâraḥ, the possessor of the strength of all the capacities of a being. य: Yaḥ, who. अशनायापिपासे Aśanâyâpipâse, hunger and thirst. शोकं Sokam, grief. मोहं Moham, delusion. जराम् Jarâm, old age. मृत्युम् Mrityum, death. अत्येति Atyeti, goes beyond; surpasses. तं Tam, that. आत्मानं Âtmânam, Âtman; one that governs. एतं Etam, such as has been described before. विदित्वा Viditvâ, knowing; making him as if not without the reach of the senses. पुत्रैषणाया: Putreṣaṇâyâḥ, desire for a son. च Cha, and. वित्तैषणाया: Vitteṣaṇâyâḥ, desire for wealth. च Cha, and. लोकैषणाया: Lokeṣaṇâyâḥ, desire for worlds, higher heaven-worlds. च Cha, and. व्युत्थाय Vyutthâya, having raised himself above; getting rid of. ब्राह्मणा: Brâhmaṇâḥ, the knowers of the Brâhman; Muktas. Brahma and aṇa (gone)=Brahma-reached. अथ Atha, then; on becoming Brâhmaṇ or Muktas or Brahma-reached. भिक्षाचर्यं Bhikṣâcharyam, the practice of begging. Begging the Lord for a fragment of His bliss. चरंति Charanti, carry on; become the beggars of and seekers after the immortal bliss. वै Vai, indeed. हि Hi, certainly. या Yâ, which (is.) एव Eva, only. पुत्रैषणा Putreṣaṇâ, desire for the son. सा Sâ, that वित्तैषणा Vitteṣaṇâ, desire for wealth. सा Sâ, that. लोकैषणा Lokeṣaṇâ, desire for the worlds. उभे Ubhe, both: the desire for visibles, like wealth and son, and invisibles like the higher woulds. एते Ete, these; the subjects of this world as well as of the next. एषणे eṣaṇe, two kinds of Desires. एव Eva, only. भवत: Bhavataḥ, are. तस्मात् Tasmât, therefore. ब्राह्मण: Brâhmaṇaḥ, Brâhmaṇas; the seekers of muktis. पांडित्यं Pâṇḍityam, learning, knowledge derived from the study of the Vedas. निर्विद्य Nirvidya, having obtained. बाल्येन Bâlyeṇa, with strength; *i.e.*, with reasoning; (for the strength of reasoning is very great). तिष्ठासेत् Tiṣṭhâset, should wish to remain. बाल्यं Vâlyam, the strength of reasoning. पांडित्यं Pâṇḍityam, learning, a knowledge derived from the

study of the Vedas. च Cha, and. निर्विद्य Nirvidya, obtaining. अथ Atha, then. मुनिः Muniḥ, a thinker; a meditator. मौनं Maunam, the knowledge obtained from meditation. च Cha, and. निर्विद्य Nirvidya, having obtained. च Cha, and. अमौनं Amaunam, the direct knowledge of the Lord. अथ Atha, then. ब्राह्मणः Brâhmaṇaḥ, Mukta or Liberated. सः Saḥ, that; such. ब्राह्मणः Brâhmaṇaḥ, Mukta or Liberated. केन Kena, by what means. स्यात् Syât, one may be. येन तेन Yenatena, by anything whatever; by living any sort of life. ईदृशः Îdṛiṣaḥ, such a beggar; a beggar of the objects of desire, whilst a man of the world, and the beggar of the Immortal bliss in a Mukta condition. स्यात् Syât, one may be. अतः Ataḥ, than this; than this Viṣṇu, Âtman, called अ, or Alpha. अन्यत् Anyat, other. आर्तं Ârtam, subject to misery. ततः Tataḥ, then. कौषीतकेयः Kauṣîtakeyaḥ, the son of Kuṣîtaka. कहोलः Kaholaḥ, Kahola by name. उपरराम Upararâma, stopped from putting further questions.

1. Then, Kahola, the descendant of Kuṣitaka, questioned him.

"Yâjñavalkya," he asked, "tell me about Him, verily, who is indeed Brahman, the Full, the Knower directly of everything (as if face to face and) intuitively, who is Atman, the Ruler, containing all (powers) within (Him)."

Yâjñavalkya replied: "This is thy Atman (the Ruler), who contains all powers within (Him)."

"What Ruler, O Yâjñavalkya, contains all powers within (Himself)."

(Yâjñavalkya said:—) "He who transcends hunger and thirst, grief, delusion, old age, and death (is verily thy Ruler). Having known that Atman (the Ruler), the Muktas (Brâhmaṇas) get rid of the desire for sons, the desire for wealth and the desire for (higher) worlds, and move about as Beggars (for the grace of God). Verily that which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds.

(The desire for wealth and sons is desire for visible objects, and constitutes one class of desires; while the desire for worlds is for invisible objects and forms the second class.

Both these are indeed but desires (and rooted in sorrow). Therefore, the Seeker of Mukti (Brâhmaṇa) having, first, acquired (sacred) learning, should wish to establish himself in strength (of reasoning). Having fully acquired the

strength of reason and learning, he should become a muni (one devoted to prayer and meditation). Then, having acquired fully the stage of meditation (mauna) and non-meditation or intuition (amauna), he becomes either an Aparokṣa-Jñânî or Mukta (Brâhmaṇa)."

"How does that Mukta (Brâhmaṇa) conduct himself?" or "how can one become such a Mukta?"

"In whatever condition he may be, he should remain as such a beggar (of God) always. All, excepting the Supreme Viṣṇu, are indeed miserable (and so beggars)."

Then Kahola Kauṣitakeya became silent.—179.

Note.—The word Brâhmaṇa (ब्राह्मण:) has been used four times in this mantra. The first ब्राह्मण: means Brahma—reached (Brahma + अण). The second means Brahma—*seeker* (Brahma+ अविदुष्). In the third and fourth cases, it means a Mukta as well as one who is on the threshold of Mukti, whose aparoksa or intuition has opened, or an Amauna.

MADHVA'S COMMENTARY.

(The question asked by Kahola in this Brâhmaṇam is apparently the same as asked by Uṣasta. The answer to it was already given by Yâjñavalkya in open assembly, and Kahola must have heard it. Why then this repetition? The true significance, however, of the question put by Kahola is different from that of Uṣasta.

The answer to Uṣasta ended by showing that the Lord was the Ruler of men, and ineffable and unknowable in His entirety by any. Kahola asks, whether the Muktas are also under the sway of the Lord, or are they absolutely uncontrolled by Him, as the word Mukta or free shows. To this, the Commentator says:—)

The repetition of the same question by Kahola is to indicate that there is difference even between the Muktas and the Lord.

(Some say that the repetition is in order to learn something more about the Lord, and not to show that there is difference between the Lord and the Muktas even. This explanation is thus set aside by our author. But how do you get this meaning? To this, we say that this question of Kahola is not exactly put in the same words as that of Uṣasta, for it has two words more in it, namely, the exclusive word "eva" is twice used in this question, which was not the case in the question put by Uṣasta. This shows that the question put by Kahola was different from

that of Uṣasta in some material point. The Commentator, therefore, explains the force of these two " evas " as used in this question :—

The force of "eva" in "yad eva sâkṣât aparopṣât Brahma" is to indicate that the Muktas, like Brahmâ and others, even can never become that Brahman. (I ask you even of that Brahman, which no Muktas even can ever become.) The force of the second "eva" in "tam eva me vyachaksva" is to indicate that the question asked is, "show me that in which a Muktà jîva differs from the essential nature of the Supreme— show me their essential difference".

(The answer of Yâjñavalkya is to show that the Lord is above hunger, thirst, &c. But Muktas are also above hunger, thirst, &c. The answer of Yâjñavalkya is, therefore, irrelevant. To this, the Commentator says :—)

But the Lord is free from hunger, thirst, &c. by His essential nature, and not through the grace of anybody else. He is free from all these in all the three times—past, present and future, while the Muktas, like Brahmâ and the rest, become free from hunger, thirst, &c., after getting knowledge of Brahman, and only through His grace and after Him in time. (In this lies the difference between the Lord and the Muktas).

(The text uses two words, tam and etam, in the sentence 'tam etam viditva," &c. One of these words is apparently redundant. To this, the Commentator answers :—)

The force of these two words, etam vai tam, is to show that by knowing Him as possessed of these attributes of being sâkṣât, aparopṣât, &c., as differing from the Jîvas one becomes mukta.

(The text uses the words " bhikṣâcharyam charanti". It has been explained by others as meaning, "they wander about as mendicants". This explanation is set aside by our author :—)

The phrase " bhikṣâcharyam charanti " means that even the Muktas, like Brahmâ, &c., ask, as beggars, from the Lord Supreme the dole of happiness, to which they are entitled according to their capacity. (This is the mendicancy of the Muktas, and not of ordinary men.)

(The text uses the words " Brâhmaṇâḥ putraiṣaṇâyaṣch." The word Brâhmaṇa, as used here, does not mean the caste Brâhmaṇa, for sannyâsa is not confined to Brâhmaṇas only, but it means he who has reached Brahman, as explained by our author :—)

The Muktas are called Brâhmaṇas, because they have gone to or reached ('aṇa,' in Brâhmaṇa, means 'to go)' Brahmaṇ. (The word Brâhmaṇa

is here compounded of two words—Brahma plus aṇa. The root aṇa means to go). It cannot mean the caste Brâhmaṇa, for then the sentence would mean that after knowing Brahman the Lord, men become mendicants or take to sannyâsa. Now sannyâsa is taken in order to attain Brahman, and not that it comes *after* one has attained Knowledge, for nowhere is sannyâsa ordained to come after the acquisition of Brahma-knowledge.

(But we see that sages like Sanaka, &c., followed the sannyâsa-âśrama even after attaining Brahma-knowledge. To this, the author says :—)

Even those who are entitled to follow sannyâsa after attaining Knowledge, they did so in the beginning, in order to attain Knowledge, and after attaining it they simply continued to remain in that âśrama, not thinking it worth their while to renounce it. Moreover, if they continued to remain in sannyâsa stage, after attaining knowledge, they might have done so, in order to obtain some more specific knowledge.

(What is the difference between the Lord and the Muktas which is taught in the sentence, " bhikṣâchayam charanti"? To this, the author answers :—)

The Lord whom the Muktas even beg for bliss, must be possessed, therefore, of infinite, inexhaustible bliss. This constitutes another difference between the Lord and the Muktas :—the bliss of the Muktas is limited, that of the Lord is infinite. And further, the Muktas like Brahmâ and the rest, have to ask, like beggars, the quantity of bliss they are entitled to, from the Supreme Lord. (Though the Muktas even are beggars of the Lord, yet they have no sorrows like ordinary beggars, for) none of them has got any sorrow or pain, for all of them have transcended the three eṣaṇâs or desires. These three desires are (1) for sons, (2) for the sake of wealth and (3) for the sake of heaven-worlds. The two desires, namely, for sons and for wealth, are for the sake of heaven-world ; therefore, the desire for the heaven world includes the other two desires.

(Thus either the desires are three-fold, taken separately, or all are included in one desire. Why does the Śruti say that the desires are thus two-fold ? The Commentator answers :—)

The sons and wealth are desired for the sake of gaining heavenly worlds, so the son-and-wealth-desires may be said to be included in the desire for worlds. The wealth is also desired generally for the sake of the son, so wealth-desire may be considered as included in son-desire. The desire for heaven-worlds is also a form of pain, really, and so the Muktas have not even that desire also. Therefore, the Śruti says both these are desires even. The word "ubhe" (both) refers to the desires

for visible objects, like sons and wealth ; and invisible objects, like the worlds of heaven. Both these sorts of desires are forms of pain. The desire for son and the desire for wealth, being desires for visible objects, may be considered as within the first category of desire, while the desire for the Heaven-worlds forms the second category. Hence, the śruti says "*both* desires," and uses the word "ubhe."

The mantra uses the word Brâhmaṇa four times. The first word "Brâhmaṇa" (tam âtmânam viditvâ Brâhmanâḥ, &c.) means Muktas, or those who have already *reached* Brâhmaṇ. The second "Brâhmaṇa (tasmâd Brâhmaṇaḥ pâṇḍityam, &c.) means *seeker* of Brâhmaṇ, aspirants. It means brahma-aṇitum-yogya, who is fit to reach Brâhmaṇ, but who has not yet reached Him.

The word 'pâṇḍityam' means the knowledge derived from the study of sacred scriptures, or sacred learning.

The word 'bâlyam' means the condition of strength (bala); namely, the learning accompanied by argument, authority enforced by reason. Strength, therefore, refers to the strength of argument.

The word "maunam" means the condition of being a muni, or the knowledge obtained from prayers and worship.

The word "amaunam" means the knowledge obtained by direct and intuitive perception of truth.

The word "nirvidya" means fully obtained or acquired : for the root √ vid has the meaning of acquiring also.

The word "Brâhmaṇa," used for the third time, occurs in "amaunam cha maunam cha nirvidya atha Brâhmaṇa." Here the word, "Brâhmaṇa," means mukta. The word 'bhavati' must be supplied here to complete the sentence.

The next sentence is "sa Brâhmaṇaḥ kena syât ? Yena syât tena idrîśa eva." Here, again, the word 'Brâhmaṇa' means mukta. That Mukta living in whatever condition he may like, must remain as such, namely, as a bhikṣu or mendicant, for the grace of the Lord. He can never be independent of the Lord. All others, Brahmâ and the rest, get only a fragment of the bliss from the Lord : a drop (vipluṭ) from that ocean.

(Whence do you get this idea that the Muktas, like Brahmâ and others, get their bliss from the Lord ? The Commentator answers this by quoting this very Upaniṣad).

The Śruti itself will mention later on IV. 3. 32) "etasyaiva ânandasya anyâni bhûtâni mâtrâm upajîvanti. ("All other beings subsist on a fragment of His bliss").

(But how do you show that this refers to Muktas and not to bound souls? To this, the author says :—)

This passage refers to Muktas, for the context there is about muktas, as the preceding and succeeding verses show it. The preceding verse (IV. 3. 22.) 'atra pitâ apitâ bhavati, &c., shows it. (There a father is not a father, a mother is not a mother, the worlds not worlds, the gods not gods, &c.) It is in connection with this passage, describing the condition of suṣupti, and comparing it with mukti, that Yâjñavalkya says: "etasyaiva ânandasya, &c." Not only the preceding passage, but the succeeding passage also, shows that the context there is about muktas. For there the bliss enjoyed by the various grades of the muktas is described, in the passage beginning with "sa yo manuṣyânâm râddham," &c. IV. 3. 33. ("If a man is healthy, wealthy, and lord of others, surrounded by all human enjoyments, that is the highest blessing of men. Now a hundred of these human blessings make one blessing of the Pitris, &c. A hundred blessings of the devas, make one blessing of prajâpâti, and also of a śrotriya, who is avrijina and not overcome by desire). The phrase 'śrotriya, avrijina' and 'akâmahata' employs three attributes. These attributes are primarily attributes of muktas.

(But may not the word śrotriya be here used in the ordinary sense of a learned man only, and not a mukta? The Commentator meets this objection by saying :—)

The repetition of the word śrotriya used in IV. 3. 33 shows that the ordinary śrotriya is not meant. Moreover, the non-muktas are not avrijina and akâmahata. Moreover, śrotriya means one who has fully got the fruit of śruti. An ordinary learned man or śrotriya is so called in a secondary sense only, for a true śrotriya is one who has obtained the fruit of śruti, namely, liberation. Thus, in the Bhâgavata Purâṇa occurs the verse :—"sarve vimohita dhiyas tava mâyayâ ime brahmâdayas tanubhrito bahir artha bhâvât":—"These all, Brahmâ and others, are endowed with body, through Thy will (mâyâ) only; consequently, they are of deluded intelligence, because they are attracted to external objects." (The bahir artha is that which is not helpful for mukti.)

All beings connected with a body are subject to delusion, ignorance, &c. All who are subject to delusion, &c., cannot have śrotriyahood or the non-sorrowfulness or absence of desires.

The word vrijinam, as used in the śruti, means grief, sorrow, obstruction, for such is its meaning, as given in the lexicons.

(Says an objector, this śruti about the grades of ânandas, really

means that he who is śrotriya, and untouched by sorrow and not overcome by desire, for the position of Indrahood or Prajâpatihood &c., enjoys, by the mere fact of such want of desire, the same degree of bliss as Indra, &c., have. The śruti does not refer to muktas at all. This objection is not valid. For, had the śruti meant this, then it would have said that a śrotriya not desiring the succeeding position of Prajâpatihood, say, would have hundred times the bliss of the śrotriya who does not desire the preceding status of the ajâna-devas. But it does not do so. The śruti does not say that a śrotriya has hundred times such bliss. Therefore, the Commentator says:—)

There is seen no difference in the status of those who do not desire the position of devas, &c., from the status of those who do not desire the position of Indra, &c. Therefore, the phrase 'śrotriya avrijina akâmahata' refers to Muktas, and not to mere śrotriyas only having no desires.

The following four quotations also establish the same position :—

(1) परोमात्रयातन्वावृधान न तेमहित्वमन्वश्नुवंति ।

(2) ब्रह्मे शानादिभिर्देवैर्यत्प्राप्तं नैव शक्यते ।
तद्यतस्वभावः कैवल्यं सभवान् केवलोहरे ।

(3) मुक्तानां परमा गतिः

(4) कृष्णोमुक्तैरिज्यते वीतमोहैः ।

The first extract is, from Rig Veda VII. 99. 1., and shows that the bliss of the Lord is super-excellent, unattainable by any. It means :— "Men come not nigh Thy majesty who growest beyond all bound, and measure with Thy body.

"Both Thy two regions of the Earth, O Viṣṇu, we know : Thou, God, knowest the highest also."

The second extract also shows the same fact, that the bliss of Hari transcends the bliss of all other devas, &c. It says :—"That which the devas, like Brahmâ or Iśâna, &c., cannot attain, that is thine, O Hari, the natural condition of blissfulness."

These two extracts thus show that the bliss of the Lord transcends all, and so Jîvas are separate from the Lord, even in the state of mukti.

The third and fourth extracts mean :—"The Muktas have highest state." And "Krisṇa is adored by the muktas even, who have surpassed all delusion." They show that it is through the grace of the Lord that the Muktas get their bliss; but they can never reach to the extent of the bliss of the Lord.

(Having explained this Kahola Brâhmaṇam in his own words, the Commentator now quotes the verses of Brahma Tarka, which also explain the same mantra metrically, as his authority for this explanation.)

"The words "Te Âtmâ" have been repeated several times in the preceding Brâhmaṇam. This is done in order to show that there is difference between the Jîva and the Lord, even in the highest state of Mukti. (This sets aside the doctrine that in Paramârtha there is identity of Jîva and Îshwara. A repetition is always done, in order to indicate what constitutes the main topic of discourse), for always the main topic of a subject is indicated by the fact of its repetition, with respect, in a book. Therefore, it is to be understood that the repetition of "te Âtmâ" shows that there is distinction between the Lord and the Jîva, even in the highest state of Mukti of the Jîva. The difference is a real one, and not merely empirical. There are various anomalies apparently in the scriptures, but they disappear when the texts are read in the above light. All śrutis and smṛitis, apparently, look contradictory, but when they are taken as showing the difference between the Jîva and the Îśhwara, the contradiction disappears. This is why the words "Te Atmâ" have been repeated so respectfully in the Mantras of the previous Brâhmaṇam.

Though there are to be found such expressions as मम आत्मा Mama âtmâ—(my Âtman) coming out of the lips of the Lord Himself; yet in such cases one must not take that there is a difference between the Lord and the Âtman. But they should be taken to mean the whole body of the Lord. Neither a word, nor a syllable, nor the accent in the mantras of the Vedas is redundant: everything has its importance. So मम आत्मा (Mama Âtmâ) can have no other importance than to mean the whole body of the Lord. Since no other explanation of the words ते आत्मा Te Âtmâ (Thy Âtman) can satisfy the śrutis, so we must conclude that ते आत्मा Te Atmâ (Thy Atman) have been used with ते Te in the possessive case: with this object in view that there is always a difference between the Jîva (who is addressed by the word "Thou") and the Lord (the Âtman), and that difference is eternal and exists even when the Jîva attains Mukti. Because the Jîva and the Âtman are never one, it is, therefore, the Vedas say, that the Mukta Jîvas eat of the alms that they receive from the Lord Viṣṇu—, alms in form of reflected bliss from the Lord. But such a reflected bliss of the Muktas is partial and is therefore inferior to the supreme bliss of the Lord Viṣṇu Himself.

The Vipluta Ânanda (विप्लुत आनंद) is spoken in all the Vedas is nothing but the drop-like bliss from the Ocean of bliss, or reflected bliss; that is, the bliss of the Lord which is reflected in the pure heart of the Mukta Jîvas. But such a reflected bliss is sometimes called Purṇa Ânanda or

supreme bliss, (though it is inferior to the bliss of the Lord Himself) when it is compared with the bliss enjoyed by the Worldly Jîvas,—the Jîvas that have not attained Mukti. No miseries ever give trouble to the Muktas, because they have no desire for anything, either earthly or heavenly. Now, it is generally found that the Mukta Jîvas are spoken of as Parabrahman: the Jîvas become Parabrahma when they attain Mukti. It is because the term Brahman is applied to all the Jîvas (in the Vedas); and the adjective Para (पर) is added before the word Brahman (meaning the Jîvas) when they attain Mukti, since the word Para (पर) means higher. So the word Parabrahma means higher Jîvas, higher in comparison with the Jîvas that have not attained Mukti. The knowledge that a Brâhmaṇa (*i.e.*, a Mukta Puruṣa) attains is higher than that of one that has not attained Mukti: the reason is that the Brâhmaṇa (the Mukta) gets it from the Lord. As it has been said that the Brâhmaṇa lives on the alms that he gets from begging of the Lord Viṣṇu. Pâṇḍitya (पांडित्य) is the realization of the knowledge of the Vedas, Bâlya (बाल्य) is to be strong with the help of reasoning or arguments. Mauna (मौन) is to attain success in meditation, and Amauna (अमौन) is to see the Lord directly, or face to face.

Before one gets Mukti, one must be master of all these Pâṇḍitya, Bâlya, Mauna and Amauna. When Mukti has already been acquired, one becomes a beggar,—a beggar of the reflected bliss of the Lord Viṣṇu. Viṣṇu does not give them what is generally asked or prayed for by those that have not attained Mukti. But the Lord gives them everything what the Muktas pray for, that is, He gives them Biplut Ânanda (विप्लुदआनंद), the borrowed or reflected bliss. It does not become the Muktas to ask for anything, which is beneath their dignity. However high though the object of their begging may be, yet the Muktas are not above the level of the beggars; they cannot avoid begging. The word Brâhmaṇa has been used several times in the Mantra. The first Brâhmaṇa has been used in the sence of one that has attained Mukti, the second Brâhmaṇa has been used in the sense of one deserving Mukti, and the third in the sense of one who has Aparokṣa or intuitive knowledge, as well as a Mukta Puruṣa. A Jîva can never be Svatantra (स्वतंत्र) or independent, be he liberated or not. The only one who is Svatantra (स्वतंत्र) or independent is the Lord Puruṣottama. Thus in Brahma Tarka. So speaks the Gîtâ also in the ślokas beginning with द्वाविमौ पुरुषौ लोके—Dvâvimau Puruṣau loke, &c. (Gîtâ XV. 16—17).

Here ends the Bhâṣya on the Kahola Brâhmaṇam.

अथ गार्गिब्राह्मणम् ॥

GARGI BRAHMANAM.

MANTRA III. 6. 1.

अथ हैनं गार्गी वाचक्नवी पप्रच्छ । याज्ञवल्क्येति होवाच यदिदꣳ सर्वमप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति । वायौ गार्गीति । कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति । अन्तरिक्षलोकेषु गार्गीति । कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति । गन्धर्वलोकेषु गार्गीति कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति । आदित्यलोकेषु गार्गीति । कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति । चन्द्रलोकेषु गार्गीति । कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति । नक्षत्रलोकेषु गार्गीति । कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति । देवलोकेषु गार्गीति । कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति । इन्द्रलोकेषु गार्गीति । कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति । प्रजापतिलोकेषु गार्गीति । कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति । ब्रह्मलोकेषु गार्गीति । कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति । स होवाच गार्गि मातिप्राक्षीर्मा ते मूर्धा व्यपप्तदनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गि मातिप्राक्षीरिति । ततो ह गार्गी वाचक्नव्युपरराम ॥ १ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अथ Atha, then; when Kahola had ceased. ह Ha. एनं Enam, Him; to Yâjñavalkya. गार्गी Gârgî, born in the family of Garga. वाचक्नवी Vâchaknavî, the daughter of Vachaknu. पप्रच्छ Paprachchha, asked. उवाच Uvâcha, said. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. ह Ha. इति Iti, thus. यत् Yat, that. इदं Idam, this. सर्वं Sarvam, all; all the best of men that have attained Mukti. अप्सु Apsu, in Chakravartins, or the best of world rulers, who have attained Mukti. The Chakravartins are called Apas, for they have attained (apnoti) mukti. ओतं Otam, resting; depending, woven as warp. च Cha, प्रोतं Protam, tied; set; inlaid;

woven as woof. च Cha, and. नु Nu, a word used to introduce an interrogative sentence. कस्मिन् Kasmin, on what. खलु Khalu, indeed. आपः Âpaḥ, the World-Rulers who are muktas. ओताः Otâḥ, depending. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. वायौ Vâyau, in the Vâyu; here the word Vâyu stands for Chakra, the son of the chief of the Vâyu. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. वायुः Vâyuḥ, the Vâyu; Chakra, the son of the chief Vâyu. ओतः Otaḥ, depending; woven as warp. च Cha. प्रोतः Protaḥ, set; intaid as woof. च Cha, and. गार्गि Gârgi, O Gargî. अंतरिक्षलोकेषु Antarikṣalokeṣu, on the world of Antarikṣa; in the bliss of Maruta,—a Mukta or liberated son of Vâyu, technically called Antarikṣa. The word loka here means the bliss inherent in one's svarûp. The innate bliss. The sphere of expanded consciousness of bliss, which a Mukta possesses. कस्मिन् Kasmin, on which. नु Nu, an interrogative word. खलु Khalu, indeed. अंतरिक्षलोकाः Antarikṣalokâḥ, the spheres of bliss-consciousness of Antarikṣa. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति iti. गार्गि Gârgi, Oh, Gargî. गंधर्वलोकेषु Gandharvalokeṣu, on the worlds of Gandharvas; in the bliss of the liberated son of Vâyu, technically called Gandharva. He is also a Maruta. इति Iti. कस्मिन् Kasmin, on which. नु Nu, an interrogative word. खलु Khalu, indeed. गंधर्वलोकाः Gandharvalokâḥ, the world of Gandharvas. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gargi, Oh, Gargî. आदित्यलोकेषु Âdityalokeṣu, in the worlds of the Âditya; in the bliss of Mukta or liberated suns. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. आदित्यलोकाः Âdityalokâḥ, the worlds of the Âditya. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. चंद्रलोकेषु Chandralokeṣu, in the spheres of bliss-consciousness of the moon; in the bliss of the Mukta or liberated Aniruddhas. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. चंद्रलोकाः Chandralokâḥ, the worlds of the moon. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. नक्षत्रलोकेषु Nakṣatralokeṣu, on bliss spheres of the Nakṣatras; on the bliss of the Mukta Indras. {न=not, क्षत्र=protector. Indra has no one above him as his protector in the Triloki. Above Triloki, there are Beings higher than Indra.} कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. नक्षत्रलोकाः Nakṣatralokâḥ, the bliss spheres of the Nakṣatras. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha and. इति Iti. गार्गि Gârgi, Oh, Gargî. देवलोकेषु Devalokeṣu, on the bliss spheres of the Devas; on the bliss of liberated Śeṣa or Rudra. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. देवलोकाः Devalokâḥ, the bliss-spheres of the Devas. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh Gargî. इंद्रलोकेषु Indralokeṣu, on the bliss-spheres of the goddess Indrâ; on the bliss of the Mukta or liberated Sarasvatî. इति Iti. कस्मिन् Kasmin, on what; नु Nu, an interrogative word. खलु Khalu, indeed. इन्द्रलोकाः Indralokâḥ, the bliss-spheres of Indrâ. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ,

set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. प्रजापतिलोकेषु Prajâpatilokeṣu, on the bliss spheres of Prajâpati; on the bliss of the Mukta or liberated Brahmâs. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. प्रजापतिलोकाः Projâpatilokâḥ, the bliss spheres of Prajâpati. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. ब्रह्मलोकेषु Brahmalokeṣu, on the worlds of Brahmaṇ; on the bliss of Para-Brahmaṇ. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. ब्रह्मलोकाः Brahmalokâḥ, the bliss spheres of Brahmaṇ. ओताः Otâḥ, woven; depending. च Cha. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. सः Saḥ, He; Yâjñavalkya. उवाच Uvâcha, said; ह Ha. गार्गि Gârgi, Oh, Gargî. मा Mâ, do not. अतिप्राक्षीः Atiprâkṣîḥ, ask an improper or absurd question. ते Te, thy. मूर्धा Mûrdhâ, head. मा Mâ, may not. व्यपप्तत् Vyapaptat, drop down: be crushed in Hell by stones. अनतिप्रश्न्यां Anatipraśnyâm, beyond which no question should be asked. वै Vai, indeed; truly. देवतां Devatâm, the deity. अतिपृच्छसि Atiprichchhasi, askest beyond. गार्गि Gârgi, Oh, Gargî. मा Mâ, do not. अतिप्राक्षीः Atiprâkṣîḥ, ask beyond the proper limit. इति Iti. ततः Tataḥ, then. गार्गी Gârgî, born in the family of Garga. वाचक्नवी Vâchaknavî, the daughter of Vâchaknu. उपरराम Upararâma, stopped from putting questions.

Note.—Gârgî, the questioner in this Brâhmaṇam, is the wife of Yâjñavalkya. In fact, she questions her own husband, and is silenced, not by reason, but by threat of hell-stones. She, however, reverts to her questionings in the Eighth Brâhmaṇam.

1. Then Gârgî, descendant of Vâchaknu, put this question to him. She said:—"O Yâjñavalkya, as all this (humanity) is woven and interwoven in the Waters (of Royalty—the Mukta World-Rulers), in what then are the Waters (of World-sovrans) woven and interwoven?"

"The Mukta World Rulers (Waters) are supported by the Mukta deva, called Chakra, the son of Vâyu. O Gârgî."

"In what is (Chakra, the son of) Vâyu woven and interwoven?"

"In the spheres (of the bliss of self-realisation) of Antarikṣa (a name of Marut, one of the sons of Vâyu), O Gârgî."

"In what are the spheres of bliss of Antarikṣa woven and interwoven?"

"In the spheres of blissful self-realisation of Gandharvas (another Marut, son of Vâyu), O Gârgî."

"In what are the spheres of bliss-consciousness of Gandharvas woven and interwoven?"

"In the spheres of bliss-consciousness of the Solar deity, O Gârgî."

"In what are the spheres of bliss of the Solar deity woven and interwoven?"

"In the spheres of bliss-consciousness of the deity of Moon (called Aniruddha), O Gârgî."

"In what are the spheres of bliss-consciousness of Moon woven and interwoven?"

"In the spheres of bliss-consciousness of Nakṣatras, O Gârgi."

Note.—(Na=not, kṣatra=protector. It is a name of Indra, for he has no one in the triloki as his protector, he being the protector of all).

"In what are the spheres of self-consciousness of Nakṣatra woven and interwoven?"

"In the spheres of self-consciousness of Devas (Rudras)."

"In what are the spheres of Deva woven and interwoven."

"In the spheres of the bliss-consciousness of the Goddess Indrâ (Sarasvati), O Gârgî."

"In what are the spheres of bliss-consciousness of the Goddess Indrâ woven and interwoven?"

"In the spheres of bliss-consciousness of Prajâpati (the four-faced Brahmâ), O Gârgî."

"In what are the spheres of bliss-consciousness of Prajâpati woven and interwoven?"

"In the sphere of bliss-consciousness of the Supreme Brahman, O Gârgî."

"In what is the sphere of bliss-consciousness of the Supreme Brahman woven and interwoven?"

Yâjñavalkya said :—"O Gârgî, do not ask too much, so that thy head may not be crushed, in nether world, by the

rocks of Hell. Thou askest an improper question about that Deity (who has no one above Him) and about whom no further question should be asked (than what the Revelation teaches). Do not ask too much, O Gârgî."

Then Gârgî Vâchaknavi ceased questioning :—181.

MADHVA'S COMMENTARY.

In the present Brâhmaṇam, called the Gârgi Brâhmaṇam, is shown the difference that exists even between the Muktas. (Not only are Muktas different from the Lord, but they are different among themselves also, for there are various grades of Muktas).

The word 'Loka' occurs in the passages, "Antarikṣa Lokeṣu, etc." It does not mean "world" here, but it means the bliss enjoyed by the Muktas and which constitutes the very essence of Muktas. The word 'Loka' is to be so interpreted in this Brâhmaṇam by reason of the context. If we look to the opening passage and to the concluding passage of this Brâhmaṇam, we shall find that they mention various Devas, and not various worlds or Lokas in the sense of sphere. Thus in the opening passage, we find "Apas," and "Vâyu" mentioned without the adjunct Lokas with them. So there can be no doubt that when Gârgi says "Sarvam Apsu Otam Cha Protam," or when she says "Kasmin nu Khalu Vâyur Otah," she does not use the word 'Lokah' in connection with these words, Apas and Vâyu. So there Apas and Vâyu must mean the deities or Devas of water and Vâyu. Similarly, in the concluding passage of this Brâhmaṇam we find Yâjñavalkya telling Gârgi that Brahma Loka, used in the above passage, means really not the world of Brahman, but the very Self of Brahman. For, when Gârgî asked in what is Brahma Loka Ota and Prota, he rebukes her by saying, thou askest questions about the highest Devatâ or God, for he says. "Ati prasnyan vai *Devatâm* Ati prichchhasi." This shows that the word "Loka," as used in the question about Brahma Loka, does not mean the world of Brahman, but the essence of Brahman. Therefore, whenever the word Loka occurs in this Brâhmaṇam, it must be taken to mean, not the world of that deity, but the very Svarūpa of that deity.

(The question of Gârgi is not relating to worlds, she does not ask how the world of Antarikṣṣa is interwoven in some higher world, but her question is, how the Deva of Antarikṣa is supported by his higher deity). Moreover, we do not find that the higher worlds are supported by other worlds still more high, nor do we see that the lower worlds are supported by the higher worlds.

Nor is it a fact that the world of Vâyu is supported by the world of Gandharva, as taught in this Brâhmaṇam, (as it says that Gandharva Loka is the support of the Vâyu Loka). For all the śrutis declare that all worlds or Lokas are supported by the world of Vâyu, such as in the passage, " Vâyuna hi sarve lokah neniyante," etc., which mean that " all the worlds are supported by Vâyu and move therein, and are moved by Vâyu". So also in the Harivansa we find, " all the seven worlds are supported by that mighty powerful Vâyu." Moreover, in the concluding passage Yâjñavalkya says: " O Gârgi do not ask too much, lest thy head should fall off. Thou askest too much about a deity about whom we are not to ask too much." Now, had the question of Gârgî been about the world of Brahman, Yâjñavalkaya would not have said, " Thou askest too much." For a question about " on what is Brahma Loka supported" cannot be said to be a too much asking. (As a matter of fact, some books teach that there are worlds higher than that of Brahmâ, such as Vâikuntha and Goloka). Therefore, the word ' Lokah ' does not mean the well-known Lokah or World here. Had it meant so, then the question about Brahma Loka could not be said to be an Atipraśna.)

Not only are the lower worlds not supported by the higher worlds, but, on the contrary, we find higher supported by the lower (as certainly the world of air is supported by earth).

In the Brâhmaṇam Vâyu Lokah is said to be supported by Gandharva Lokah. An objector says that the word ' Vâyu ' there does not mean the highest God Vâyu, but one of the fortynine Maruts, who are also called Vâyu, and so the teaching of this Upaniṣad is not in conflict with other scriptures. Similarly, an objector says, " Nor the word ' Devatâ ' used by Yâjñavalkya in the last sentence mean deity " but " Lokah" or Worlds, for worlds are also called Devatâs." This objection is answered by the commentator by saying :—)

There can be, moreover, no asking of too much questions regarding mere worlds (or Lokas, in the sense of worlds). Nor do we find that any one of the Maruts is supported by Gandharva Lokah, for the position of no Marut is inferior to that of Gandharva.

(The word " Lokah," as used in this Brâhmaṇa, does not mean world, but it means experiencing the bliss of one's Svarupa Ânanda, the bliss of self-realization. This explanation is supported by others also.)

As it has been said in the Brahmâṇḍa Purâṇa. The word " Apas," as used in this Brâhmaṇam, means the world-rulers, or Chakravartins;

because they enjoy (âpivanti) all pleasures. The enjoyments or Bhogas it is that is meant by the word 'Loka.' These Chakravartins are Muktas or freed souls, and they are so called, because they rest (varta) on Chakra. These Mukta Chakravartis or freed world-emperors are called Âpas in this Brâhmaṇam.) They rest on Chakra, the son of Vâyu, and so " Âpas" is said to be supported by Vâyu. The "Vâyu" who supports "Âpas" is not the supreme "Vâyu," but the son of "Vâyu," called Chakra). This Chakra is also a freed soul or Mukta. This Mukta Chakra in his turn is supported by a Mukta Marut, called Gandharva. (Thus " Âpas" means a Mukta Chakravarti, "Vâyu" means Mukta Chakra, Gandharva means a Mukta Marut.) The blessings enjoyed by the various classes of Muktas, called "Âpas", "Vâyu", " Gandharva," are included or surpassed by the bliss enjoyed by the Mukta Jîva, called Antarikṣa. This Antarikṣa is also a son of "Vâyu" and one of the Marutas. Their blessing is surpassed by the bliss enjoyed by the Muktas, called Sûryas. The blessing enjoyed by the Muktas, called Sûryas, is surpassed by the blessing enjoyed by the Muktas, called Chandra. Chandra is the name of Aniruddha, because he gives joy (Chandra means joy). Aniruddha is called also Chandra, because he dwells in the moon-world.

The Muktas, enjoying the blessings of Aniruddha, are surpassed by the blessing enjoyed by the Muktas, called Indra. The word Nakṣatra means Indra. He is called Nakṣatra, because he has not (*na*) Kṣatra or protector above him. (In the three worlds, Indra is the highest deity, and has got no one above him to protect him, for he protects all within the three worlds. Therefore, he is called na-kṣatra, or no protector.)

(But how do you say that there is no higher being than Indra? Are not Brahmâ and others higher than Indra? To this, the author replies:—)

No protector of Indra exists in the *three* worlds, Brahmâ and others are higher than Indra, but they are in worlds above the three worlds.

The beatitudes of the Mukta Indras depends upon the beatitude of Deva. (The bliss of Indras who have attained Mukti, is a drop or reflection from the bliss of the being, called Deva. Who is this Deva?)

The " Deva " is a name given to the Lingâtmâ. Rudra is called Lingâtmâ. Indras depend upon him.

The bliss enjoyed by the Muktas who have gone to Shiva, is also in its turn a drop of the bliss enjoyed by the Goddess, called Indrâ. The

Shiva bliss is a reflection of the bliss of this Goddess. Indrâ is the name of the Goddess Saraswati. Shiva is called Îśwara, and Saraswati is called Parameshwari or higher than Îśwara, (for Shiva), and so she is called Indrâ.

The Muktas that have reached the bliss of Indrâ or Saraswati are in their turn but enjoyers of the reflected bliss of Brahmâ or the Fourfaced One.

The blessings enjoyed by the Muktas that have gone to Brahmâ the Fourfaced One, are a reflection or drop from the blessing or Ânanda enjoyed by the Muktas, who have gone to the supreme Brahman. Brahman is higher than all.

Thus, in this universe, there is the above gradation of bliss, the bliss of one Mukta who is lower in order, is a reflection of the bliss of a Mukta higher in order. The Supreme Brahman is self-supported, and, therefore, His bliss is not the reflection of any one higher than Him. In fact, all the beatitudes of the world, from the highest Prajâpati down to the Mukta human being, are but reflections, fainter and fainter, as they go down, of the bliss of the Supreme Lord.

When Gârgi asked whether the bliss of the Supreme Brahman is a reflection of the bliss of some one higher, then Yâjñavalkya says that the head of such a questioner is always crushed by the punitive Devas, when the questioner is thrown into the Hell, called Blinding Darkness. (It is sinful to ask questions about Supreme Brahman, for we can know nothing about him by reasoning, and must depend upon revelation only). Therefore, Brahman is the Supreme and Eternal, and must be known as existing without any one to support Him, for he is the Full.

Thus it is related in the Brahmâṇḍa Purâṇa.

In the Bhârata also, we find the following :—

" All Devas are supported by Rudra, Rudra is refuged in the Fourfaced Brahmâ. The Fourfaced Brahmâ is always supported by me, but I am not supported by any one else."

This gradation of bliss is found in other Upaniṣads also ; such as in the Taitiriya Upaniṣad, in the passage beginning with "Atha Ata Ânandasya Mimansâ Bhavati."

The word 'Loka' has been explained as the " bliss-consciousness of the Muktas." It is derived from the two words "Lu" and "Ka," namely, those who have become Lu or *effaced* from the transmigratory world, that is, who have become Mukta. Thus Lu means vanished or gone from this world. Ka means pleasure. The pleasure enjoyed by the Lu or the

Mukta is called Loka. These Lokas, therefore, are pleasant places also, where the Muktas enjoy their bliss. The word 'Loka' may also be derived from Lu and Ka, meaning where the worldly pleasures have become vanished or Lu, and the latent bliss or Ka of the Self becomes manifest. Muktas are thus beings in whom worldly pleasures are destroyed, and in whom the higher spiritual pleasures become manifested.

Here ends the Commentary on Gârgî Brâhmaṇam.

अथ अंतर्यामि ब्राह्मणम् ।

SEVENTH OR ANTARYAMI BRAHMANAM.

MANTRA III. 7. 1.

अथ हैनमुद्दालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानाः। तस्यासीद्भार्या गन्धर्वगृहीता। तमपृच्छाम कोऽसीति। सोऽब्रवीत् कबन्ध आथर्वण इति। सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाꣳश्च "वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति"। सोऽब्रवीत्पतञ्चलः काप्यो "नाहं तद्भगवन्वेदेति"। सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाꣳश्च "वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकꣳ सर्वाणि च भूतानि योऽन्तरो यमयतीति"। सोऽब्रवीत्पतञ्चलः काप्यो "नाहं तं भगवन्वेदेति"। सोऽब्रवीत्पतञ्चलं काप्यंयाज्ञिकाꣳश्च "यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्स लोकवित्स देववित्स वेदवित्स भूतवित्स आत्मवित्स सर्वविदिति" तेभ्योऽब्रवीत्तदहं वेद। तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वाꣳस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति। वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति। यो वा इदं कश्चिद्ब्रूयाद्वेदवेदेति यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

अथ Atha, then. ह Ha. एनं Enam, him ; to Yâjñavalkya. उद्दालकः Uddâlakaḥ, Uddâlaka by name. आरुणिः Âruṇiḥ, the son of Aruṇa. पप्रच्छ Paprachchha, asked. इति Iti, thus. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, oh, Yjñâavalkya. मद्रेषु Madreṣu, in the country of Madras. काप्यस्य Kâpyasya, born in the family of Kapi. पतंचलस्य Patañchalasya, of Patañchala. गृहेषु Griheṣu, in the house. यज्ञं Yajñam, the science of offering the sacrifices. अधीयानाः Adhîyânâḥ, for the purpose of studying. अवसाम Asâma, (we) resided. तस्य Tasya, his ; of Patañchala. भार्या Bhâryâ, wife. गंधर्वगृहीता Gandharvagṛihîtâ, possessed by a Gandharva. आसीत् Âsît, was. तं Tam, him ; the Gandharva. अपृच्छाम Apṛichchhâma, we asked ; we, the students, together with Patañchala asked. कः Kaḥ, who. असि Asi, thou art. इति Iti. सः Saḥ, he ; the Gandharva. अब्रवीत् Abravît, said. कबंधः Kabandhaḥ, Kabandha by name. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvaṇ. इति Iti. सः Sah, he ; the Gandharva. अब्रवीत् Abravît, said. पतंचलं Patañchalam, to Patañchala. काप्यं Kâpyam, born in the family of Kapi. याज्ञिकान् Yâjñikân, the students of the science of sacrifice. च Cha, and. काप्य Kâpya, Oh, Kâpya. त्वं Tvam, thou. नु Nu, an interrogative word. वेत्थ Vettha, knowest. तत् Tat, that. सूत्रं Sûtram, thread. येन Yena, by which. अयं Ayam, this. लोकः Lokaḥ, world. च Cha. परः Paraḥ, the other. लोकः Lokaḥ, the world ; such as the sky, etc. च Cha, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. च Cha, and. संदृब्धानि Sandṛibdhâni, joined ; bound together. भवंति Bhavanti, are. इति Iti. सः Saḥ, that. पतंचलः Patañchalaḥ, Patañchala. काप्यः Kâpyaḥ, born in the family of Kapi. अब्रवीत् Abravît, said. भगवन् Bhagavan, Oh, venerable Sir. अहं Aham, I. तत् Tat, that. न Na, not. वेद Veda, know. इति Iti. सः Saḥ, he ; the Gandharva. पतंचलं Patañchalam, to Patañchala. काप्यं Kâpyam, born in the family of Kapi. याज्ञिकान् Yâjñikân, the students of the science of sacrifice. च Cha, and. अब्रवीत् Abravît, said. काप्य Kâpya, Oh Kâpya. नु Nu, an interrogative word. त्वं Tvam, thou. वेत्थ Vettha, knowest. तं Tam, that. अंतर्यामिनं Antaryâminam, the Inner ruler. यः Yaḥ, who. इमं Imam, this. लोकं Lokam, world such as भुः, भुवः, etc. च Cha. परं Param, the other. लोकं Lokam, the world, such as sky, etc. च Cha, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. च Cha, and. यः Yaḥ, who. अंतरः Antaraḥ, within : independently. यमयति Yamayati, rules. इति Iti. सः Saḥ, that. पतंचलः Patañchalaḥ, Patañchala. काप्यः Kâpyaḥ, born in the family of Kapi. अब्रवीत् Abravît, said. भगवन् Bhagavan, Oh Venerable Sir. अहं Aham, I. तं Tam, him. न Na, not. वेद Veda, know. इति Iti. सः Saḥ, he ; the Gandharva. पतंचलं Patañchalam, to Patañchala काप्यं Kâpyam, born in the family of Kapi. याज्ञिकान् Yâjñikân, the students of the science of sacrifice. अब्रवीत् Abravît, said. काप्य Kâpya, Oh Kâpya. यः Yah, whoever. वै Vai, indeed. तत् Tat, that. सूत्रं Sûtram, the thread. तं Tam, that. अंतर्यामिनं Antaryâminam, the Inner ruler. च Cha, and. विद्यात् Vidyât, knows. इति Iti. सः Saḥ, he ; the knower. ब्रह्मवित् Brahmavit, the knower of Brahmaṇ, the full. सः Saḥ, he ; the knower. लोकवित् Lokavit, the knower of the world ; because he knows Him, who made the world. सः Saḥ, he. देववित् Devavit, the knower of the gods, because he knows the God of the gods. सः Saḥ, he. वेदवित् Vedavit, the knower of the Vedas, because he realises the teachings of the Vedas सः Saḥ, he. भूतवित्

Bhûtavit, the knower of the elements or beings, because he knows Him, who governs them. स: Saḥ, he. आत्मवित् Âtmavit, the knower of Âtman or Âptas or saved souls or souls, that have reached the Lord. स: Saḥ, he. सर्ववित् Sarvavit, the knower of all, because he knows the Lord, who is the essence of all. इति Iti. तेभ्य: Tebhyaḥ, to them; to Patañchala, and others. अब्रवीत् Abravît, said. तत् Tat, that; the teaching of the Gandharva, regarding the thread and regarding the Inner Ruler. अहं Aham, I. वेद Veda, know. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. चेत् Chet, if. तत् Tat, that. सूत्रं Sûtram, the thread. तं Tam, that. अंतर्यामिनं Antaryâminam, the Ruler of the inner-world. च Cha, and. अविद्वान् Avidvân, not knowing; ignorant of. त्वं Tvam, thou. ब्रह्मगवी: Brahmagavîḥ, Brahmacows; the cows that are to be the property of one who knows the Brahmaṇ. उदजसे Udajase, takest away. ते Te, thy. मूर्धा Mûrdhâ, head. विपतिष्यति Vipatiṣyati, shall drop down. इति Iti. गौतम Gautama, Oh, Gautama. तत् Tat, that. सूत्रं Sûtram, the thread. तं Tam, that. अंतर्यामिनं Antaryâminam, the Ruler of the Inner world. च Cha, and. अहं Aham, I. वेद Veda, know. वै Vai, certainly. इति Iti. य: Yaḥ, whoever. कश्चित् Kaśchit, any person. इद Idam, this. ब्रूयात् Brûyât, may say. वेद Veda, I know. वेद Veda. I know. वै Vai, indeed. इति Iti. यथा Yathâ, in which way. वेत्थ Vettha, thou knowest. तथा Tathâ, in that way. ब्रूहि Brûhi, tell. इति Iti.

1. Then asked him Uddâlaka, the son of Aruṇa. He said—"Yâjñavalkya, in the country of the Madras, we resided in the house of Patañchala, of the family of Kapi, for studying the science of offering sacrifices. His wife was possessed by a Gandharva. We asked him (the Gandharva)—"Who art thou?" "I am Kabandha" said he, "the son of Atharvan." He said to Patañchala, of the family of Kapi, and to us who were the students of the science of sacrifice—"O Kâpya, knowest thou that Thread by which this world, and the other world and all beings are joined together?" Patañchala, of the family of Kapi, said, "I do not know it, Oh, venerable sir." He said to Patañchala, of the family of Kapi, and to us who were the students of the science of sacrifice—"Dost thou know, oh, Kâpya, that Inner Ruler who within rules this world and the other world and all beings?" Patañchala, of the family of Kapi, said—"I do not know this, Oh, venerable sir." He said to Patañchala, of the family of Kapi, and to us who were the students of the science of sacrifice—"Oh, Kâpya, whoever knows the Thread and the Inner

Ruler knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the elements, knows the freed souls, and knows all." (Then the Gandharva) said (all about the Thread and the Inner Ruler) to them. Therefore, do I know this. If thou, Oh, Yâjñavalkya, ignorant of the Thread and the Ruler of the inner world, takest away the cows that are to be the property of one who knows the Brahman, thy head shall certainly drop down." "I know, rest assured, Oh Gautama, the Thread and the Inner Ruler." "Any one may say this, 'I know,' 'I know'; but tell the manner in which thou knowest."—175.

MANTRA III 7. 2.

स होवाच वायुर्वै गौतम तत्सूत्रं। वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति। तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रꣳसिषतास्याङ्गानीति। वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति। एवमेवैतद्याज्ञवल्क्यान्तर्यामिणं ब्रूहीति ॥ २ ॥

सः Saḥ He; Yâjñavalkya. उवाच Uvâcha, replied; ह Ha. गौतम Gautama, Oh, Gautama. वायु: Vâyuḥ the Vâyu. वै Vai, indeed. तत् Tat, that. सूत्रं Sûtram, the thread. गौतम Gautama Oh, Gautama. वायुना Vâyunâ, in the form of Vâyu; which is Vâyu. सूत्रेण Sûtreṇa, by the thread. वै Vai, indeed; to be sure. अयं Ayam, this. लोकः Lokaḥ, the world. च Cha परः Paraḥ, the other. लोकः Lokaḥ, the world. च Cha, and. सर्वाणि Sarvâṅi, all. भूतानि Bhutâni, elements; beings. च Cha, and. संदृब्धानि Sandṛibdhâni, joined; bound together. भवंति Bhavanti are. तस्मात् Tasmât, therefore. गौतम Gautama, Oh, Gautama. पुरुषं Puruṣam, a man. प्रेतम् Pretam, dead; when he is given up by the Vâyu. आहु: Âhuḥ, they say. वै Vai, indeed. अस्य Asya, of the dead man. अंगानि Angâni, the limbs; the members of the body. व्यस्रंसिषत Vyasramsiṣata, are relaxed; become putrid. इति Iti. हि Hi, it is therefore. गौतम Gautama, Oh, Gautama. वायुना Vâyunâ, in the form of Vâyu; of Vâyu. सूत्रेण Sûtreṇa, by the thread. संदृब्धानि Sandṛibdhâni, joined. भवंति Bhavanti (all) are. इति Iti. एतत् Etat, this. एवम् Evam, so. एव Eva, to be sure. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. अंतर्यामिणं Antnryâminam, of the Governor of the inner world. ब्रूहि Brûhi, speak. इति Iti.

2. He (Yâjñavalkya) replied—"The Vâyu, Oh Gautama, is the thread. It is, indeed, by the thread of Vâyu,

Oh, Gatuama, this world and the other world and all the beings, are joined together. Therefore, it is, Oh Gautama, said of a man when dead (and given up by the Vâyu) that the members of his body become putrid. Therefore, by the thread of Vâyu, Oh Gautama, are (all things) joined." "It is so, to be sure, Oh Yâjñavalkya. (Now) speak of the Governor of the inner world."—176.

MANTRA III. 7. 3.

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

य: Yaḥ, who. पृथिव्यां Prithivyâm, in Garuḍa, as well as in his wife. [पृथु Pṛithu, the Lord Nârâyaṇa, and, वा Vâ, to go. पृथुं नारायणं समादाय याति गच्छति इति He who goes, carrying the Lord Nârâyaṇa.] तिष्ठन् Tiṣṭhan, dwelling; being present. पृथिव्या: Pṛithivyâḥ, from the Garuḍa. Of the Garuḍa, as others explain it. अंतर: Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom, पृथिवी Pṛithivî, the Garuḍa. न Na, not. वेद Veda, knows. यस्य Yasya, whose. पृथिवी Pṛithivî, Garuda. शरीरं Sarîram, body, like the external body, being under His control. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. पृथिवीं Pṛithivîm, Garuḍa. यमयति Yamayati, governs. एष: Eṣah, this one. ते Te, thy. आत्मा Âtmâ, Governor; master; lord. अंतर्यामी Antaryâmî, independent governor; (अंतर Antar, independent, and यामिन् Yâmin, one who governs). अमृत: Amṛitaḥ, eternal; deathless.

3. He who, though dwelling in Pṛithivî (Garuḍa), is yet distinct from Pṛithivî, whom Pṛithivî does not know, whose *body* is Pṛithivî, He is that Vishṇu, the well of inner joy to Pṛithivî, who controls this Pṛithivî, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—177.

MANTRA III. 7. 4.

योऽप्सु तिष्ठन्नद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ४ ॥

य: Yaḥ, who. अप्सु Apsu, in Varuṇa. तिष्ठन् Tiṣṭhan, dwelling; being present. अद्भ्य: Adbhyaḥ, from Varuṇa; of Varuṇa, as others explain it. अंतर: Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. आप:

Âpaḥ, Varuṇa. शरीरं Sarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. आपः Âpaḥ, Varuṇa. यमयति Yamayati, Governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; master; Lord. अंतर्यामी Aṇtaryâmî, Independent Governor. अमृतः Amṛitaḥ, external; deathless.

4. He who, though dwelling in Apas (Varuṇa), is yet distinct from Varuṇa, whom Varuṇa does not know, whose *body* is Varuṇa, He is that Vishṇu, the well of inner joy to Varuṇa, who controls this Varuṇa, He is thy Ruler also, the Absotute Inner Governor, the Immortal.—178.

MANTRA III. 7. 5.

योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

यः Yaḥ, who. अग्नौ Agnau, in Agni, the fire-god. तिष्ठन् Tiṣṭhan, dwelling; being present. अग्नेः Agneḥ, from Agni, the fire-god. Of Agni, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. अग्निः Agniḥ, Agni, the fire-god. न Na, not. वेद Veda, knows. यस्य Yasya, whose. अग्निः Agniḥ, Agni, the fire-god. शरीरं Sarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. The inner fount of joy. अग्निः Agniḥ, Agni, the fire-god. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; master; Lord. अंतर्यामी Antaryâmî, independent Governor. अमृतः Amṛitaḥ, eternal; deathless.

5. He who, though dwelling in Agni (Fire-God), is distinct from Agni, whom Agni does not know, whose *body* is Agni, He is that Vishṇu, the well of inner joy to Agni, who controls this Agni, He is thy Ruler also, the Absolute Inner Governor, the Immortal.—179.

MANTRA III. 7. 6.

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षꣳ शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

यः Yaḥ, who. अंतरिक्षे Antarikṣe, in Hara. (अंतर Antar, what is within one's ownself; इ I, wilfully, and क्ष Kṣa, to give up. The full meaning is. One who wilfully gives up what is within one's mind). तिष्ठन् Tiṣṭhan, dwelling; being

present. अंतरिक्षात् Antarikṣât, from Hara; of Hara, as others explain it. अंतर: Antaraḥ. separate; very dear, according to the second interpretation. यं Yam, whom. अंतरिक्षं Antarikṣam, Hara. न Na, not. वेद Veda, knows. यस्य, Yasya, whose. अंतरिक्षं Antarikṣam, Hara. शरीरं Sarîram, like the external body. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. अंतरिक्षं Antarikṣam, Hara. यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; master; lord. अंतर्यामी Antaryâmî, independent governor. अमृत: Amṛitaḥ, eternal; deathless.

6. He who, though dwelling in Antarikṣa (Hara), is yet distinct from Hara, whom Hara, does not know, whose *body* is Hara, He is that Vishṇu, the well of inner joy to Hara. He who controls this Hara, is thy Ruler also, the Absolute Inner Governor, the Immortal.—180.

MANTRA III. 7. 7.

यो वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ७ ॥

य: Yaḥ, who. वायौ Vâyau, in the chief of the Vâyus. तिष्ठन् Tiṣṭhan, dwelling; being present. वायो: Vâyoḥ, from the chief of the Vâyus. Of the Vâyu, as others explain it. अंतर: Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. वायु: Vâyuḥ, the chief of the Vâyus. न Na, not. वेद Veda knows. यस्य Yasya, whose. वायु: Vâyuḥ, the chief of the Vâyus. शरीरं Sarîram, like the external body. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within, without any connection with anything external; object, one who is very dear. वायुम् Vâyum the chief of the Vâyus. यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; master; lord. अंतर्यामी Antaryâmî, independent governor. अमृत: Amritaḥ, eternal; deathless.

7. He who though dwelling, in Vâyu, is yet distinct from Vâyu, whom Vâyu does not know, whose *body* is Vâyu., He is that Vishṇu, the well of inner joy to Vâyu. He who controls this Vâyu, is thy Ruler also, the Absolute Inner Governor, the Immortal.—181.

MANTRA III. 7. 8.

यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ८ ॥

य: Yaḥ, who. दिवि Divi, in Sarasvati who like lightening flashes, in order to remove the darkness (of ignorance). This word also means Umâ or Durgâ.

तिष्ठन् Tiṣthan, dwelling ; being present. दिवः Divaḥ, from Sarasvati ; of Sarasvati, as others explain it. अंतरः Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. द्यौः Dyauḥ, Sarasvati. न Na, not. वेद Veda, knows. यस्य Yasya, whose. द्यौः Dyauḥ, Sarasvati. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. द्यौ Dyauḥ, Sarasvati यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor ; master, lord. अंतर्यामी Antaryâmî, independent governor. अमृतः Amritaḥ, eternal ; deathless

8. He who, though dwelling in Dyu (Sarasvati), is yet distinct from Sarasvati, whom Sarasvati does not know, whose *body* is Sarasvati, He is that Vishṇu, the well of inner joy to Sarasvati. He who controls this Sarasvati, is thy Ruler also, the Absolute Inner Governor, the Immortal.—182.

MANTRA III. 7. 9.

य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ९ ॥

यः Yaḥ, who. आदित्ये Âditye, in the sun. This word, though also means सदाशिव Sadâśiva, yet it means the sun here, for अंतरिक्ष has been used for Śiva तिष्ठन् Tiṣṭhan, dwelling ; being present. आदित्यात् Âdityât, from the sun ; of the sun, as others explain it. अंतरः Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. आदित्यः Âdityaḥ, the sun. न Na, not. वेद Veda, knows. यस्य Yasya, whose. आदित्यः Âdityaḥ, the sun. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. आदित्यः Âdityaḥ, the sun. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor ; master ; lord. अंतर्यामी Antaryâmî, independent governor. अमृतः Amṛitaḥ eternal ; deathless.

9 He who, dwelling in the Sun, is distinct from the Sun, whom the Sun does not know, whose *body* is the Sun. He is that Vishṇu, the well of inner joy to the Sun. He who controls this Sun is thy Ruler also, the Absolute Inner Governor, the Immortal.—183.

MANTRA III. 7. 10.

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१०॥

यः Yaḥ, who. दिक्षु Diksuḥ, in the deities of all the directions. तिष्ठन् Tiṣṭhan, dwelling; being present. दिग्भ्यः Digbhyaḥ, from the deities of all the directions. Of the deities of all the directions, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. दिशः Diśaḥ, the deities of all the directions. न Na, not. विदुः Viduḥ, know. यस्य Yasya, whose. दिशः Diśaḥ, the deities of all the directions. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. दिशः Diśaḥ, the deities of all the directions. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; master, lord. अंतर्यामी Antaryâmî, Independent Governor. अमृतः Amṛitaḥ, eternal; deathless.

10. He who, dwelling in Dik (Quarters), is distinct from Dik, whom Dik does not know, whose *body* is Dik; He is that Vishṇu the well of inner joy to Dik. He who controls this Dik, is thy Ruler also, the Absolute Inner Governor, the Immortal.—184.

MANTRA III. 7. 11.

यश्चन्द्रतारके तिष्ठꣳश्चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकꣳ शरीरं यश्चन्द्रतारकमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ११ ॥

यः Yaḥ, who. चंद्रतारके Chandratârake, in Kâma as well as in Indra. The word Chandra is used for Kâma, and the word Târakâ is used for Indra. तिष्ठन् Tiṣṭhan, dwelling; being present. चंद्रतारकात् Chandratârakât, from Kâma as well as from Indra. Of Kâma as well as of Indra, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. चंद्रतारकं Chandratârakam, Kâma as well as Indra. न Na, not. वेद Veda, know. यस्य Yasya, whose. चंद्रतारकं Chandratârakam, Kâma as well as Indra. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ,one who delights within, without any connection with anything external. One who is very dear. चंद्रतारकम् Chandratârakam, Kâma as well as Indra. यमयति Yamayati, Governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; master, lord. अंतर्यामी Antaryâmî, Independent Governor. अमृतः Amṛitaḥ, eternal; deathless.

11. He who, dwelling in Kâma and Indra, is distinct from Kâma and Indra, whom Kâma and Indra do not

know, whose *body* is Kâma and Indra, He is that Vishṇu the well of inner joy to Kâma and Indra. He who controls the Kâma and Indra, is thy Ruler also, the Absolute Inner Governor, the Immortal.—185.

MANTRA III. 7. 12.

य आकाशे तिष्ठन्नाकाशादन्तरो यमाकाशो न वेद यस्याकाशः शरीरं य आकाशमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १२ ॥

यः Yaḥ, who. आकाशे Âkâśe, in Vighneśa (विघ्नेश). तिष्ठन् Tiṣṭhan, dwelling; being present. आकाशात् Âkâśât, from Vighneśa; of Vighneśa, as others explain it. अंतरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. आकाशः Âkâśaḥ, Vighneśa. न Na, not. वेद Veda, knows. यस्य Yasya, whose. आकाशः Âkâśaḥ, Vighneśa. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within, without any connection with anything external, one who is very dear. आकाशम् Âkâśam, Vighneśa. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; Master, Lord. अंतर्यामी Antâryâmî, independent governor. अमृतः Amṛitâḥ, eternal; deathless.

12. He who, dwelling in Ether (Vighneśa), is distinct from Vighna, whom Vighneśa does not know, whose *body* is Vighneśa, He is that Vishṇu, the well of inner joy to Vighneśa. He who controls this Vighneśa is thy Ruler also, the Absolute Inner Governor, the Immortal.—186.

MANTRA III. 7. 13.

यस्तमसि तिष्ठꣳस्तमसोऽन्तरो यं तमो न वेद यस्य तमः शरीरं यस्तमोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १३ ॥

यः Yaḥ, who. तमसि Tamasi, in Durgâ. (तामयति ग्लापयति इति तमः—She who makes foul or darkness). तिष्ठन् Tiṣṭhan, Dwelling; being present. तमसः Tamaṣaḥ, from Durgâ; of Durgâ as others explain it. अंतरः Antaraḥ, separate; very dear according to the other interpretation. यं Yam, whom. तमः Tamaḥ, Durgâ. न Na, not. वेद Veda, knows. यस्य Yasya whose. तमः Tamaḥ, Durgâ. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. तमः Tamaḥ, Durgâ. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, Eternal; deathless.

13. He who dwelling in Darkness (Durgâ) is distinct from Darkness, whom Darkness does not know, whose *body* is Darkness, He is that Vishṇu the well of inner joy to Durgâ. He who controls this Durgâ, is thy Ruler also, the Absolute Inner Governor, the Immortal.—187.

MANTRA III. 7. 14.

यस्तेजसि तिष्ठꣳस्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्तेजोन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः। इत्यधिदैवतम्। अथाधिभूतम् ॥ १४ ॥

यः Yaḥ, who. तेजसि Tejasi, in Light, in Srî. तिष्ठन् Tiṣṭhan, dwelling; being present. तेजसः Tejasaḥ, from Srî; of Srî as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. तेजः Tejaḥ, Srî. न Na, not. वेद Veda, knows. यस्य Yasya, whose. तेजः Tejaḥ, Srî. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. तेजः Tejaḥ, Srî. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor, Master; Lord. अंतर्यामी Antaryâmî, independent governor. अमृतः Amṛitaḥ, eternal; deathless. इति Iti. अधिदैवतम् Adhidaivatam, thus are explained the worlds and their governing deities. अथ Atha, now. अधिभूतम् Adhibhûtam, an explanation about the jîvas (living beings) and their inner ruler.

14. He who dwelling in Light (Śrî) is distinct from Śrî, whom Śrî does not know, whose *body* is Śrî, He is that Vishṇu, the well of inner joy to Śrî. He who controls this Śrî, is thy Ruler also, the Absolute Inner Governor, the Immortal. So far has been explained with respect to the Devas or cosmic agents. Now with respect to the Beings or the Jîvas.—188.

MANTRA III, 7. 15.

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यꣳ सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिभूतम्। अथाध्यात्मम् ॥ १५ ॥

यः Yaḥ, who. सर्वेषु Sarveṣu, all, भूतेषु Bhûteṣu in the living beings or Jîvas such as men &c. तिष्ठन् Tiṣṭhan, Dwelling; being present. सर्वेभ्यः Sarvebhyaḥ, all,

भूतेभ्यः Bhûtebhyaḥ, from the living beings or Jîvas. अंतरः Antaraḥ, separate ; very dear according to the second interpretation. यं Yam, whom. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings or Jîvas. न Na, not. विदुः Viduḥ, know. यस्य. Yasya whose. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings or Jîvas. शरीरम् Śarîram, like the external body. यः Yaḥ, who अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings or Jîvas. यमयति Yamayati governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; Master, Lord. अंतर्यामी Antaryâmî, independent Governor. अमृतः Amṛitaḥ, Eternal; deathless. इति Iti. अधिभूतम् Adhibhûtam, thus are explained all the Jîvas (living beings) and their Inner ruler. अथ Atha, now. अध्यात्मं Adhyâtmam, are being explained the Indriyas that reside in the bodies of the living beings and the Inner ruler of those Indriyas.

15. He who though dwelling in All the Jîvas is yet distinct from all the Jîvas, whom all the Jîvas do not know, whose *body* is all the Jîvas, He is that Vishṇu, the well of inner joy to the Jîvas, He who controls all the Jîvas, is thy Ruler also, the Absolute Inner Governor, the Immortal. Thus are explained all the Jîvas (living beings) and their Inner-Ruler. Now are being explained the devas of Indriyas that reside in the bodies of the living beings, and the Inner Ruler of those devas of Indriyas.—189.

MANTRA III. 7. 16.

यः प्राणे तिष्ठन् प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१६॥

यः Yaḥ, who. प्राणे Prâṇe, in Prâṇa who is the presiding deity of the organ of smell. तिष्ठन् Tisṭhan, Dwelling, being; present. प्राणात् Prâṇât, from Prâṇa; of Prâṇa as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. प्राणः Prâṇah, Prâṇa; the presiding deity of the organ of smell. न Na, not. वेद Veda, knows. यस्य Yasya, whose. प्राणः Prâṇaḥ, Prâṇa the presiding deity of the organ of smell. शरीरम् Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. प्राणम् Praṇam, Prâṇa. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless.

16. He who dwelling in Prâṇa (Smell-deva) is distinct from Smell-god, whom Smell-god does not know, whose *body*

is Smell-god, He is that Vishṇu, the well of inner joy to Smell-god. He who controls this Smell-god, is thy Ruler also, the Absolute Inner Governor, the Immortal.—190.

MANTRA III. 7 17.

यो वाचि तिष्ठन्वाचोऽन्तरो यं वाङ् न वेद यस्य वाक् शरीरं यो वाचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१७॥

यः Yaḥ, who. वाचि Vâchi, in the organ of speeeh. तिष्ठन् Tiṣṭhan, dwelling; being present. वाचः Vâchaḥ, from the organ of speech; of the organ of speech as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. वाक् Vâk, the organ of speeeh. न Na, not वेद Veda, knows. यस्य Yasya, whose. वाक् Vâk, the organ of speech. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any eonneetion with anything external. One who is very dear. वाक् Vâk, the organ of speech. यमयति Yamayati, goverus. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Atmâ, governor; Master; Lord. अंतर्यामी Antaryâmi, Independent governor. अमृतः Amṛitaḥ, eternal; deathless.

17. He who though dwelling in the deva of speech, is distinct from Speech-god, whom Speech-god does not know, whose *body* is Speech-god. He is that Vishṇu, the well of inner joy to Speech-god. He who controls this Speech-god is thy ruler also, the Absolute Inner Governor, the Immortal.—191.

M NNRA III. 7. 18.

यश्चक्षुषि तिष्ठꣳश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १८ ॥

यः Yaḥ, who. चक्षुषि Chakṣuṣi, in the organ of sight. तिष्ठन् Tiṣṭhan, dwelling; being present. चक्षुषः Chakṣuṣaḥ, from the organ of sight; of the organ of sight as others explain it. . अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom.. चक्षुः Chakṣuḥ, the organ of sight. न Na, not. वेद Veda, knows. यस्य Yasya, whose. चक्षुः Chakṣuḥ, the organ of sight. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any conneetion with anything external. One who is very dear. चक्षुः Chakṣuḥ, the organ of sight. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless. (He is) thy governor, and (He is) 'eathless.

18. He who dwelling in the deva of the Eye, is distinct from the Eye-god, whom the Eye-god does not know, whose *body* is the Eye-god, He is that Vishṇu, the well of inner joy to the Eye-god. He who controls this Eye-god, is thy Ruler also, the Absolute Inner Governor, the Immortal.—192.

MANTRA III. 7. 19.

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यꣳ श्रोत्रं न वेद यस्य श्रोत्रꣳ शरीरं यः श्रोत्रमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१९॥

यः Yaḥ, who. श्रोत्रे Śrotre, in the organ of hearing. तिष्ठन् Tiṣṭhan, dwelling; being present. श्रोत्रात् Śrotrât, from the organ of hearing; of the organ of hearing as others explain it. अन्तरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. श्रोत्रं Śrotram, the organ of hearing. न Na, not. वेद Veda, knows. यस्य Yasya, whose. श्रोत्रं Śrotram, the organ of hearing. शरीरं Śarîram, like the external body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. श्रोत्रं Śrotram, the organ of hearing. यमयति Yamayati, governs एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; Master; Lord. अन्तर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless.

19. He who though dwelling in the Ear-god, is distinct from Ear-god, whom Ear-god does not know, whose *body* is Ear-god, He is that Vishṇu, the well of inner joy to Ear-god. He who controls this Ear-god, is thy Ruler also, the Absolute Inner Governor, the Immortal.—193.

MANTRA III. 7. 20.

यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥२०॥

यः Yaḥ, who. मनसि Manasi, in the mind. तिष्ठन् Tiṣṭhan, dwelling; being present. मनसः Manasaḥ, from the mind; of the mind as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. मनः Manaḥ, the mind. न Na, not. वेद Veda, knows. यस्य Yasya, whose. मनः Manaḥ, the mind. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear मनः Manaḥ, the mind. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te thy. आत्मा Âtmâ, governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless

20. He who dwelling in the Mind-god is distinct from the Mind-god, whom the Mind-god does not know, whose *body* is the Mind-god, He is that Vishṇu, the well of inner joy to the Mind-god. He who controls this Mind-god, is thy Ruler also the Absolute Inner Governor, the Immortal.—194.

MANTRA III. 7. 21.

यस्त्वचि तिष्ठꣳस्त्वचोऽन्तरो यं त्वङ्‌ न वेद यस्य त्वक् शरीरं यस्त्वचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥२१॥

यः Yaḥ, who. त्वचि Tvachi, in the skin. तिष्ठन् Tiṣṭhan, dwelling; being present. त्वचः Tvachaḥ, from the skin; of the skin as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. त्वक् Tvak, the skin. न Na, not, वेद Veda, knows. यस्य Yasya, whose त्वक् Tvak, the skin. शरीरम् Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. त्वक् Tvak, the skin. यमयति Yamayti, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; Master; Lord. अंतर्यामी Antaryâmî, independent governor. अमृतः Amṛitaḥ, eternal; deathless.

21. He who though dwelling in the Skin-god is yet distinct from the Skin-god, whom the Skin-god does not know, whose *body* is the Skin-god, He is that Vishṇu, the well of inner joy to the Skin-god. He who controls this Skin-god, is thy Ruler also, the Absolute Inner Governor, the Immortal.—195.

MANTRA III. 7. 22.

यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानꣳ शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ २२ ॥

यः Yaḥ, who. विज्ञाने Vigñâne, in Chaturmukha, the presiding deity of all the beings. तिष्ठन् Tiṣṭhan, dwelling; being present. विज्ञानात् Vijñânât, from Chaturmukha; of Chaturmukha as others explain it. अंतरः Antaraḥ, separate; very dear according to the second interpretation. यं Yam, whom. विज्ञानं Vigñânam Chaturmukha, the presiding deity of all the beings. न Na, not. वेद Veda, knows. यस्य Yasya, whose. विज्ञानं Vijñânam, Chaturmukha. शरीरं Śarîram, like the external body. यः Yaḥ, who. अंतरः Antaraḥ, one who delights within without any connection with anything external. One who is very dear. विज्ञानं Vijñânam,

Chaturmukha यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; Master; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृत: Amritaḥ, eternal; deathless.

22. He who though dwelling in Intelligence (Chaturmukha) is yet distinct from Chaturmukha, whom Chaturmukha does not know, whose *body* is Chaturmukha, He is that Vishṇu, the well of inner joy to Chaturmukha, He who controls this Chaturmukha, is thy Ruler also, the Absolute Inner Governor, the Immortal.—196.

MANTRA III. 7. 23.

यो रेतसि तिष्ठन् रेतसोऽन्तरो यꣳ रेतो न वेद यस्य रेतः शरीरं यो रेतोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः। अदृष्टो द्रष्टाऽश्रुतः श्रोत्राऽमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्मान्तर्याम्यमृतः। अतोऽन्यदार्तं। ततो होद्दालक आरुणिरुपरराम ॥ २३ ॥

इति सप्तमं ब्राह्मणम् ॥ ७ ॥

य: Yaḥ, who. रेतसि Retasi, in semen or in seed. तिष्ठन् Tiṣṭhan, welling; being present. रेतस: Retasaḥ, from the semen. Of the semen as others explain it. अंतर: Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom. रेत: Retaḥ, the semen or the seed. न Na, not. वेद Veda, knows. यस्य Yasya, whose, रेत: Retaḥ, the semen; the seed. शरीरं Sarîram, like the external body. य: Yaḥ, who. अंतर: Antaraḥ, one who delights within without any connection with anything external. One who is very dear. रेत: Retaḥ, the semen; the seed. यमयति Yamayati, governs. एष: Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor; master; lord अंतर्यामी Antaryâmî, independent governor. अमृत: Amritaḥ, eternal; deathless. अदृष्ट: Adriṣṭaḥ, beyond the reach of sight, unseen. द्रष्टा Draṣṭâ, one who directly sees everything. अश्रुत: Aśrutaḥ, unheared; beyond the reach of hearing. श्रोता Śrotâ, one who himself hears everything. अमत: Amataḥ, beyond the reach of the mind. मंता Mantâ, one who thinks everything. अविज्ञात: Avijñâtaḥ, unknown; beyond the reach of comprehension. विज्ञाता Vijñâtâ, one who knows. अत: Ataḥ, than Him. अन्य: Anyaḥ, other. द्रष्टा Draṣṭâ, seer; one who sees. न Na, not. अस्ति Asti, there is. अत: Ataḥ, than Him. अन्य: Anyaḥ, other. श्रोता Śrotâ, hearer. न Na, not. अस्ति Asti, there is. अत: Ataḥ, than Him. अन्य: Anyaḥ, other. मंता Mantâ, thinker; one who minds. न Na, not. अस्ति Asti; there is. अत: Ataḥ

than Him. अन्यः Anyaḥ; other. विज्ञाता Vijñâtâ, knower. न Na, not. अस्ति Asti, there is. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, Âtman; Mastor; Lord. अंतर्यामी Antaryâmî, Independent governor. अमृतः Amṛitaḥ, eternal; deathless. अतः Ataḥ, than Him. अन्यत् Anyat, anything other. आर्त्तं Ârtam, subject to misery or death. ततः Tataḥ, then. उद्दालकः Uddâlaka, by name. आरुणिः Âruṇi, the son of Aruṇa. उपरराम Upararâma, stopped (from putting questions). ह Ha.

23. He who though dwelling in the Semen, yet is separate from the Semen, whom the Semen does not know, whose *body* is the Semen: He is that Viṣṇu; the well of Inner joy to Semen. He who governs the Semen, (He is) thy Ruler also, the Absolute Inner Governor, the Immortal. Himself fully not seen by any; yet He fully sees all, Himself beyond the reach of full hearing of any, yet He fully hears all, Himself beyond the complete reach of the mind of any, yet He fully feels all; Himself beyond the reach of complete comprehension, yet He comprehends completely all; there is no other independent seer but He, no other independent hearer but He, there is no other independent thinker but He, there is no other independent knower but He. This is thy Âtman who is deathless, and everything else other than Him is subject to death. Then Uddâlaka, the son of Âruṇa, stopped from putting further questions:---197.

Here ends the Antaryâmî Brahmaṇam.

MADHVA'S COMMENTARY.

(According to some this Antaryâmin Brâhmaṇam teaches that Prakriti is the Antaryâmin to the various Devas, and that it teaches about this Prakriti and Devas. The words Pṛithivî (Earth) and Śarîra (body) are more appropriate to Prakriti than to Brahman. The word Śarîra is employed also in denoting one's essential Self or Swarupa, Prikriti is the essence of earth etc. Nor is it open to the objection, how can Prakriti exist in the earth. The cause exists in the effect, the earth is the effect of Prakriti; and so Prakriti is said to exist in earth. The text also says that it rules the earth. It is merely figurative and should not be taken in its literal sense, for insentient Prakriti cannot *rule* any one. This explanation, generally given by others, is set aside by our Author:—)

The Upanishad mentions the all-governorship of the Lord in this

Brâhmaṇam.. (He who has been mentioned as the refuge of all the Muktas in the world of Brahman is no other than the Supreme Viṣṇu; and not Prakriti or the Devas in Prakriti).

The word "Ya" used for the second time in the phrase "Yontaroyamayati" is the name of Vishnu. अ A, क Ka, य Ya, प्र Pra, वि Vi, सं Sam, भू Bhu, म Ma, स Sa, ख Kha, ह Ha, are syllables which all denote Viṣṇu. "The one syllable A (अ) is a negative particle and denotes the Supreme Lord, because he has no faults, it negates all faults. The syllable Ka means bliss, or pleasure, because he is all bliss. The syllable Ya denotes fullness, because he is all full.

These are the meaning given to these syllables in the Dictionary called Śabda Nirṇaya.

(The word "Iti" in the Mantra "Yo Vai Tat Kâpya Sûtram Vidyât, Tam Cha Antaryâminam Iti" appears to be redundant. Our author answers this objection :—).

The force of "iti" is to indicate "manner," namely, he who knows Brahman and the Sûtram, *in the manner* as enunciated by the question, that is, as the sustainer of this world and of the other worlds, etc.

In the Brahma Tarka it is thus explained :—"One is said to be Brahmavit, when one knows the *fullness* of Vâyu and Antaryâmin (the fullness of Vâyu consists in knowing that Vâyu is the sustainer of all, and the fullness of the Lord consists in knowing that the Antaryâmin is the ruler of all.)

Note.—The attributes Brahmavit, Lokavit, etc., in the Upaniṣad apply to that man who knows the Sûtra or Vâyu as having all powers of sustaining, and who knows the Antaryâmin as the Governor or Ruler of all, including "Vâyu". In other words, his knowledge is said to be complete, who knows both the "Vâyu" and the "Antaryâmin," or in Christian phraseology, who knows both the "Father" (Antaryâmin) and the Son ("Vâyu").

"He is said to be Lokavit who knows "Vâyu" as the sustainer of the worlds, and the Antaryâmin as the Governor of the worlds, and their creator; (that is, who knows that the Thread is the supporting and the active agent in the world, and the Antaryâmin is the Governor of the world. Such a knowledge cannot arise without a knowledge of the Lokas),

"He is said to be Devavit, who knows the Devas in the same manner, that is that the Thread is the sustainer of all Devas, while the Antaryâmin is the Governor of the Devas, for He is the God of gods.

"He is said to be Vedavit, who knows the true purpose of the Vedas, namely that the Thread is the sustainer of all, and the Antaryâmin is the ruler of all. (This cannot be without a full knowledge of the Vedas).

"He is said to be Bhûtavit who knows similarly that the Thread is the sustainer of all, and the Antaryâmin is the Governor of all.

"He is said to be Âtmavit, who knows that all go to them, namely who have reached the Goal or who know the reaching or Mukti. Âtman here means becoming Mukta. Âtmavit therefore means he who knows the Âpta, or one who has reached; for an Âpta knows that Vâyu is the sustainer of all, and the Antaryâmin is the ruler of all. (In other words Âtmavit means he who knows the Âptas or Muktas).

"He is Sarvavit who knows "Vâyu" and Antaryâmin to be the essence of all. (The knowledge of essence consists in the same way in knowing that "Vayu" is the sustainer of all, and the Antaryâmin is the ruler of all). He is Sarvavit who knows these two Puruṣottamas, the highest Persons. "Vayu" is a Puruṣottama or the highest Person, because he sustains all. (The word Puruṣa here means Officer, for "Vâyu" is the highest official in the Divine hierarchy) Viṣṇu is called Puruṣottama, because He is the highest Person in His own essence.

"As a person is said to be the knower of a country, if he knows the ruler of that country, similarly one is said to know all, if he knows Hari to be the Supreme Lord. (Man can never be Sarvavit or "all-knowing", in its literal sense, for God alone is Sarvavit or "all-knowing." A man is "all-knowing" figuratively only, namely, when he knows the God). In fact this is the meaning of the Vaidik text when it says that a man becomes "all-knowing."

Similarly it is mentioned in Brahmatarka:—

"Because this world is sewn (Syutam) in him, therefore, "Vâyu, is called Sûtram or Thread. Hari is said to be the Antaryâmin or the ruler of the Innermost or highest, because he rules even this Sûtram or "Vâyu." (Though "Vâyu" is the highest Person or Official, yet he also is governed by the Supreme God).

"The words Pṛithivî and the rest, mentioned in this section, denote various Devatâs. (They do not mean the inanimate earth etc.)"

"Pṛithivî etc. are said to be the "Body" of the Lord, not literally, but metaphorically only. For the real body of the Lord consists of चित or intelligence only. Pṛithivî etc. are said to be the body of the Lord, because they are *controlled* by the Lord, in the same way as a man controls his body. Since they are under the control of the Lord, they are said to be the body of that Great Soul, Lord Viṣṇu. Pṛithivî etc. are said to be the body of the Lord in this sense also, that the Lord is the indweller of these Devatâs. As the soul of a man, dwells in the body of the man, so

the Lord Hari dwells in the spirit of these Devatâs, and so the Devatâs are called the body of Hari.

"Though the Lord is in the very heart of these Devatâs, yet these Devatâs do not know the Lord.

"The Lord has pervaded or entered into or dwells in the Devatâs.

"The Lord is said to be "Antara" in the text, because He is controller of all, by his own power, He is self-sufficient and so he is called Antara. He who delights in himself, without depending upon any thing external to him, is called Antara (inner-delighter). Hari is also called Antara, because he is the highest (Anta) object of dearness (ra) to all. (But the highest object of love to a man is his own self. How do you say that Vishṇu is the highest object of love to every one. To this it is answered). The very self-love of the Jîvas is so ordained by Viṣṇu. (A Jîva commits suicide when the Lord so wills it. So the self of a man is not his highest object of love to him). The love of man for himself is ordained by Viṣṇu and by no other Deva. The Lord is most dear to the Jîvas, and because the Lord has so ordained it, therefore, the Jîvas love their ownself.

"The word Antaryâmin means governor independent of all. Antar means independent, and Yâmin means Governor. He is called Yâmî or Governor, because he has created both the nature and the essential form (Svarup of all Devatas). Essence and attributes of all the Devatâs are always under the control of the Lord, therefore the Lord Vâsudeva is called Yâmi. He is Antaryâmin or Absolute Ruler, since he gives the very Svabhâva or nature or attribute, and the sattâ or existence to all these, so he is the real Yâmin." Thus it is in Brahmatarka.

All the beings, such as men &c. have been called Adhibhûtâ (**अधिभूत**) in this Brâhmanam ; and the gods present in the beings, *i.e.*, in their Indriyas &c. have been called Adhyatman (**अध्यात्मन्**) ; the presiding deities of the Indriyas &c. in their real self have been called Adhidaiva (**अधिदैव**). The presiding deities of the gods in their real form have been called Adhilokas. The gods presiding in the sacrifices have been called Adhiyajñas (**अधियज्ञ**) Adhibhûta is He who presides in beings or things when they come into existence.

Note.—The adhiyajña form does not occur in this Upaniṣad, but in the Mâdhyandina sâkhâ.

It has been thus said in the Mahâ Mimânsâ that Pṛithivî (**पृथिवी**) is the name of Garuḍa the king of birds, because he carries (**व**) Pṛithu (**पृथु**) the Nârayâṇa.

Antarikṣa is the god Hara because He destroys at His will, everything within Himself; अंतः Antah everything within, इ (i) at will, and क्ष (kṣa) one who causes to decay, or, destroys.

Dyau (द्यौ) is the goddess lightening; She is none but the goddess Sarasvatî, because she illumes or brings everything to light.

"Tamas (तमस) is the goddess Durgâ (दुर्गा), because she abuses or makes foul everything.

"Tejas (तेजस्) is the goddess Śrî.

The word Âkâśa is used for god Vighneśa (विघ्नेश)

"The word Âpa (आप) means Varuṇa (वरुण) he who protects (प) this western quarter.

"The word Vijnâna (विज्ञान) has been used to mean Âtman or Brahmâ who is the presiding deity of the Jîvas.

"All the gods that have been mentioned in this Brâhmaṇam, and all the gods whose names have not been mentioned and all the beings such as men &c. all are governed by the Lord Viṣṇu. When it has been said that the Lord governs the gods and sentient beings, it is useless to say that He also governs the inanimate world; for, it is a very simple thing to understand this; because the Lord is the knower of all, and because He is higher than all those that are higher, therefore, no other god there is who may be said to be independent knower of all the Jîvas (though they are intelligent beings) but they are subject to misery. All the Jîvas are not independent or Svatnatra (स्वतंत्र); had they been independent they would never have been subject to any sort of misery. It is, therefore, the Lord Viṣṇu who allots misery to the miserable beings and Mukti to the Mukta beings. The great Lord Viṣṇu is always superior to all and He is independent and the only sovereign." Thus in the *Mahâmimansâ*.

Here ends the antaryâmi Brâhmaṇam.

अथ अक्षर ब्राह्मणम् ।

EIGHTH BRAHMANAM (AKSARA BRAHMANAM.)

MANTRA III. 8. 1.

अथ ह वाचक्नव्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति। पृच्छ गार्गीति॥ १ ॥

अथ Atha, then. वाचक्नवी Vâchaknavî, the daughter of Vâchaknu. उवाच Uvâcha, said. ह Ha. भगवंतः Bhagavantaḥ, venerable. ब्राह्मणाः Brâmanâḥ, Oh, Brâhmans.

हंत Hanta, an interjection meaning "mark you." अहं Aham, इमं Imam, him; (to Yâjñavalkya) द्वौ Dvau, two. प्रश्नौ Praśnau, questions. प्रक्ष्यामि Prakṣyâmi, shall ask. चेत् Chet, if. तौ Tau, those two. मे Me, to me. वक्ष्यति Vakṣyati, could answer. जातु Jatu, at all. युष्माकं Yuṣmâkam, amongst you. कश्चित् Kaśchit, any. इमं Imam, him; Yâjñavalkya. ब्रह्मोद्यं Brahmodyam, argument concerning Brahman. न Na, not. एव Eva, ever. जेता Jetâ, will defeat. इति Iti. पृच्छ Pṛichchha, ask; ask him the two questions. गार्गि Gargi, Oh Gârgî. इति Iti.

1. Then the daughter of Vâchaknu said,—"Mark, ye venerable Brâhmaṇas, I would ask him two questions. If he could give me the answers to them, then indeed, no one among you will ever be able to defeat him in argument concerning Brahmaṇ."

"Ask him O Gârgî," permitted the Brâhmanas.—198.

MANTRA III. 8. 2.

सा होवाचाहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थां तौ मे ब्रूहीति । पृच्छ गार्गीति ॥ २ ॥

सा Sâ, she; Gârgî. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. अहं Aham, I. वै Vai, indeed. त्वा Vâ, to you. (Supply, shall ask again). यथा Yathâ, just as. उग्रपुत्रः Ugraputraḥ, the terrible son. काश्यः Kâśyaḥ, of the king of Kâśi. वा Vâ. or वैदेहः Vaidehaḥ, of the king of Videhâs. वा Vâ, or. उज्ज्यं Ujjyam, of which the string has been slackened. धनुः Dhanuḥ, bow. अधिज्यं Adhijyam, stringed; with string fastened. कृत्वा Kṛitvâ, having made. द्वौ Dvau. two. बाणवंतौ Bâṇavantau, having pointed heads of steel. सपत्नातिव्याधिनौ Sapatnâtivyâdhinau, foe-piercing (arrows). हस्ते Haste, in hand, कृत्वा Kṛitvâ, taking. उपोत्तिष्ठेत् Upottiṣṭhet, presents himself before the enemy. एवं Evam, in this way. एव Eva, just. अहं Aham, I. त्वा Tvâ, to you. द्वाभ्यां Dvâbhyâm, two. प्रश्नाभ्यां Praśnâ, bhyâm, with questions. उपोदस्थां Upodasthâm, come; present myself. मे Me, to me. तौ Tau, those two (questions). ब्रूहि Brûhi, answer. इति Iti. गार्गि Gârgi, Oh, Gârgî. पृच्छ Prichchha, ask (me). इति Iti.

2. She said,—"I shall ask you again, Yâjñavalkya. As a terrible son either of the king of Kâśi, or of the king of Videha, presents himself before the enemy, having stringed his bow slackened before, taking two arrows in hand—the arrows that have pointed iron-heads and that are capable

of piercing right through the heart of the enemy, so do I come to you (armed) with two questions; tell me the answer to those two." "Ask O Gârgi"—said Yâjñavalkya.—199.

MANTRA III. 8. 3.

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिꣳस्तदोतं च प्रोतं चेति ॥ ३ ॥

सा Sâ, she; Gargî. उवाच Uvâch, said. ह Ha. याज्ञवल्क्य Yâjñavalya, oh Yâjñavalkya. दिव: Divaḥ, heaven; Vaikuṇṭha. ऊर्ध्वं Urdhvam, above. यत् Yat, what, ever (is); the world of Maha, Jana, Tapa, Satya &c., or the outer, shell of the egg of Brahmâ. पृथिव्या: Prithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever, (is). The seven worlds such as Atala &c. अंतरा Antarâ, between; between what is above the heaven or vaikuṇṭha and what is below the earth यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâ, pṛithivî, the svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past. च Cha. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhaviṣyat, future. च Cha, and. इति Iti. आचक्षते Âchakṣate, (They) call it. तत् Tat, all those worlds. कस्मिन् Kasmin, in which. ओतं Otam, woven. च Cha. प्रोतं Protam, interwoven. च Cha, and. इति Iti.

3. She said:—"whatever (world there is) above the Svarga and whatever (there is) below the earth, and whatever (there is) between (those worlds) and these two worlds, namely the Svarga and the earth; upon what are all those worlds woven and interwoven, in past, present or future. Tell that to me?"—200.

MANTRA III. 8. 4.

स होवाच यदूर्ध्वं गार्गि दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं च प्रोतं चेति ॥ ४ ॥

स: Saḥ, that; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. गार्गि Gârgi, Oh Gârgî. दिव: Divaḥ, heaven; vaikuṇṭha. ऊर्ध्वं Urdhvam, above. यत् Yat, whatever is; the world of Maha, Jana &c, or the outer shell of egg of Brahmâ. पृथिव्या: Pṛithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever is. The seven worlds such as Atala &c. अंतरा Antarâ, between; between what is above the heaven or vaikuṇṭha, and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâpṛithivî, The Svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past.

च Cha. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhaviṣyat, future च Cha, and. इति Iti. आचक्षते Âchakṣate, They call it. आकाशे Âkâśe, Srî (Mûla-Prakriti). आ समंतात् काशते She that shines on all sides). तत् Tat, all those worlds. ओतं Otam, woven. च Cha. प्रोतं Protam, Interwoven. च Cha, and. इति Iti.

4. He said—"In Âkâśa or the All-luminous Śri are woven and interwoven all those worlds,—the world that is above the Svarga or Vaikuṇṭha, the world that is below the earth and the world that is between, as well as these two, *viz.* the heaven and the earth, all these worlds, that were, that are, and that shall be as they say."—201.

MANTRA III. 8. 5.

सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचोऽपरस्मै धारयस्वेति । पृच्छ गार्गीति ॥ ५ ॥

सा Sâ, she; Gârgî. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. ते Te, to thee. नमः Namaḥ, salutations. अस्तु Astu, be. यः Yaḥ, because thou. मे Me, my. एतं Etam, this; this difficult question. व्यवोचः Vyavochaḥ, hast answered. अथ Atha, now. अपरस्मै Aparasmai, for the other. धारयस्व Dhârayasva, be attentive; prepare thy mind. इति Iti. गार्गि Gârgi, Oh Gârgî. पृच्छ Prichchha, ask. इति Iti.

5. "My salutations be to thee," said she, "because thou hast answered this diffieult question of mine. Prepare your mind for the other." "Ask me," said Yâjñavalkya.—202.

MANTRA III. 8. 6.

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिꣳस्तदोतं च प्रोतं चेति ॥ ६ ॥

सा Sâ, she; Gârgî. उवाच Uvacha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. दिवः Divaḥ, heaven; Vaikuṇtha. ऊर्ध्वं Urdhvam, above. यत् Yat, whatever (is). The world of Maha, Jana &c. पृथिव्याः Prithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever (is). The seven worlds such as Atala &c. अंतरा Antarâ, between; between what is above the heaven or Vaikuṇtha and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâ-prithivî, the svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past. च Cha. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhaviṣyat, future. च Cha, and. इति

Iti. आचक्षते. Âchakṣate, they call it. तत् Tat, all those worlds. कस्मिन् Kasmin, in which. ओतं Otam, woven. च Cha. प्रोतं Protam, interwoven. च Cha, and. इति Iti.

6. She said—"Whatever (world there is) above the Svarga or Vaikuṇṭha and whatever (there is) below the earth and whatever (there is) between those worlds and these two worlds, *viz.* the Svarga or Vaikuntha and the earth, in and upon what are all those worlds woven and interwoven—those worlds that were, that are, and that shall be, as they say."—203.

MANTRA III. 8, 7.

स होवाच यदूर्ध्वं गार्गि दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाश एव तदोतं च प्रोतं चेति। कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥ ७ ॥

सः Saḥ, he, Yâjñavalkya. उवाच Uvâcha, said. ह Ha गार्गि Gârgi, Oh, Gârgî. दिवः Divaḥ, heaven; Vaikuntha. ऊर्ध्वं Urdhvam, above. यत् Yat, whatever is. पृथिव्याः Prithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever is. अंतरा Antarâ, between; between what is above the heaven and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâpṛithivî, the Svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past. च Cha. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhaviṣyat, future. च Cha, and. इति Iti. आचक्षते Âchakṣate, they call it. आकाशे Âkâśe, in Âkâśa, in Srî. एव Eva, indeed. तत् Tat, all those worlds. ओतं Otam, woven. च Cha. प्रोतं Protam, Interwoven. च Cha, and. इति Iti.

नु Nu, an, interrogative word. कस्मिन् Kasmin, in which. खलु Khalu, indeed. आकाशः Âkâśaḥ, Śrî. ओतः Otaḥ, woven; च Cha. प्रोतः Protaḥ, interwoven. इति Iti.

7. He said—"In the All-huminous Śrî are woven and interwoven all those worlds,—the world that is above the Svarga or Vaikuṇṭha, the world that is below the earth, and the world that is between, as well as these two,—*viz.*—the heaven and the earth, all these worlds that were, that are, and that shall be as they say." "In what is Śrî herself woven and interwoven?" (asked Gârgî).—204.

MANTRA III. 8. 8.

स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरबाह्यं न तदश्नाति किंचन न तदश्नाति कश्चन ॥ ८ ॥

सः Saḥ, he ; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. गार्गि Gârgî Oh, Gârgî. एतत् Etat, this ; that in which the Âkâśa is woven and interwoven. वै Vai, indeed. तत् Tat, that well-known. अक्षरं Akṣaram, the indestructible Brahman ; or not, क्षर kṣara which wastes or is subject to change. ब्राह्मणाः Brâhmaṇaḥ, the Brâhmaṇs ; those who know the Brahmaṇ. अभिवदंति Abhivadanti, say. अस्थूलम् Asthûlum, not gross. अनणु Anaṇu, not fine. Not subtible. अह्रस्वं Ahrasvam, not small. अदीर्घं Adîrgham, not long. अलोहितं Alohitâm, not red. अस्नेहं Asneham, not viscid. अच्छायं Achchhâyam, having no shadow. अतमः Atmaḥ, having no darkness. अवायु Avâyu, having no respiration. अनाकाशं Anâkâśam, having no Âkâśa, or ether ; having none of the five elements. असंगं Asaṁgam, not adhesive. अरसं Arasam, having no taste. अगंधं Agandham, having no scent. अचक्षुष्कं Achakṣuṣkam, having no material eye like ours. अश्रोत्रं Aśrotram, having no material organ of hearing like ours. अवाक् Avâk, having no speech. अमनः Amanaḥ, having no mind. अतेजस्कम् Atejaskam, having no energy as a material thing has. अप्राणं Aprâṇam, having no organs or Indriyas for perception and work. अमुखं Amukham, having no face ; having no particular shape. अमात्रं Amâtram, having no measurement. अनंतरम् Anantaram, having no within or in side. अबाह्यं Abâhyam, having no outside. तत् Tat, that ; Akṣara. किंचन Kiñchana, any thing whatever. न Na, not. अश्नाति Aśnâti, eats. तत् Tat, that ; Akṣara. कश्चन Kaśchana, any one. न Not. अश्नाति Aśnati, eats.

8. He said : "Oh Gârgî, the knowers of Brahman describe Him as the Akṣara,—the Indestructible. He is not gross, He is not subtile, He is not short, He is not long, He is neither red, nor is He viscid ; He has no shadow, He has no darkness, He has no respiration, He has none of the elements, He is not adhesive, He has no taste, He has no scent, He has no material eye, He has no material ears, He has no material speech, He has no material mind, He has no energy of a material thing, He has no Indriyas for perception and work, He has no material shape, He has no measurement, He has no inside, He has no outside, He does not eat any thing and no one eats Him."

MANTRA III. 8. 9.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः एतस्य वा अक्षरस्य प्राशसने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति । एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां च दिशमनु । एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति यजमानं देवा दर्वीं पितरोऽन्वायत्ताः ॥ ९ ॥

गार्गि Gârgi, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, owing to the bidding or command. सूर्यचंद्रमसौ Sûryâchandramasau, the sun and the moon; here these words stand for Brahmâ and Rudra. विधृतौ Vidhritau, upheld. तिष्ठतः Tiṣṭhataḥ, remain. वै Vai, indeed. गार्गि Gârgi, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, owing to the bidding or command. द्यावापृथिव्यौ Dyâvâprithivyau, the heaven and the earth. Here these words stand for Śrî and the earth-God. विधृते Vidhrite, upheld. तिष्ठतः Tiṣṭhataḥ, remain. वै Vai, indeed. गार्गि Gârgi, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, by reason of the bidding. निमेषाः Nimiṣâḥ, the God of the time taken by the twinkling of an eye. मुहूर्ताः Muhûrtâḥ, the gods of the moments. अहोरात्राणि Ahorâtrâṇi, the gods of the day and night. अर्धमासाः Ardhamâsâḥ, the gods of the half months or fortnights. मासाः Mâsâḥ, the gods of the months. ऋतवः Ritavaḥ, the gods of the seasons. संवत्सराः Samvatsarâḥ, the gods of the years. इति Iti, these. विधृताः Vidhritâḥ, upheld. तिष्ठंति Tiṣṭhanti, remain. वै Vai, Indeed. गार्गि Gârgi, Oh, Gargî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, by reason of the bidding. अन्याः Anyâḥ, some. प्राच्यः Prâchyaḥ, those that flow eastward. नद्यः Nadyaḥ, the rivers. श्वेतेभ्यः Svetebhyaḥ, white. पर्वतेभ्यः Parvatebhyaḥ, from the mountains. स्यंदंते Syandante, rise; flow. अन्याः Anyâḥ, some. प्रतीच्यः Pratîchyaḥ, flowing westward. यांयां Yâmyâm, several. दिशम् Diśam quarter; direction. च Cha, and. अनु Anu, towards. गार्गि Gârgi, Oh, Gârgî. एतस्य Etâsya, this. अक्षरस्य Akṣarsya, of the Indestructible. प्रशासने Praśâsane, by the reason of the bidding. मनुष्याः Manuṣyâḥ, men. ददतः Dadataḥ, give away; the distributers of gold and silver &c. प्रशंसंति Praśamsanti, praise. वै Vai, indeed. देवाः Devâḥ, the gods. यजमानं Yajamânam, the sacrificer. पितरः Pitaraḥ, the Pitris; the fore-fathers. दर्विं Darvim, the oblation. अन्वायत्ताः Anvâyattâḥ, follow.

9. It is, indeed, owing to the bidding of this Akṣara,—

the Indestructible, O Gârgî, that Brahmâ and Rudra remain upheld (in their respective places). It is, indeed, owing to the bidding of this Akṣara, O Gârgî, that Śri and the god of earth remain upheld (in their respective places). It is, indeed, through the bidding of this Akṣara, O Gârgî, that the gods of the periods of time taken in the twinkling of the eye, of the moments, of the days and nights, of half-months, of months, of the seasons, of the years all remain upheld (in their respective positions). It is, on account of the bidding of this Akṣara, O Gârgî, that some of the rivers flow to the East from the white (snowy) mountains and some rivers flow to the west in their respective directions. It is, through the bidding of this Akṣara, Oh Gârgî, that men praise those that give alms, that gods follow the sacrificer, and the Pitris or Fathers follow the oblations.—206.

MANTRA III. 8. 10.

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति । यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः । अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥ १० ॥

गार्गि Gârgi, Oh Gârgî. यः Yaḥ, whoever ; any one. वै Vai, to be sure. एतत् Etat, this. अक्षरं Akṣaram, Indestructible. अविदित्वा Aviditvâ, not knowing. अस्मिन् Asmin, this. लोके Loke, in the world. जुहोति Juhoti, performs sacrifices. यजते Yajate, worships or adores the gods ; तपः Tapaḥ, Austereties ; penances. तप्यते Tapyate, practises बहूनि Bahûni, many. वर्षसहस्राणि Varṣasâhasrâṇi, thousands of years. अस्य Asya, his. तत् Tat, that ; every deed together with its result. अंतवत् Antavat, limited ; having end. भवति Bhavati, becomes. गार्गि Gârgî, Oh Gârgî. यः Yaḥ, who, ever. वै Vai, to be sure. एतत् Etat, this. अक्षरः Akṣaraḥ, Indestructible. अविदित्वा Aviditvâ, ignorant. अस्मात् Asmât, this. लोकात् Lokât, from the world. प्रैति Praiti, goes away ; dies. सः Saḥ, he. कृपणः Kripaṇaḥ, an object of pity. अथ Atha, on the other hand. यः Yaḥ, whoever. गार्गि Gârgi, Oh, Gârgî. एतत् Etat, this. अक्षरं Akśaram, Indestructible. विदित्वा Viditvâ, knowing. अस्मात् Asmât, this. लोकात् Lokât, from the world. प्रैति Praiti, departs ; dies. सः Saḥ, he. ब्राह्मणः Brâhmaṇaḥ, the Mukta ; free from all bondage.

10. Whosoever not seeing (knowing) this Akṣara

O Gârgî performs sacrifices, offers prayers to gods, or practises austereties for thousands of years, all that work of his, is sure, to come to an end. An object of pity is surely he, who departs from this world, O Gârgî, having no knowledge of this Akṣara. But he O Gârgî who departs from this world having seen (known) this Akṣara, becomes indeed a Mukta (Brâhmaṇa).—207.

MANTRA III. 8. 11.

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्ट्रश्रुतꣳ श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

गार्गि Gârgi, Oh Gârgî. तत् Tat, that. वै Vai, indeed. एतत् Etat, this. अक्षरं Akṣaram, Indestructible. अदृष्टं Adṛiṣṭam, invisible. द्रष्टृ Draṣṭṛi, that sees. अश्रुतं Aśrutam, inaudible (Himself). श्रोतृ Śrotṛi, that which hears. अमतं Amatam, beyond the reach of thought. मंतृ Mantṛi, one that thinks. अविज्ञातं Avijñâtam, unknown. विज्ञातृ Vijñâtṛi, one that knows. अतः Ataḥ, than this. अन्यत् Anyat, other. द्रष्टृ Draṣṭṛi, one that sees. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. श्रोतृ Śrotṛi, one that hears. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. मंतृ Mantri, one that thinks. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. विज्ञातृ Vijñâtṛi, one that knows. न Na, not. अस्ति Asti, there is. नु Nu, certainly. खलु Khalu, to be sure. गार्गि Gârgi, Oh Gârgî. एतस्मिन् Etasmin, this. अक्षरे Akṣare, in the Indestructible. आकाशः Âkâśaḥ, Śri. ओतः Otaḥ, woven. च Cha. प्रोतः Protaḥ, interwoven. च Cha, and. इति Iti.

11. It is, indeed, this Akṣara, Oh Gârgî, that although Invisible, is one that sees, although Inaudible, is one that hears, although beyond the reach of the Manas, is one that feels, although Unknown, is one that knows. No one there is other than this that sees, no one there is other than this that hears, no one there is other than this that feels, no one there is other than this that knows. It is, indeed, only in this Akṣara that the Âkâśa or Śri is woven and interwoven.—208.

MANTRA III 8. 12

सा होवाच ब्राह्मणा भगवन्तस्तदेव बहुमन्येध्वं यदस्मान्नमस्कारेण मुच्येध्वं न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति ततो ह वाचक्नव्युपरराम ॥ १२ ॥

इति अष्टमं ब्राह्मणम् ॥ ८ ॥

सा Sâ, she ; Gârgî. उवाच Uvâcha, said. ह Ha. भगवंत: Bhagavantaḥ, venerable. ब्राह्मणा: Brâhmaṇâḥ, Oh, ye Brahmaṇs. तत् Tat, that. एव Eva, only. बहुमन्यध्वं Bahumanyadhvam, you should think highly of. यत् Yat, that. अस्मात् Asmât, from this Yâjñavalkya. नमस्कारेण Namaskâreṇa, with salutations. मुच्यध्वं Muchyadhvam, (you all) are let go. युष्माकं Yuṣmâkam, among you. कश्चित् Kaśchit, any. वै Vai, certainly. इमं Imam, this ; Yâjñavalkya. ब्रह्मोद्यं Brahmodyam, in argument concerning Brahma. न Na, not. जातु Jâtu, ever. जेता Jetâ, will conquer. इति Iti. ततः Tataḥ, then. वाचक्नवी Vâchaknavî, the daughter of Vachaknu. उपरराम Upararâma, ceased ; stopped from putting questions.

12. She said—" You should think yourself fortunate, Oh, venerable Brâhmaṇs, that you are all let go from this (Yâjñavalkya), with mere bowing. No one of you will ever conquer him in argument concerning the Brahmaṇ." Then Vachaknavi held her peace.—209.

Here ends the Akṣara Brâhmaṇam.

MADHVA'S COMMENTARY.

[In the sixth Brâhmaṇam of this Adhyâya, Gârgî had already put questions to Yâjñvalkya and was silenced by him. In this Brâhmaṇam, she again asks questions from Yâjañvalkya. As a rule, no one is allowed to question twice, when he is defeated. According to the rule of Indian logic, a person once defeated in a controversy, is not allowed to question a second time, unless the controversy or disputation be of the nature of Vâda or "discussion." To understand this, it is necessary to know some thing of the various kinds of disputations recognised by Indian logic. We give the following quotations from the Nyâyasûtras, Book One, Chapter I, page 14 of S. B. H.

A dialogue or disputation (kathâ) is the adoption of a side by a disputant and its opposite by his opponent. It is of three kinds, *viz.*, Vâda or discussion which aims at ascertaining the truth, jalpa or wrangling which aims at gaining victory, and vitaṇḍâ or cavil which aims at

finding mere faults. A discutient is one who engages himself in a disputation as a means of seeking the truth.

A Vâda is thus defined in the same book :—Vâda or discussion is the adoption of one of two opposing sides. What is adopted is analysed in the form of five members, and defended by the aid of any of the means of right knowledge, while its opposite is assailed by confutation, without deviation from the established tenets.

A Jalpa is thus defined in the same :—Wrangling which aims at gaining victory, is the defence or attack of a proposition in the manner aforesaid by quibbles, futilities, and other processes which deserve rebuke.

A Vitaṇḍâ is defined thus :—Cavil is a kind of wrangling, which consists in mere attacks on the opposite side.

It is in Vâda or discussion that a person is generally allowed to ask further questions. The sole object in a Vâda is the ascertainment of truth ; and so one is never prevented, even if he is defeated, from putting further questions, to remove his doubts. In Jalpa, the sole aim of the parties is to win victory. There, if one is defeated, he is generally not allowed to put fresh questions. Now the discussion which was held in the Court of Janaka, was of the nature of Jalpa, for it was not so much for the ascertainment of truth, as for the sake of victory, and winning of the cows that Yâjñavalkya engaged in the disputation. The question, therefore, arises why was Gârgî allowed this second opportunity. To this the commentator says :—]

Gârgî was told previously of the various successive supports of all the Jîvas, as well as of the Lord being the final support of them all. But she was not told any thing therein, about the Mûlaprakriti ; what object she supported, and by whom was she supported in her terms. Therefore, Gârgî asks again (her object being to know something about the Mulaprakriti).

[Why did Gârgî ask the permission of the Brâhmaṇas to put this question ? Why was such permission necessary ? To this the commentator answers :—]

The disputation (carried on in the Court of Janaka) aimed at gaining victory. In such a disputation, a person once defeated, cannot again put fresh questions, without the permission of the audience. Hence the necessity of obtaining the permission of the assembled Brâhmaṇas.

[But Gârgî was the wife of Yâjñavalkya, there could be no desire in her to obtain victory over him ; for if he was defeated in argument,

the loss would be, not only to him, but to her as well for the cows would be lost. This point is thus met by the commentator.]

Though Gârgî knew well the strength of learning of her husband, yet she puts the question in order to prove to the assembled Brâhmaṇas, that it was beyond their power to defeat him. She puts these questions to him, not with the object of defeating him, but with the object of extracting something from him in the form of answer by which she herself, as well as the assembled Brâhmaṇas, might be benefited.

The second reason why Gârgî was allowed to ask again, was that on the first occasion, strictly speaking, she was not defeated by force of any argument. (When in the sixth Brâhmaṇam she asked Yâjñavalkya what is the support of Brahmaṇ, he does not give any convincing answer to it, but silences her by threats of hell-fire.) She being his wife, submits to his dogmatic assertion when he says. "You must not imagine that the Lord has got any one to support him." So she kept quiet then through fear (but now she asks whether the Lord is the support of Mûlaprakriti also, and when he answers in the affirmative, she is now finally silenced by arguments and not by threat). For when the Lord is the support of the Mûlaprakriti also, who is the support of everything else, it then logically follows that there can be no support of the Lord. For the Mûlaprakriti being the support of everything that exists in this universe could have been the support of the Lord, but when she herself is supported by the Lord, it follows that the Lord is self-supported. (This is first argument). The second argument given in this Brâhmaṇam is the statement that "there is no one else than the Lord who is the real Seer." That further proves the same point that the Lord is the self-supported and requires no one else to support Him.

The third argument given by Yâjñavalkiya is the statement in this Brâhmaṇam regarding the nature of the Lord, when he describes Him as being not coarse, nor fine, neither short nor long etc. These attributes of the Lord show also that the Lord requires no support.

(Thus Gârgî who was silenced by threats of hell-fire in the sixth Brâhmaṇam, reverts to her same question in the present Brâhmaṇam, and this time she is silenced not by threats, but by three-fold arguments by Yâjñavalkya. The first argument is that everything in this universe is supported by Mûlaprakriti:—The Root-matter. The Lord is the support of this Root-matter herself, so He can have no support. The second argument is, that the Lord is the only independent Seer, there is no other independent Seer in the World. So there can be no other being who can support the Lord. If there were any such being, he would be a higher Seer

than the Lord. This is the second argument. The third argument adduced by Yâjñavalkya is that the Lord is possessed of qualities which are not material, he is neither coarse nor fine, &c. Therefore no being having a material body can be the support of the Lord who is immaterial.)

(The Commentator next enters into a logical discussion regarding the nature of Kathâ or disputation and its three-fold division into Vâda, Jalpa and Viṭaṇḍâ, in order to show, under what circumstances, Gârgî was allowed a second opportunity of putting these questions).

The Kathâ (disputation) of the wise men is of three kinds: Vâda (discussion) Jalpa (wrangling) and Viṭaṇḍâ (cavil.) A Vâda is a discussion, either between a teacher and a pupil, or between two persons or among many persons, in whom there is no mental unfairness, and which is carried on solely with the object of arriving at what is truth. The gaining of victory is a secondary object-not a necessary object in such a discussion. In a Vâda the persons defeated become the disciples of him who wins, and the victor always commands respect and honor from all. In a Vâda the winner is in duty bound to remove the doubts of those who are inferior to him, and unable to remove their own doubts, though he may let those that are superior to him alone. But in a Vâda carried on amicably, with the object of finding which view is true, all are said to be Sabrahmachârins or fellow-students. Here there is no relationship of teacher and student between them.

On being asked by the opponent for his proofs the Vâdi (disputant) should put forth the 'good proofs' first. By good proofs are to be understood the Vedas, the Itihâsas, the Purânas, the Pancharâtras, the Mimânsa and the Smritis. Any other proofs besides these are to be looked upon as 'bad proof', and should be avoided in all discussions.

Should there arise any difference in the interpretation of the Vedas, &c., given by the two parties, then Akṣa or the organ of sense or perception and Anumâna or inference must both be resorted to, in order to find out the real sense of the Vedic texts.

Akṣa or the organs of sense are the indriyas that will not produce incorrect or imperfect perceptions. Inference is the correct reasoning. Abhâva (non-existence), arthâpatti (presumption, and upamâ (analogy) (though they are varieties of proofs according to some) all fall under the category of Anumâna or Inference (and are not separately mentioned). Because non-existence &c., are only different modes of inference. In fact, the vedic text (vâkya) is the only faultless proof, for the Vâkya or the vedic text is called the best âgama or the most faultless verbal testimony.

(The various schools of philosophy admit different kinds of proofs. Thus the Charvâkas admit only one means of right knowledge, *viz.*, perception (partyakṣa), the Vaiṣeṣikas and Baudhas admit two, *viz.*, perception and inference (anumâna), the Sânkhyâs admit three, *viz.*, preception, inference and verbal testimony (âgama or śabda), while the Naiyâyikas, whose fundamental work is the Nyaya-sutra, admit four, *viz.*, preception, inference, verbal testimony and comparison (upamâna). The Prabhâkaras admit a fifth means of right knowledge called presumption (arthâpatti), the Bhattas and Vẹdantins admit a sixth, *viz.*, non-existence (abhâva), and the Pauranikas recognise a seventh and eighth means of right knowledge, named probability (sambhâva) and rumour (aitihya). (S. B. H. Nyâya Sûtras page 2.)

(Then arises the question when is a person to be considered as defeated in argument? About this following is the rule :—)

It is said to be a defeat, when there takes place an inversion of ascertainment of truth (in the case of a vâda), or when the disputant submits to the position taken up by his opponent (in the case of Jalpa and Vitanḍa). This is the rule in all forms of debate, whether it be a discussion or wrangling or cavilling.

(An inversion of ascertainment of truth takes place when instead of establishing the truth sought to be ascertained by the parties, the arguments lead to the opposite conclusion.)

In the case of wrangling and cavilling, the person is defeated when he assents to the proposition of his opponent.

(What is to be done to the persons who are defeated in an argument?)

When there takes place an inversion of the ascertainment of truth, and the party defeated does not assent, (through pride or through false reasoning) to his defeat, then he is to be punished, even though the debate be of the nature of vâda, more so if it be a Jalpa or a Vitaṇḍa debate.

(Who is to award the punishment and what should be the penalty ?)

(The preceptor should award punishment,) but in the case of pupils not under the control of the preceptor, the king should award punishment. The punishment by the preceptor is by rebuke or word of mouth. The punishment by the king may be by fine or by corporal punishment also. The punishment by the preceptor may also be by fine, if the student assents to it. It may be also by inflicting a penance on the student such as to undergo fasting &c. (A teacher, however, cannot inflict a fine on the student, if the latter demurs to it. Not so in the case of the fine inflicted by the king.) The punishment awarded by the king may be

carried out by force, the amount being regulated by the gravity or lightness of the offence.

(What should be done if there takes place an inversion of ascertainment of truth, &c., and the defeated person acknowledge his defeat? Is he to be punished then also, &c.) In the case of assenting to the position of the opponent, by acknowledging his defeat, there is no punishment, even in wrangling and cavilling, much less so in the case of vâda or discussion.

(What is the penalty when a disputant is defeated in cavilling (vitaṇḍa), and after assenting and thus evading punishment, he goes about preaching his refuted doctrines? What is to be done with such a destroyer of truth-tattva-viplava-kâri ?) When a person defeated by the good people in argument, in a public assembly, persists in destroying the truth by again preaching his refuted doctrines, which he had recanted, he should be taken to the king, who should cut off his tongue, and branding him with a crow's mark (on his forehead) exile him from his kingdom.

(What are the doctrines the preaching of which is considered a destruction of truth or heresy ?)

Tatva Viplava or the preaching against the true-tattva is of five kinds :—

(1) to preach that Lord Viṣṇu is equal to some other God ;

(2) to preach that Lord Viṣṇu is no other than one of the Gods ;

(3) to preach that the Lord Viṣṇu is inferior to some of the God or Gods ;

(4) to preach upsetting the prevailing order of Śrî and other tattvas, giving importance to the merits and demerits of those tattvas according to his own fancy ;

(5) to preach that someother form of religion is superior to Viṣṇu Bhakti. If the preacher of revolutionary ideas in religion be a Kṣatriya, or a Vaiśya, or a Śudra, the king should put him, then and there, without hesitation, to death ; whilst in the case of a Brahman, he should have his tongue cut off.

In Vâda (discussion) as well as in Jalpa (wrangling) one should adduce proofs in support of his own conclusions ; and at the same time, he should have recourse to such arguments as may show the faultiness of the view of his opponent. This is the honest way of carrying on discussions. If the proof adduced by the opponent be not of the nature of a text (Vâkya) such as a quotation from the Vedas &c., a good reasoner should find out some fallacy therein ; and if it be of the nature of a Vâkya or text, he should give an explanation, different from that of the opponent.

A good reasoner must establish his conclusions from the Vedas. and in order to convince the opponent with the truth of his own explanation, he should quote other extracts, in order to suit the explanation given by him; and here he should have free scope in resorting to various modes of reasoning. Varieties in the modes of reasoning must not be used, however, from the very beginning.

Jalpa (wrangling) is that form of Kathâ, the arguments in which are carried on, with a spirit of emulation or combativeness, between two rival, but honest, persons, simply with the object of showing or establishing one's superiority in learning over another; or simply with the object of gaining some object such as fame, etc. In such a disputation, the king should examine the extent of learning of the competitors. In Jalpa (wrangling) the extent of learning of the two rivals must be examined, first, before they begin the combat. Therefore, the umpires that are engaged should all be Viṣṇu Bhaktas or religious persons. They should be versed in all the scienees, in order to be able to grasp thoroughly, or understand the words of the two opponents. Their number should be five or seven, or more if available. The umpires engaged should have the consent of both the opponents as such. These umpires should weigh thoroughly the questions put and the answers given. The umpires are also called the 'questioners,' because they may also put questions to both the opponents. Where the umpires or the questioners cannot be had, both the opponents would have to show their learning before the common people, where there is no possibility of their learning being judged. Disputation of the nature of Jalpa (wrangling) is fruitful, when both the parties are equally matched. Otherwise, the defeat of one of them will inevitably follow. The one who proves inferior in learning, should acknowledge himself as a desciple of one who proves his superiority. Failing to do so, he brings on himself rightly deserved punishment, similar to the one spoken of in the case of the discussions of the nature of Vâda. (Such is what is called Jalpa disputation; it is between two opponents, who are almost equally matched in learning).

Since in Vâda discussions, the objeets in view is to ascertain what is the real truth and to convinee the other side, so the person defeated may put questions again and again, till he beeomes fully convinced. But in Jalpa disputations, no questions can be put a seeond time after the defeat, without the permission of the members of the assembly.

The disputation that the good and orthodox people carry on in a spirit of emulation with those that preach revolutionary and heretical doctrines is what is called Vitaṇḍâ. It is said by those that are skilful

in the science of debate that in Vitaṇḍâ, the disputant is not bound to establish his own view, but he seeks merely to demolish the position of his opponent. Those that are good and (orthodox) carry on the Vitaṇḍâ-disputation, with the above object of refuting the views of their opponent: whilst the opponents of the good people carry on the disputation of the nature of Jalpa, *i.e.*, they try to establish their own views and to refute the views of the good people. So the whole disputation, between the good people and their opponents (the hereties) though it passes by the name of Vitaṇḍâ, is yet in reality of two-fold nature—the disputation is Vitaṇḍâ on the part of the orthodox, and Jalpa on the side of the heretic. Before such wicked opponents, the wise should keep their own views concealed ; and ought not to try to establish their own points. On the contrary they ought to try to prove the weakness of their opponent's view, by force of sheer reasoning (and not on the strength of the Vedas). This is the means that a wise disputant should adopt, in meeting their wicked opponents, the preachers of the revolutionary doctrines, the heretics. It has been said that the wise and good people need not establish their own views, but demolish those of their opponents, for the wicked heretics, when defeated, are in duty bound to accept the views of their opposite party, for their own views become prohibited and unorthodox.

By heretical religion is to be understood any religion other than Viṣṇu Bhakti or steady attachment to the Lord Viṣṇu. The views of all the Bauddhas, the views of all the atheists, free-thinkers &c., are to be known as heretical and revolutionary, and they should be refuted by their own words, by the foree of reasoning only.

If one is arguing with a heretic, who does not believe in the authoritativeness of sacred scriptures, it is useless to quote texts from the Vedas, before such an opponent. Such a person should be addressed by the orthodox disputant who believes in the authority of the Vedas thus:—
" O friend ! the side that you have taken up, is it for the purpose of
" establishing Dharma or is it purposeless. If you say, that it is for the
" sake of Dharma, then you admit the authority of the Vedas, and give
" up your position of a non-believer in Agama. For Dharma cannot be
" ascertained without the knowledge conveyed by the sacred scriptures
" (Âgamas). If you say that Dharmas like Hinsâ or killing of animal
" life can be proved to be sinful, without having reeourse to Revela-
" tion, and by reason only ; we reply that we can also prove by reason,
" that Hinsâ or killing of animal is the cause of Dharma, when such
" animals are killed in sacrifiee. But if you say that 'I have taken up
" this side without any purpose,' then what will be your answer, if I beat

"you and tell you 'I am beating you without any purpose.'" This is how a non-believer in Revelation should be met by believers in revelation.

If in a Vitaṇḍâ, disputation, the orthodox party is unable to maintain his position in argument with the heretic, then all the good people present in the assembly, should combine together, in preventing the heretic from winning a victory over the orthodox.

(Who are to be considered as orthodox or good people ?.) By the word Sat (सत्) *i.e*, good and honest people are to be understood those who do not believe that there is any body either equal or superior to the Lord Viṣṇu, who know the Lord Viṣṇu is neither that Akṣara (अक्षर) nor Kṣara (क्षर) who know that there are gradations among the Jîvas and in the works of Prakriti, and those whose religion is the worship of the Bhagavân Viṣṇu.

When the heretics (Asat people) are defeated in argument, the King should cause punishment to be meted out to such persons. If on the contrary, the orthodox or Sat party be defeated by the heretic, then the King should remain neutral, and wait till the combined party of the orthodox defeat the heretic. When the heretic is thus defeated, then the King should punish such a heretic.

All this is from the book called Brahmatarka.

COMMENTARY ON MANTRA 2.

The word bâna (बान) in the mantra, does not mean the piece of bamboo pinned at the head of a shaft; but it means the arrow-head which is made of steel. It has been said in the Padma Purâṇa that:— "The black-smith did not show the King the sharp arrow-head (bâna) which was fixed at the extremity of a shaft."

COMMENTARY ON MANTRA 3.

(It is not proper to say that the Lord is the support of Mûlaprakriti who supports everything. The epithet Akṣara which means indestructible is applicable to Mûlaprakriti also. For she is also Akṣara indestructible. Similarly the attributes 'neither gross nor fine,' &c. are also not confined to the Lord, but may be applied to Mûlaprakriti also. The commentator therefore gives authority for his explanation) :—

In this Skânda Purâṇa it is said that "Srî is to be understood by "the word Âkâsa, because she is all-luminous (kâsa means light). This "Srî is understood to be the support of all. The supreme Viṣṇu is the "support of Srî herself, and the qualities of "neither gross nor fine" etc. "are applied to the Lord only."

(Gârgî twice puts the same question to Yâjñavalkya in the same words in this Brahman. It is a rule of logic that a person who repeats his questions must be rebuked. Thus among the occasions for rebuke, repetition is one. Thus in book fifth Chapter 2 Sutra 1 we find twenty two occasions for rebuking (Nigraha.)

(The occasions for rebuke are the following :—

(1. Hurting the proposition, 2. Shifting the proposition, 3. Opposing the proposition, 4. Renouncing the proposition, 5. Shifting the reason, 6. Shifting the topic, 7. The meaningless, 8. The unintelligible, 9. The incoherent, 10. The inopportune, 11. Saying too little. 12. Saying too much, 13. *Repetition*, 14. Silence, 15. Ignorance, 16. Non-ingenuity, 17. Evasion, 18. Admission of an opinion, 19. Overlooking the censurable, 20. Censuring the non-censurable, 21. Deviating from a tenet, and 22. The semblance of a reason.

(According to the rules of Logic, therefore, Gârgî commit a repetition, in putting the same question. In Mantra 3 of this Brâhmaṇa she puts the question. 'O Yâjñavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future; tell me in what is it woven, like warp and woof." And she again asked the very same question in Mantra 6. 'O Yâjñavalkya, that of which they say, that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof ?.' Why is she allowed to put the same question twice, against the rules of logic? To this the author answers :—)

The same question is put a second time, in order to get answer from Yâjñavalkya, not in a figurative language, but in a positive assertion, that the Mûla Prakriti is the support of all. The answer given by Yâjñavalkya on the second occasion, is differently worded, from the answer which he gave to the first question. On the first occasion he said ; "Âkâśe Tad Otam Cha." On the second occasion he says "Âkâśa *Eva* Tad Otam Cha Protam Cha." Thus he uses the emphatically limiting particle "*Eva*" in his second answer, showing thereby, that the Âkâśa (the Mulprakriti) was not the support, in a figurative sense, but in the true sense of the word. Therefore, there was no repetition in the question put by Gârgî.

Thus in the Brahmânda Pûrâṇa we find :—" Even when in a disputation (Kathâ) of the nature of Cavil (Jalpa) where the parties seek victory over each other, a repetition, or the use of a wrong word or saying too much or too little, etc. is not considered a cause of defeat, much less so should it be considered a cause of defeat, in a disputation of the nature of Vâda (discussion).

Note.—According to this opinion, the discussion between Gârgî and Yâjñavalkya was of the nature of Vâda and not Jalpa, and hence the repetition in such a case is not reprehensible.

Minor faults mentioned above, cannot be regarded as causes of a man's defeat in a discussion, for, these may be possible even in a man who is greatly learned.

(Where must we then consider a fault to be an occasion of defeat? To this the author answers :—)

" When there is an inversion of the ascertainment of truth (when the conclusion arrived at is contrary to the proposition sought to be established, or when there is any fault in employment of terms, or when there is irrelevancy) or where there is delay even for a moment, that shows the weakness of learning of the party and consequently such a party must be considered as defeated". This is in the Brahmâṇḍa Pûrâṇa.

Therefore, only that repetition, etc. is to be considered as on occasion for defeat (and rebuke), which is a repetition of a proposition opposed to the truth sought to be ascertained, etc.

Note.—For example, where a party goes on repeating a proposition which has already been refuted. Such a repetition is a cause of defeat, and not every repetition.

COMMENTARY ON MANTRA 8.

(The Akṣara has been described " as neither coarse, nor, fine, neither short nor long, neither red (like fire) nor fluid (like water); it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light, (vigour), without breath, without a mouth (or door), without measure, having no within and no without, it devours nothing, and no one devours it.")

(This might mean that the Lord is not a substance at all and has no Svabhâva or existence of his own. To remove this doubt the author says :—)

The Lord Janârdana is said to be not coarse nor fine, etc. in the sense that he is not coarse nor fine, etc. in the worldly, well-known ordinary significance of these words; and not that the Lord has no body of his own etc. The Mantra does not describe the non-existence of all kinds of Sthûlatâ etc.

(But the Mantra also says the Lord has no Tamas or darkness. Does it also mean, that the Lord has no physical darkness, but that He has some darkness of His own which is unworldly. To this the author replies :—)

The Lord has no Tamas absolutely, for His knowledge is never

darkened by any obscuration, as is the case with other beings. There is nothing which can obstruct the knowledge of the Lord. It is the nature of Tamas to hide knowledge, but the Lord is all knowledge.

(It has been said above that the Lord devours nothing and no one devours him. This is a doubtful phrase and the author explains it thus :—)

Since the Lord is independent, he is not devoured or killed by any body. Had the Lord been killed by any body, then the killer would be superior to the Lord.

MANTRAS 9 *to* 11.

(In Mantra 9 it is mentioned that " by the command of that ' Akṣara " (the imperishable), O Gârgî, sun and moon stand apart. By the command " of that Akṣara, O Gârgî, heaven and earth stand apart. By the command " of that Akṣara, O Gârgî, what are called moments (nimesha), hours " (muhûrta), days and nights, half months, months, seasons, years, all stand " apart. By the command of that Akṣara, O Gârgî, some rivers flow " to the east from the white mountains, others to the west, or to any " other quarter. By the command of that Akṣara, O Gârgî, men praise " those who give, the gods follow the sacrificer, the fathers the Darvî-offering '.)

(These words Dyâva-Prithivyau, &c. used in the Mantra are generally translated as heaven and earth, &c. They, however, do not mean so. The author explains them thus :—

In the Mahâmimânsâ, it is said, that the word Dyâvâ-Prithivyau mean Śrî and the presiding deity of the earth. The words Sûrya and Chandramas as used in the Mantra, mean Brahmâ and Rudra respectively. The word Dyau literally means luminous, and as Srî is all light, therefore Dyâvâ means Śri. Prithivi comes from the root Prithu or extended. Sûrya literally means the giver of knowledge or knowledge, and hence it means Brahmâ. Chandra literally means the giver of joy, and hence it means Rudra, because He ordains all joy.

The Lord Hari is the support of all these and He is the ruler of them from eternity and independent of any one else. No doubt Śrî is the support of everything in the universe, but she gets this power of supporting everything from the Lord. It is under the command of Viṣṇu that she supports all, and not because she has any power independent of him. She is always under the control of Viṣṇu. The only independent being is the Lord Hari alone from all eternity.

COMMENTARY ON MANTRA 8—(*continued.*)

(In Mantra 8 it was mentioned that the Lord has no mouth. It does not mean that the Lord has no body. The author explains thus by an authority.)

It is thus written in Varâha Purâna :—The Lord has no Prâkritic body (material body) consisting of flesh, fat and bones, etc. because there are no parts in Him. The Lord by the very fact of his lordliness, shows that He is not a composite being, but His form is truth and He is changeless and constant existence.

(It has been explained above that the Śrutis deny only a Material form to the Lord, and that the Lord has a form of His own. An objector says :—"Is it not possible that the Śrutis deny absolutely every form to the Lord?" The Commentator therefore, quotes a Śruti to show that they ascribe a non-material form to the Lord :—)

Âditya varṇam tamasastupâre (Vajasaneyin Sanhita 31. 18.—) "Of sun-like lustre beyond darkness (of matter)." So also texts like "aṇor aṇîyân, mahato mahîyân," "smaller than the smallest, and bigger than the biggest." "Sahasra sîrsâ puruṣa":—"The puruṣa with thousand heads." &c. All these show that the Lord has a form, though not material.

(You have explained the text 'asthulam' by saying that the Lord has no material thickness, but He has a thickness of His own. How is this explanation valid? To this the Commentator answers :—)

There is nothing strange in this explanation. Such explanations occur in other passages also. Thus in the Gitâ (13. 12) occurs "na sat tan nâsad uchyate":—"He is called neither being nor non-being." Here absolute existence is not denied to the Lord, but only relative material existence; that is, the Lord is not a Sat or gross material existence, nor Asat or subtle material body, but He is immaterial.

An objector says :—"In the same sentence occur "asthulam ahrasvam, &c," as well as "atamas, &c." You explain the first epithet by saying that the Lord has got no material grossness, &c., but you explain the other epithets like atamas, &c., by saying that He has got no darkness absolutely. To be consistent you ought to say, that He has got no material darkness, but he has some non-material darkness." To this the Commentator says :—

There is nothing out of the way in such an explanation. Thus in the text aduḥkham asukham samam :—"He is painless, He is pleasureless, he is equable," there is absolute denial of pain, but relative denial of joy. There is joy or sukham in the Lord, but it is not material pleasure.

Similarly in the text na prajñam, nâprajñam "He is neither knowledge nor ignorance." The ignorance is absolutely denied regarding the Lord, but the denial of Knowledge is only relative, namely, the knowledge of the Lord is not like the brain knowledge of ordinary beings.

SAKALYA (NINTH) BRAHMANAM.

अथ शाकल्य ब्राह्मणम्

MANTRA I. 9. 1.

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति। स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति। त्रयस्त्रिंशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति। षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति। त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति। द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥ १ ॥

अथ Atha, then. विदग्धः Vidagdhaḥ, Vidagdha by name. शाकल्यः Sâkalya, born in the family of Sakala. एनं Enam, Him; Yâjñavalkya. पप्रच्छ Paprachchha, asked. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. कति Kati, how many. देवाः Devâḥ, gods. इति Iti. सः Saḥ, He; Yâjñavalkya. एतया Etayâ, this. निविदा Nividâ, by the mantra called Nivit. वैश्वदेवस्य Vaisvadevasya, of Vaisvadeva Sastra. निविदि Nividi, in the mantra known as Nivit. यावंतः Yâvantaḥ, as many. उच्यंते Uchyante, have been said. प्रतिपेदे Pratipede, knew. त्रयः Trayaḥ, three. च Cha. त्री Trî, three; three times. शताः Satâḥ, hundred. च Cha, and. त्रयः Trayaḥ, three. च Cha. त्री Trî, three times. सहस्रा Sahasrâ, thousands. च Cha, and. इति Iti. ओं Oṁ, yes; just so. इति Iti. उवाच Uvâcha, said (Vidagdha). कति Kati, how. एव Eva, only; the superior to them all. देवाः Devâḥ, the Devas; the gods. याज्ञवल्क्य Yâjña-valkya, Oh, Yâjñavalkya. इति Iti. त्रयस्त्रिंशत् Trayastriṁsat, thirty-three. इति Iti. ओं Oṁ, yes; just spoken. इति Iti. उवाच Uvâcha, said (Vidagdha). कति Kati, how many. एव Eva, only; superior even among them. देवाः Devâḥ, the gods. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. षट् Ṣaṭ, six. इति Iti. ओं Oṁ, yes; just so. इति Iti. उवाच Uvâcha, said. ह Ha. कति Kati, how many. एव Eva, only; superior, even among them. देवाः Devaḥ, the gods. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya.

इति Iti. त्रय: Trayab, three. इति Iti. ओं Om̐, yes; 'just so. इति Iti. उवाच Uvâcha said (Vidagdha). ह Ha. कति Kati, how many. एव Eva, only, superior among them. देवा: Devâb, the gods. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. इति Iti. द्वौ Dvau, two. इति Iti. ओं Om̐, yes; just so. इति Iti. उवाच Uvâcha, said (Vidagdha). ह Ha. कति Kati, how many. एव Eva, superior among them. देवा: Devâḥ, the gods. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavlkya. इति Iti. अध्यर्ध Adhyardha, one and a half इति Iti. ओं Om̐, yes; just so. इति Iti. उवाच Uvâcha, said (Vidagdha). ह Ha. कति Kati, how many. ह Eva, superior among them. एव Devâb, the gods. याज्ञवल्क्य Yâjña-valkya, Oh, Yâjñvalkya. इति Iti. एक: Ekaḥ, one. इति Iti ओं Om̐, yes; just so. इति Iti. उवाच Uvâcha, said. ह Ha. कतमे Katame, which. ते Te those. त्रय: Trayaḥ, three. च Cha. त्रि Tri, three times. शता: Śatâḥ, hundred. च Cha, and. त्रय Trayaḥ, three. च Cha. त्रि Tri, three times. सहस्त्र Sahasra, thousand. च Cha, and. इति:

1. Then asked him Vidagdha, the son of Śakala,—"How many devas are there, Yâjñvalkya?"

He (answered)—"This can be learnt from the Nivit; as many (devas) as are mentioned in the Nivit of the Vaiśvadeva (Śastra), (so many are there),—*viz.*, three and three hundred and three and three thousand."

"Yes," said Vidagdha, "and how many devas are there, Yâjñavalkya?"

"Thirty-three," he answered.

"Yes," said Vidagdha, "and how many devas are there, Yâjñavalkya?"

"Six," he answered.

"Yes," said Śâkalya, "and how many devas are there, Yâjñavalkya?"

"Three," he answered.

"Yes," said Vidagdha, "and how many devas are there, Yâjñavalkya?"

"Two," said he.

"Yes," said Śâkalya, "and how many devas are there, Yâjñavalkya?"—"Adhyardhya," answered he.

"Yes," said he, "and how many devas are there, Yâjñavalkya?"

"One," he answered.

"Yes," said he, "and which are these three and three hundred, and three and three thousand ?".—210.

MANTRA III. 9. 2.

स होवाच महिमान एवैषामेते त्रयस्त्रिꣳशत्त्वेव देवा इति कतमे ते त्रयस्त्रिꣳशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिꣳशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिꣳशाविति ॥२॥

सः Saḥ, He; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. एते Ete, those that thou askest. एषां Eṣâm, these; of the thirty-three. महिमानः Mahimânaḥ, glories; inferiors or subordinates; members of the family. एव Eva, only. तु Tu, on the other hand. त्रयस्त्रिंशत् Trayastrimśat, thirty-three. एव Eva, only; in reality. देवाः Devâḥ, gods. इति Iti. कतमे Katame, which. ते Te, those. त्रयस्त्रिंशत् Trayastrimśat, thirty-three. इति Iti. अष्टौ Aṣṭau, eight. वसवः Vasavaḥ, Vasus. एकादश Ekâdaśa, eleven. रुद्राः Rudrâḥ, Rudras. द्वादश Dvâdaśa, twelve. आदित्याः Âdityâḥ, Âdityas. ते Te, these. एकत्रिंशत् Ekatrimśat, thirty-one. इंद्रः Indraḥ, son of Vâyu. एव Eva, only. च Cha, and. प्रजापतिः Prajâpatiḥ, Jayanta son of Indra. च Cha. त्रयस्त्रिंशा: Trayastrimśâḥ, thirty-three. इति Iti.

2. Yâjñavalkya replied, "All these three and three hundred devas are partial glories, of (the following) thirty-three, whilst thirty three only are in reality the chief Devas.

"Which are these thirty three ?" (asked Vidagdha.)

"Eight Vasus, eleven Rudras, twelve Âdityas, these are thirty one; and together with Indra (the son of Vâyu) and Prajâpati (Jayanta the son of Indra) these are thirty-three,"—said Yâjñavalkya.—211.

MANTRA III. 9. 3.

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं वसु सर्वꣳ हितमिति तस्माद्वसव इति ॥ ३ ॥

कतमे Katame, which. वसवः Vasavaḥ, the Vasus. इति Iti. अग्निः Agniḥ, Suparṇa; Garuḍa. च Cha. पृथिवी Prithivî, the wife of Garuḍa. च Cha. वायुः Vâyuḥ. Sûtrâtman. च Cha. अंतरिक्षं Antarikṣam, Śraddhâ, the wife of Sûtrâtman. च Cha. आदित्यः Âdityaḥ, Śiva. च Cha. द्यौ Dyau Umâ the wife of Śiva. च Cha. चंद्रमाः Chandramâḥ, Kâma. च Cha. नक्षत्राणि Nakṣatrâṇi, Indra. The plural number indicates that Indra

assumes many forms. च Cha, and. एते Ete, these. वसवः Vasavaḥ, the Vasus. हि Hi, because. एतेषु Eteṣu, in these eight. इदं Idam, this. सर्वं Sarvam, whole. वसु Vasu, world. हितं Hitam, founded. इति iti. तस्मात् Tasmât, therefore. वसवः Vasavaḥ, the Vasus. इति iti.

3. "Which are the Vasus?" asked Vidagdha.

"Agni (or Garuḍa), Prithivî (or Garuḍa's wife), Vâyu (or Sûtrâtmâ), Antarikṣa (or Śraddhâ, the wife of Sûtrâtmâ), Âditya (or Śiva), Dyau (or Umâ, the wife of Śiva), Chandramâ (or Kâma), Nakṣatra (or Indra),– these are the Vasus. In them this whole world is founded; therefore, they are called Vasus.—212

MANTRA III. 9. 4.

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

कतमे Katame, which. रुद्राः Rudrâḥ, the Rudras. इति Iti. पुरुषे Puruṣe, in the Jîva. प्राणाः Prâṇâḥ, the Prâṇas, those that regulate the five organs of perception and the five ogans of action. इमे Ime, these, the ten sons of Vâyu, such as Dakṣın &c. दश Daśa, ten. आत्मा Âtma, Brihaspati; the presiding deity of Buddhi. एकादशः Ekâdaśaḥ, the eleventh. ते Te, those eleven. यदा Yadâ, when. अस्मात् Asmât, this. मर्त्यात् Martyât, from the dying man. शरीरात् Śarîrât, from the body. उत्क्रामन्ति Utkrâmanti, leave; go out. अथ Atha, then. रोदयंति Rodayanti, (make the relatives of the dying man) weep or shed tears. यत् Yat, because. तत् Tat, then. रोदयंति Rodayanti, (make the relatives of the dying man) weep. तस्मात् Tasmât, therefore. रुद्राः Rudrâh, the Rudras; those that make weep.

4. "Which are the Rudras?" asked Vidagdha.

"These ten devas of Prâṇas in a man and Brihaspati, the deva of Buddhi as the eleventh, when these presiding devas go out of the body of a dying man, then they make the relatives weep. They are called Rudras, because they make them weep."—213.

MANTRA III 9. 5.

कतम आदित्या इति द्वादश वै मासाः संवत्सरस्यैत आदित्या एते हीदꣳ सर्वमाददाना यन्ति ते यदिदꣳ सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

कतमे Katame, which. आदित्याः Âdityâḥ, Âdityas. इति Iti. संवत्सरस्य Saṁvatsarasya, of the year. वै Vai, indeed. द्वादश Dvâdaśa, twelve presiding devas.

मासाः Mâsâḥ, (of) the months. एते Ete, these. आदित्याः Âdityâḥ, Âdityas. हि Hi, because. एते Ete, these; these twelve presiding devas of the months, namely. 1. Dhâtâ, 2. Aryamâ, 3. Vivasvân, 4. Puṣâ, 5. Tvaṣṭa, 6. Savitâ, 7. Bhaga, 8. Parjanya, 9. Varuṇa, 10. Mitra, 11. Yama, 12. Indra. इदं Idam, this. सर्वं Sarvam, all; such as Âyu, &c., of the living beings. आददाना Âdadânâ, taking. यन्ति Yanti, go away. ते Te, they; the twelve months. यत् Yat, because. इदं Idam, this. सर्वं Sarvam, all, *i.e.*, Âyu, &c., of all the living beings. आददाना Âdadânâ, taking. यन्ति Yanti, go away. तस्मात् Tasmât, therefore. आदित्याः Âdityâḥ, the Âdityas. इति Iti.

5. "Which are the Âdityas?" asked Vidagdha.

"The presiding devas of the twelve months of the year are the Âdityas; for, these take away all this as they pass. Since, as they pass, they take away all this, therefore they are called Âdityas."—214.

MANTRA III. 9. 6.

कतम इन्द्रः कतमः प्रजापतिरिति। स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति । कतमः स्तनयित्नुरित्यशनिरिति । कतमो यज्ञ इति पशव इति । ॥ ६ ॥

कतमः Katamaḥ, which. इन्द्रः Indraḥ, Indra, son of Vâyu. कतमः Katamaḥ, which. प्रजापतिः Prajâpatiḥ, Prajâpati (Jayanta). इति Iti. स्तनयित्नुः Stanayitnuḥ, the presiding deva of thunder. एव Eva, only. इन्द्रः Indraḥ, Indra son of Vâyu. यज्ञः Yajñaḥ, the presiding deva of sacrifice. प्रजापतिः Prajâpatiḥ, Prajâpati. इति Iti. कतमः Katamaḥ, which. स्तनयित्नुः Stanayitnuḥ, the presiding deva of thunder. इति Iti. अशनिः Aśaniḥ, the deva of thunder bolt or Vajra. इति Iti. कतमः Katamaḥ, which. यज्ञः Yajñaḥ, the deva of sacrifice. इति Iti. पशवः Paśavaḥ, the presiding deva of animals.

6. "Who is Indra, and who is Prajâpati?" asked Vidagdha.

Yâjñavalkya said: "The deva of thunder is Vajra (Indra, a son of Vâyu), the deva of sacrifice is Prajâpati."

"Which is the deva of thunder?" asked Vidagdha.

"The deva of thunder bolt," said Yâjñavalkya.

"Which is the deva of sacrifice?" asked Vidagdha.

"The deva of animals," replied Yâjñavalkya.—215.

MANTRA III. 9. 7.

कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चैते षडेते हीदꣳ सर्वꣳ षडिति ॥ ७ ॥

कतमे Katame, which. षट् Ṣat, six. इति Iti. अग्निः Agniḥ, Suparṇa; Garuḍa. च Cha. पृथिवी Pṛithivî, the wife of Garuḍa. च Cha. वायुः Vâyuḥ, Sutrâtmâ. च Cha. अंतरिक्षं Antarikṣam, Śraddhâ, the wife of Sutrâtmâ. च Cha. आदित्यः Âdityaḥ, Śiva. द्यौः Dyauḥ, Umâ, the wife of Śiva. च Cha, and. एतेषु Eteṣu, these. षट् Ṣat, six. हि Hi, since. इदं Idam, this. एतेषु Eteṣu, in these. इदं Idam, this; Jñâna, Vigynâna, Aiśvarya, Vîrya, Śri and Yaśa, षट् Ṣat, six. सर्वं Sarvam, full; fully developed. इति Iti.

7. "Which are the six?" (asked Vidagdha).

"Agni (Garuḍa), Pṛithivî (Garuḍa's wife), Vâyu (Sutrâtmâ), Antarikṣa (Śraddhâ, the wife of Sûtrâtmâ), Âditya (Śiva), Dyau (Umâ, the wife of Śiva)—these are the six devas. Because in these six, the six qualities, *viz.*, Jñâna, Vijñâna, Aiśvarya, Vîrya, Śrî and Yaśa are fully developed."—216.

Note.—These are the six powers of godhead.

MANTRA III. 9. 8.

कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति। कतमौ तौ द्वौ देवावित्यन्नं चैव प्राणश्चेति। कतमोऽध्यर्ध इति। योऽयं पवत इति॥ ८ ॥

कतमे Katame, which. ते Te, those. त्रयः Trayaḥ, three. देवाः Devâḥ, the Gods. इति Iti. इमे Ime, these, namely, Agni, Vâyu, Âditya, *i.e.*, Vîndra or Garuḍa, Vâyu and Maheśvara or Śiva. त्रयः Trayaḥ, three. लोकाः Lokâḥ, the worlds, or supports of their consorts: Intelligences. एव Eva, only. हि Hi, since. एषु Eṣu, in these, in the three Intelligences, Vâyu, Vîndra and Maheśvara. इमे Ime, these. सर्वे Sarve, all. देवाः Devâḥ, the Gods. इति Iti. कतमौ Katamau, which. तौ Tau, those. द्वौ Dvau, two. देवौ Devau, the Gods. इति Iti. अन्नं Annam, food, namely, Sraddhâ. It is composed of two words अत् surpassing and न leader. Excellent Leader. एव Eva, only, the well-known. प्राणः Prâṇaḥ, the chief of the Vâyus. इति Iti. कतमः Katamaḥ, which. अध्यर्धः Adhyardhaḥ, Adhyardha. इति Iti. यः Yaḥ, which. अयं Ayam, this. पवते Pavate, purifies or blows. इति Iti.

8. "Which are the three devas?" (asked Vidagdha).

"The three Intelligences, named Vâyu, Vîndra (Garuḍa) and Maheśvara Śiva," said Yâjñavalkya, "for within them all other devas are (comprehended).

"Which are the two devas?" (asked Vidagdha). "Śraddhâ (Annam) and her spouse, the Chief of the Vâyus," said Yâjñavalkya.

"Which is the Adhyardha?" (asked Vidagdha).

"He who purifies," said Yâjñavalkya.—217.

MANTRA III. 9. 9.

तदाहुर्यदयमेक इवैव पवतेऽथ कथमध्यर्ध इति। यदस्मिन्निदꣳ-सर्वमध्यार्ध्नोत्तेनाध्यर्ध इति। कतम एको देव इति। प्राण इति स ब्रह्म त्यदित्याचक्षते ॥ ९ ॥

कतमः Katamaḥ, which. अध्यर्धः Adhyardhaḥ, Adhyardha. इति Iti. यः Yaḥ, who, being the support of all. अयं Ayam, this. पवते Pavate, purifies. इति Iti. तत् Tat, therein, *i.e.*, about Vâyu being Adhyardha. आहुः Âhuḥ, they questioned, the assembly asked. यत् Yat, that. अयं Ayam this. एकः Ekaḥ, one. इव Iva, like. एव Eva, only. पवते Pavate, purifies. अथ Atha, then. कथं Katham, how. अध्यर्धः Adhyardha, Adhyardha or one and a half, 1½. इति Iti. यत् Yat, because. अस्मिन् Asmin, in him. इदं Idam, this. सर्वं Sarvam, all; such as Jñâna, Vijñâna, &c. अध्यार्ध्नोत् Adhyârdhnot, increased; obtains increase. इति Iti. कतमः Katamaḥ which. एकः Ekaḥ, one. देव Deva, god. इति Iti. प्राणः Prâṇaḥ, Viṣṇu; the Supreme God. इति Iti. सः Saḥ, He; the Prâṇa or Viṣṇu. ब्रह्म Brahma, full in all the qualities. त्यत् Tyat, that which never decays; ever- lasting. त-तथा and य-याति always existing as such. आचक्षते Âchakṣate, They say. इति Iti.

9. ["Which is the Adhyardha?" (asked Vidagdha).

"He who purifies," said Yâjñavalkya.]

"Here it is objected," said the assembly, "he who purifies, is *one* even; how then is he Adhyardha or 1½ (one-and-a-half)?"

"Because all obtain increase in him, therefore is he Adhyardha," said Yâjñavalkya.

Note.—He, Vâyu, the most beloved son of God, cannot be said to be separate from God, and so he is not second: nor can he be said to be God himself, so he cannot be said one. Therefore, from his unique position, he is said to be one-and-a-half.

"Which is the One God?" (asked Vidagdha).

"Prâṇa, namely, Viṣṇu," said Yâjñavalkya, "and He is Brahman or full, and He is called Tyat or that which never decays but always exists as such.—218.

MANTRA III. 9. 10.

पृथिव्येव यस्यायतनमग्निर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायꣳ शारीरः पुरुषः स एष वदैव शाकल्य। तस्य का देवतेत्यमृतमिति होवाच ॥१०॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalka. यस्य Yasya, whose. पृथिवी Prithivî, the earth. एव Eva, only. आयतनं Âyatañam, abode; support. अग्निः Agniḥ, Ramâ, the presiding deity of Vâk. लोकः Lokaḥ, the outward manifestation. मनः Manaḥ, the mind; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know, may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh, Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the beings; all the Jîvas. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, that. शारीरः Śârîraḥ, present in the body of all the beings. पुरुषः Puruṣaḥ, Svâyambhuva or Jîvâtmâ. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, ruler; regulator. इति Iti. अमृतं Amṛitam, the Vâyu. इति Iti. उवाच Uvâcha, said. ह Ha.

10. "Oh, Yâjñavalkya, he who knows him, whose abode is the earth, whose external manifestation is Agni, (the deity of Vâk or Speech,) whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really a wise man."

"I know Him, indeed, Oh Śâkalya, to be the best support of all the beings or Jîvas, Him whom thou speakest of and who is this Puruṣa in the body (Jívâtmâ). It is He. Ask, again Oh Śâkalya."

(Śâkalya asked) "Who is the presiding god or governor of Him?"

Yâjñavalkya replied," Amṛita or Vâyu."—219.

MANTRA III. 9. 11.

काम एव यस्यायतनꣳ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायं काममयः पुरुषः स एष वदैव शाकल्य। तस्य का देवतेति। स्त्रिय इति होवाच ॥११॥

याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यस्य Tasya, whose. कामः Kâmaḥ, desire. एव Eva, only. आयतनं Âyatanam, abode; support. हृदयं Hṛidayam, heart; Ramâ, whose seat is in the heart. लोकः Lokaḥ, outward manifestation. मनः Manaḥ, the mind; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light, inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ whoever. विद्यात् Vidyât, may know; may realise वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be वै Vai, indeed. शाकल्य Śâkalya, Oh, Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puraṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, that. अयं Ayam, this. काममयः Kâmamayaḥ, of the desires, presiding in the desires. पुरुषः Puruṣaḥ, the being; Pradyumna, the deity of the desires. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ. Ruler; Regulator. इति Iti. स्त्रियः Striyaḥ, the women; Śrî. Sarasvatî and Umâ. इति Iti. उवाच Uvâcha, said.

11. "O, Yâjñavalkya, he who knows Him, whose abode is the desires, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings, or Jîvas,—Him whom thou speakest of and who is the Puruṣa,—Pradyumna, who is the presiding deity of desires. It is He. Ask again, Oh Śâkalya."

(Śâkalya asked)—"Who is the presiding god or governor of Him."

Yâjñavalkya replied, "Ramâ, Sarasvati andUmâ these three female devas."—220.

MANTRA III. 9. 12.

रूपाण्येव यस्यायतनं चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवासावादित्ये पुरुषः स एष वदैव शाकल्य । तस्य का देवतेति । सत्यमिति होवाच ॥१२॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. रूपाणि Rupâṇi, colours. एव Eva, only. आयतनं Âyatanam, abode; support. चक्षुः Chakṣuḥ, the eye; Ramâ, presiding in the eye. लोकः Lokaḥ, outward manifestation. मनः Manaḥ, the mind; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Sâkalya, Oh Śâkalya यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, that. असौ Asau, this. आदित्ये Âditye, in the sun. पुरुषः Purusaḥ, Being; Rudra. एव Eva. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, Ruler; Regulator. इति Iti. सत्यं Satyam, Chaturmukha. इति Iti. उवाच Uvâcha, said. ह Ha.

12. "O, Yâjñavalkya, he who knows Him, whose abode is the colours, whose external manifestation is Ramâ, whose seat is in the eye, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (Rudra) in the sun. It is He. Ask, again, Oh, Śâkalya."

(Śâkalya) asked—"Who is the presiding god or governor of Him?"

"Chaturmukha," replied Yâjñavalkya.—221.

MANTRA III. 9. 13.

आकाश एव यस्यायतनं श्रोत्रं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं त पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायꣳ श्रौत्रः प्रातिश्रुत्कः पुरुषः स एष वदैव शाकल्य। तस्य का देवतेति। दिश इति होवाच ॥१३॥

याज्ञवल्क्य Yâjñâvalkya, Oh, Yâjñavalkya. यस्य Yasya, whose. आकाश: Âkâśaḥ, the sky. एव Eva, only. आयतनं Âyatanam, abode; support. श्रोत्रं Śrotram, the ears; Ramâ, presiding in the ears. लोक: Lokaḥ, the outward manifestation. मन: Manaḥ, mind; Ramâ, presiding in the mind. ज्योति: Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मन: Âtmanaḥ, all the Jîvas; all the Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. य: Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. स: Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh, Śâkalya, यं Yam, which. सर्वस्य Sarvasya, all. आत्मन: Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. य: Yaḥ, which. अयं Ayam, this. श्रौत्र: Śrautraḥ, having entered into the ear. प्रातिश्रुत्क: Prâtiśrutkaḥ, He who hears. पुरुष: Puruṣaḥ, Puruṣa; the moon. स: Saḥ, He. एष: Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, the God; the Ruler; the Regulator. इति Iti. दिश: Diśaḥ, Garuda, Śeṣa and Dakṣa, these the gods. इति Iti.

13. "O, Yâjñavalkya, he who knows Him, whose abode is in the sky, whose external manifestation is Ramâ, whose seat is in the ears, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is this Puruṣa,—Chandra, who hears, remaining inside the ears. It is He. Ask again, Oh Śâkalya."

("Śâkalya asked) —"Who is the presiding god or governor of Him?"

"Garuḍa, Śeṣa and Dakṣa, called Diśâḥ or Directions," replied Yâjñavalkya."—222.

MANTRA. III. 9. 14.

तम एव यस्यायतनꣳ हृदयं लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायं छायामयः पुरुषः स एष वदैव शाकल्य । तस्य का देवतेति । मृत्युरिति होवाच ॥१४॥

याज्ञवल्क्य Yâjñavalkya. Oh Yâjñavalkya. यस्य Yasya, whose. तम: Tamaḥ, darkness. एव Eva, only. आयतनं Âyatanam, abode; support. हृदयं Hṛidayam, heart; Ramâ, whose seat is in the heart. लोक: Lokaḥ, the outward manifestation. मन: Manaḥ, the mind; Ramâ, pres ding in the mind. ज्योति: Jyotiḥ, light; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मन: Âtmanaḥ, all the Jîvas or Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. य: Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. स: . Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh, Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मन: Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. य: Yaḥ, which. अयं Ayam, this. छायामय: Chhâyâmayaḥ, shadowy. पुरुष: Puruṣaḥ, Puruṣa; Nivṛiti. स: Saḥ, He. एष: Eṣaḥ This. वद Vada, ask. एव Eva again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, the Ruler; the governor. इति Iti. मृत्यु: Mṛityuḥ, death; Yama. इति Iti. उवाच Uvâcha, said. ह Ha.

14. "O, Yâjñavalkya, he who knows Him, whose abode is in darkness, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas; he is really the wise man."

"I know Him, indeed, to be the best support of all the beings,—Him whom thou speakest of and who is the Puruṣa,—Nirṛiti, whose nature is shadow. It is He. Ask again, Oh Śâkalya."

(Śâkalya asked)—"Who is the presiding god or governor of Him?"

"Death (Yama)," replied Yâjñavalkya.—223.

MANTRA III. 9. 15.

रूपाण्येव यस्यायतनं चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायमादर्शे पुरुषः स एष वदैव शाकल्य । तस्य का देवतेत्यसुरिति होवाच ॥१५॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. रूपाणि Rûpâṇi, colours. एव Eva, only. आयतनं Âyatanam, abode; support. चक्षुः Chakṣuḥ, the eye; Ramâ, presiding in the eye. लोकः Lokaḥ, outward manifestation. मनः Manaḥ, the mind; Ramâ, whose seat is in the mind. ज्योतिः Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, which. अयं Ayam, this. आदर्शे Âdarśe, in the mirror. पुरुषः Puruṣaḥ, the Puruṣa; the sun. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, Ruler; Regulator. इति Iti. असुः Asuḥ, Asu; the internal Vâyu. इति Iti.

15. "O, Yâjñavalkya, he who knows Him, whose abode is the colours, whose external manifestation is Ramâ, whose seat is in the eye, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas; he is really the wise man."

"I know him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (the sun) in the mirror. It is He. Ask again, Oh Śâkalya."

(Śâkalya replied)—"Who is the presiding god or regulator of Him?"

"Asu (the internal Vâyu)", replied Yâjñavalkya.—224.

MANTRA III. 9. 16.

आप एव यस्यायतनꣳ हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायमप्सु पुरुषः स एष वदैव शाकल्य । तस्य का देवतेति । वरुण इति होवाच ॥१६॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. आपः Âpaḥ, the waters. एव Eva, only. आयतनं Âyatanam, abode; support. हृदयं Hṛidayam, the heart; Ramâ, whose seat is in the heart. लोकः Lokaḥ, outward manifestation. मनः Manaḥ, the mind; Ramâ, whose seat is in the mind. ज्योतिः Jyotiḥ, the light; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may. वै Vai, indeed. शाकल्य Śâkalya, Oh Śâkalya. यं Yam, which. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, which. अयं Ayam, this. अप्सु Apsu, in the waters. पुरुषः Puruṣaḥ, the Puruṣa; Parjanya. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, His. का Kâ, which. देवता Devatâ, Ruler; Regulator. इति Iti. वरुणः Varuṇaḥ, Varuṇa. इति Iti.

16. "O, Yâjñavalkya, he who knows Him, whose abode is the waters, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jîvas; he is really the wise man."

"I know Him, indeed, to be the best support, of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (the Parjanya) in the waters. It is He. Ask again, Oh Śâkalya."

(Śâkalya asked)—"who is the presiding god or regulator of Him?"

"Varuṇa," replied Yâjñavalkya.—225.

MANTRA III. 9. 17.

रेत एव यस्यायतनꣳ हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ य एवायं

पुत्रमयः पुरुषः स एषवदैव शाकल्य। तस्य का देवतेति। प्रजापतिरिति होवाच ॥१७॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यस्य Yasya, whose. रेतः Retaḥ, semen. एव Eva, only. आयतनं Âyatanam, abode; support. हृदयं Hṛidayam, the heart; Ramâ, whose seat is in the heart. लोकः Lokaḥ, the outward manifestation. मनः Manaḥ, the mind. ज्योतिः Jyotiḥ, the light; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, all. आत्मनः Âtmanaḥ, all the Jîvas or Beings. परायणं, Parayâṇam, the best support. पुरुषं Purusam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, He. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śâkalya, Oh Śâkalya. यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Âtmanaḥ, all the beings. परायणं Parâyaṇam, the best support. पुरुषम् Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know वै Vai, indeed. यः Yaḥ, which. एव Eva, only. अयं, Ayam, this. पुत्रमयः Putramayaḥ, of the progeny. पुरुषः Puruṣaḥ, the Puruṣa; Śakra, the presiding deity of the progeny. सः Saḥ, He. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. शाकल्य Śâkalya, Oh Śâkalya. तस्य Tasya, His. का Kâ, which. देवता, Devatâ, the god; the regulator; the governor. इति Iti. प्रजापतिः Prajâpatiḥ, Brahmâ; for he nourishes or protects all. इति Iti. उवाच Uvâcha, said. ह Ha.

17. "O Yâjñavalkya, he who knows Him, whose abode is in the Semen, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the Beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (Śakra), the presiding deity of the progeny. It is He. Ask again, Oh Śâkalya."

(Śâkalya asked)—"Who is the presiding god or governor of Him ?"

"Brahmâ," replied Yâjñavalkya.—226.

MANTRA III. 9. 18.

शाकल्येति होवाच याज्ञवल्क्यस्त्वाꣳ स्विदिमे ब्राह्मणा अङ्गारावक्रयणमक्रता ३ इति ॥१८॥

याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavlkya. उवाच Uvâcha, said. ह Ha. इति Iti, thus. शाकल्य Śâkalya, Oh Śâkalya. स्वित् Svit, is it. इमे Ime, these. ब्राह्मणाः Brâhmaṇâḥ,

the Brâhmaṇs. त्वां Tvâm, Thee. अंगारावक्रयणं Angârâvakrayaṇam, a piece of wood for throwing cinders, to and fro. अक्रता Akratâ, have made. It is the Vedic form of अकृषत Akriṣata ; and the pluta आ indicates pity on the part of the speaker. इति Iti.

18. Yâjñavalkya said with pity,—" Is it, Śâkalya, that these Brâhmans have made a cinder-moving-wood (cat's-paw) of you ?"—227.

MANTRA III. 9. 19.

याज्ञवल्क्येति होवाच शाकल्यो यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्म विद्वानिति । दिशो वेद सदेवाः सप्रतिष्ठा इति । ॥१९॥

शाकल्यः Śâkalyaḥ, Śâkalya. उवाच Uvâcha, said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. यत् Yat, that. इदं Idam, it amounts to this. कुरुपांचालानां Kurupâñchâlânâm, of the countries of the Kurus and the Pâñchâls. ब्राह्मणान् Brâhmaṇân, the Brahmins. अत्यवादीः Atyavâdîḥ, thou speakest lightly. किं Kim, it is. ब्रह्मविद्वान् Brahmavidvân, knowing the Brahmaṇ. इति Iti. सदेवाः Sadevâḥ, with their presiding deities. सप्रतिष्ठाः Sapratiṣṭhâḥ, with their support. दिशः Diśaḥ, the quarters ; the directions. वेद Veda, I know. इति Iti.

19. Śâkalya said,—" O ! Yâjñavalkya, since thou speakest so lightly of the Brahmans of the countries of the Kurus and of the Pâñchals, is this knowing Brahman ?. (It is thy conceit only that thou thinkest that thou knowest Brahmaṇ)."

Yâjñavalkya replied, " Yes, I know all the directions together with the deities that preside in them and with those on which they rest."—228.

MANTRA III. 9. 20.

यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः किंदेवतोऽस्यां प्राच्यां दिश्यसीत्यादित्यदेवत इति । स आदित्यः कस्मिन् प्रतिष्ठित इति । चक्षुषीति । कस्मिन्नु चक्षुः प्रतिष्ठितमिति । रूपेष्विति । चक्षुषा हि रूपाणि पश्यति । कस्मिन्नु रूपाणि प्रतिष्ठितानीति । हृदय इति होवाच हृदयेन हि रूपाणि जानाति हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य ॥२०॥

यत् Yat, if. सदेवा: Sadevâḥ, with their presiding deities. सप्रतिष्ठा: Sapratiṣṭhâḥ, with their support. दिश: Diśaḥ, the directions. वेत्थ Vettha, (Thou) knowest. अस्यां Asyâm, this प्राच्यां Prâchyâm, eastern. दिशि Diśi, in the direction. किंदेवत: Kim-devataḥ, of what god, of what deity. असि Asi, (Thou) art. इति Iti आदित्यदेवत: Âditya-devataḥ, of the god Âditya. इति Iti. स: Saḥ, that आदित्य: Âdityaḥ, the sun. कस्मिन् Kasmin, on which. प्रतिष्ठित: Pratiṣṭhitaḥ, supported ; rests. इति Iti. चक्षुषि Chakṣuṣi, on the eye, on the Svâyambhuva Manu, whose function it is to make the eye see. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which, चक्षु: Chakṣuḥ, the eye ; Svâyambhuva. प्रतिष्ठितं Pratiṣṭhitam, supported ; rests. इति Iti. रूपेषु Rûpeṣu, on colours ; on Indra, deity of the colours. इति Iti. हि Hi, for ; because. रूपाणि Rûpâṇi, the colours ; Indra, the presiding deity of the colours. पश्यति Paśyati, sees. चक्षुषा Chakṣuṣâ, with the eye ; through the favour of Svâyambhuva Manu. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. रूपाणि Rûpâṇi, the colours ; Indra, the presiding deity of colours. प्रतिष्ठितानि Pratiṣṭhitâni, rest ; depend. इति Iti हृदये Hṛidaye, on the heart ; on Umâ, presiding deity of the heart or cognition. इति Iti. उवाच Uvâcha, said. ह Ha. हि Hi, because. हृदयेन Hṛidayena, by the heart ; through the favour of Umâ, the presiding deity of cognition. जानाति Jânâti, knows. रूपाणि Rupâṇi, the colours; Indra, the presiding deity of the colours. हि Hi, because. हृदये Hṛidaye, on the heart ; on Umâ, the deity of cognition. एव Eva, only. रूपाणि Rûpâṇi the colours ; Indra, the presiding deity of colours. प्रतिष्ठितानि Pratiṣṭhitâni, supported. भवंति Bhavanti, are. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. एतत् Etat, Iti, what has been said by you. एवम् Evam, so. एव Eva, just.

20. "If thou dost know the directions with their deities and support, of what deity art thou (or which is thy deity) in the eastern direction?" (asked Śâkalya).

"Of the god Âditya," replied Yâjñavalkya.

"On which does that Âditya rest?" (asked Vidagdha).

"On the eye (*i.e.*, on Svâyambhuva Manu), whose function it is to make the eye see" (said Yâjñavalkya).

"On which does the eye (or the Svâyambhuva Manu) depend?" (asked Śâkalya).

"On colour, *i.e.*, on Indra, because (one) sees the colours through the eye (or, in other words, it is through the favour of the Svâyambhuva Manu that one sees Indra)," replied Yâjñavalkya.

"On which do the colours (*i.e.*, Indra) depend?"

"On the heart (cognition), (or, in other words, on Umâ

the presiding deity of cognition), for it is through the heart (cognition) one knows the colours, therefore do the colours rest on the heart (or, in other words, as it is through the favour of Umâ that one sees Indra, it is certain, therefore, that Indra depends on Umâ)," replied Yajñavalkya.

"It is just so, Yâjñavalkya," said Śâkalya.—229.

MANTRA III. 9. 21.

किंदेवतोऽस्यां दक्षिणायांदिश्यसीति। यमदेवत इति। स यमः कस्मिन् प्रतिष्ठित इति। यज्ञ इति। कस्मिन्नु यज्ञः प्रतिष्ठित इति। दक्षिणायामिति। कस्मिन्नु दक्षिणा प्रतिष्ठितेति। श्रद्धायामितियदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति श्रद्धायाꣳ ह्येव दक्षिणा प्रतिष्ठितेति। कस्मिन्नु श्रद्धा प्रतिष्ठितेति। हृदय इति होवाच हृदयेन हि श्रद्धां जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२१॥

अस्यां Asyâm, this. दक्षिणायां Dakṣiṇâyâm, southern. दिशि Diśi, in the direction. किं देवतः Kimdevataḥ, of what god; of what deity. असि, Asi (thou) art. इति Iti. यमदेवत: Yamadevataḥ, of the god Yama. इति Iti. स: Saḥ, that. यम: Yamaḥ, the god Yama. कस्मिन् Kasmin, on which. प्रतिष्ठित: Pratiṣṭhitaḥ, supported. इति Iti. यज्ञे Yajñe, on the sacrifice; Aniruddha, the presiding deity of the sacrifice. इति Iti. नु Nu, an interrogative particle. कस्मिन् Kasmin, on which. यज्ञ: Yajnaḥ, the sacrifice; Aniruddha, the presiding deity of the sacrifice. प्रतिष्ठित: Pratiṣṭhitaḥ, supported; rests. इति Iti. दक्षिणायां Dakṣiṇâyâm, on the bestowal of gifts; on Rati, the presiding deity of Dakṣiṇâ. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. दक्षिणा Dakṣiṇâ, bestowal of gifts; Rati. प्रतिष्ठिता Pratiṣṭhitâ, rests; depends. इति Iti. श्रद्धायाम् śraddhâyâm, on faith; on Kâma, the presiding deity of faith. इति Iti. हि Hi, because. यदा, When. एव Eva, only. श्रद्धत्ते Śraddhatte, have faith. अथ Atha, then. दक्षिणां Dakṣiṇâm, the bestowal of gifts; Rati. ददाति Dadâti, gives. हि Hi, because. श्रद्धायां śraddhâyâm, on faith (desire); on Kâma, the presiding deity of faith. एव Eva, only. दक्षिणा Dakṣiṇâ, bestowal of gifts; (Rati). प्रतिष्ठिता Pratiṣṭhitâ, rests; depends. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmiṅ, on which. श्रद्धा Śraddhâ, faith; Kâma, the presiding deity of faith. प्रतिष्ठिता Pratiṣṭhitâ, rests; depends. इति Iti हृदये Hṛidaye, on the heart; on Umâ, the presiding deity of the heart. इति Iti. उवाच Uvâcha, said. ह Ha. हि, Because. हृदयेन Hṛidayena, by the heart; through the favour of Umâ, the presiding deity of cognition. श्रद्धां Śraddhâm, faith; Kâma, the presiding deity of faith. जानाति Jânâti, knows. हि

Hi, therefore. हृदये Hṛidaye, on the heart; Umâ, the presiding deity of the heart; एव Eva, only. श्रद्धा Śraddhâ, faith; Kâma. प्रतिष्ठिता Pratiṣṭhitâ, supported. भवति Bhavati, is. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. एतत् Etat, it; what has been said by you. एवम् Evam, so. एव Eva, just.

21. "Of what deity art thou in the southern direction?" asked Śâkalya.

"Of the god Yama (I am)," replied Yâjñavalkya.

"On which does that Yama rest?" (asked Vidagdha).

"On sacrifice (*i.e.*, on Aniruddha, the presiding deity of sacrifice," said Yâjñavalkya.

"On which does sacrifice or Aniruddha rest?" (asked Śâkalya).

"On the bestowal of gifts, *i.e.*, on Rati, the presiding deity of Dakṣiṇa" (said Yâjñavalkya).

"On which does the bestowal of gifts or Rati depend?" (asked Śâkalya).

"On faith or on Kâma," said Yâjñavalkya; "for, when a man has faith, it is then, that he bestows gifts; it is therefore, that the bestowal of gifts, (Rati), depends on faith or Kâma."

"On which does faith or Kâma rest?" (asked Śâkalya).

"On the heart (cognition), or, in other words, on Umâ, the presiding deity of cognition; for it is through the heart (cognition) one knows faith or Kâma; therefore does faith (Kâma) rest on the heart," replied Yâjñavalkya.

"It is just so, Yâjñavalkya," said Śâkalya.—230.

MANTRA III. 9. 22.

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति। वरुणदेवत इति। स वरुणः कस्मिन्प्रतिष्ठित इत्यप्स्विति। कस्मिन्न्वापः प्रतिष्ठिता इति। रेतसीति। कस्मिन्नु रेतः प्रतिष्ठितमिति। हृदय इति। तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृप्तो हृदयादिव निर्मित इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२२॥

अस्यां Asyâm, this. प्रतीच्यां Pratîchyâm, western. दिशि Disi, in the direction. किंदेवत: Kimdevataḥ, of what god; of what deity. असि Asi, (thou) art. इति Iti. वरुणदेवत: Varuṇadevataḥ, of the god Varuṇa. इति Iti. स: Saḥ, that. वरुण: Varuṇaḥ, the god Varuṇa. कस्मिन् Kasmin, on which. प्रतिष्ठित: Pratiṣṭhitaḥ, supported. इति Iti. अप्सु Apsu, in the waters; on the moon, the presiding deity of the waters. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. आप: Âpaḥ, the waters, the moon. प्रतिष्ठिता: Pratiṣṭhitâḥ, supported; rest. इति Iti. रेतसि Retasi, on Semen; on Brihaspati, the presiding deity of Semen. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. रेत: Retaḥ, the Semen; Brihaspati, the presiding deity of Semen. प्रतिष्ठितं Pratiṣṭhitam, supported; depend. इति Iti. हृदये Hṛidaye, on the heart; on Umâ, the presiding deity of the heart. इति Iti. तस्मात् Tasmât, therefore. अपि Api, it is. जातं Jâtam, born. प्रतिरूपं Pratirûpam, the son. आहु: Âhuḥ, they say. हृदयात् Hṛidayât, from the heart of the father. इव Iva, as if. सृप्त: Sṛiptaḥ, come out. हृदयात् Hṛidayât, from the heart of the father. इव Iva, as if. निर्मित: Nirmitaḥ, made. इति Iti. हि Hi, therefore. हृदये Hṛidaye, on the heart; on Umâ. एव Eva, only. रेत: Retaḥ, Semen; Brihaspati. प्रतिष्ठितं Pratiṣṭhitam, supported. भवति Bhavati, is. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. एतत् Etat, this; what has been said by you. एवम् Evam, so. एव Eva, just.

22. "Of what deity art thou in the western direction?" (asked Sâkalya).

"Of the god Varuṇa (I am)," replied Yâjñavalkya.

"On which does that Varuṇa depend?" (asked Vidagdha).

"On the waters (moon)," replied Yâjñavalkya.

"On which do the waters (the moon) depend?"—asked Sâkalya.

"On the Semen (Brihaspati)," replied Yâjñavalkya.

"On which does the Semen (Brihaspati) rest?" (asked Vidagdha).

"In the heart (on Umâ); therefore, it is when the son is born, people say, he is come out of the heart as it were, he is made of (his) heart as it were. Semen (Brihaspati) therefore rests in the heart (Umâ)," replied Yâjñavalkya.

"It is just so, Yâjñavalkya," said Sâkalya.—231.

MANTRA III. 9. 23.

किंदेवतोऽस्यामुदीच्यां दिश्यसीति । सोमदेवत इति । स सोमः कस्मिन् प्रतिष्ठित इति । दीक्षायामिति । कस्मिन्नु दीक्षा

प्रतिष्ठितेति । सत्य इति । तस्मादपि दीक्षितमाहुः सत्यं वदेति सत्ये ह्येव दीक्षा प्रतिष्ठितेति । कस्मिन्नु सत्यं प्रतिष्ठितमिति । हृदय इति होवाच हृदयेन हि सत्यं जानाति हृदये ह्येव सत्यं प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२३॥

अस्यां Asyâm, this. उदीच्यां Udichyâm, northern. दिशि Diśi, in the direction. किंदेवतः Kimdevataḥ, of what god; of what deity. असि Asi, (thou) art. इति Iti. सोमदेवतः Somadevataḥ, of the god Soma. इति Iti. सः Saḥ, that. सोमः Somaḥ, the god Soma. कस्मिन् Kasmin, on which. प्रतिष्ठितः Pratiṣṭhitaḥ, supported; rests. इति Iti. दीक्षायाम् Dîkṣâyâm, in the initiation; on Śatarûpa. इति Iti. नु Nu, an interrogative particle. कस्मिन् Kasmin, on which. दीक्षा Dîkṣâ, the initiation; Śatarûpa. प्रतिष्ठिता Pratiṣṭhitâ, supported. इति Iti. सत्ये Satye, on truth; on the Svâyambhuva Manu. तस्मात् Tasmât, therefore. अपि Api, it is. दीक्षितम् Dîkṣitam, the initiated one; a disciple. आहुः Âhuḥ, they say. सत्यं Satyam, truth. वद Vada, speak. इति Iti. हि Hi, because. सत्ये Satye, on truth. एव Eva, only. दीक्षा Dîkṣâ, initiation; Śatarûpa. प्रतिष्ठिता Pratiṣṭhitâ, supported; rests. इति Iti नु Nu, an interrogative particle. कस्मिन् Kasmin, on whic . सत्यं Satyam, truth; the Svâyambhuva Manu. प्रतिष्ठितं Pratiṣṭhitam, supported; depends. इति Iti. हृदये Hridaye, in the heart, on Umâ, the deity of cognition. इति Iti. उवाच Uvâcha, said. ह Ha. हि Hi, because. हृदयेन Hridayena, by the heart; through the favour of Umâ. सत्यं Satyam, the truth. जानाति Jânâti, knows. हि Hi, therefore. हृदये Hridaye, in the heart; in Umâ. एव Eva, only. सत्यं Satyam, truth; the Svâyambhuva Manu. प्रतिष्ठितं Pratiṣṭhitam, supported. भवति Bhavati, is. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. एतत् Etat, this; what has been said by you. एवम् Evam, so. एव Eva, just.

23. "Of what deity art thou in the northern direction?"—(asked Śâkalya).

"Of the God Soma (I am)," replied Yâjñavalkya.

"On which does that Soma depend?"—(asked Vidagdha).

"On Initiation (on Śatarûpa)," replied Yâjñavalkya.

"On which does the initiatory rite (Śatarûpa) depend?"

"On truth (on the Svâyambhuva Manu); it is therefore, the initiated one is said to speak the truth; therefore it is that the initiatory rite (Śatarûpa) depends upon the truth (on the Svâyambhuva Manu)" replied Yâjñavalkya.

"On which does truth (the Svâyambhuva Manu) rest?" (asked Śâkalya).

"On the heart (on Umâ); it is through the heart (Umâ) that one knows the truth (the Svâyambhuva Manu); therefore, does the truth (the Svâyambhuva Manu) rest on the heart (on Umâ)?"—replied Yâjñavalkya.

"It is just so, Yâjñavalya"—said Śâkalya.—232.

MANTRA III. 9. 24.

किंदेवतोऽस्यां ध्रुवायां दिश्यसीत्यग्निदेवत इति । सोऽग्निः कस्मिन्प्रतिष्ठित इति । वाचीति । कस्मिन्नु वाक् प्रतिष्ठितेति । हृदय इति । कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥२४॥

अस्यां Asyâm, this. ध्रुवायां Dhruvâyâm, the south-east corner. दिशि Diśi, in the direction. किंदेवतः Kimdevataḥ, of what god; of what deity. असि Asi, (thou) art. इति Iti. अग्निदेवतः Agnidevataḥ, of the god Agni. इति Iti. सः Saḥ, that. अग्निः Agniḥ, the god Agni. कस्मिन् Kasmin, on which. प्रतिष्ठितः Pratiṣṭhitaḥ, supported. इति Iti. वाचि Vâchi, on vâk or speech; on Bṛihaspati. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. वाक् Vâk, vâk; speech; Bṛihaspati. प्रतिष्ठिता Pratiṣṭhitâ, supported; depends. इति Iti. हृदये Hṛidaye, on the heart; on Umâ. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. हृदयं Hṛidayam, the heart; Umâ. प्रतिष्ठितं Pratiṣṭhitam, supported; rests. इति Iti.

24. "Of what deity art thou in the south-east corner?" asked Śâkalya.

"Of the God Agni (I am)"—replied Yâjñavalkya.

"On which does that Agni depend?"—(asked Vidagdha).

"On Vâk or speech (Bṛihaspati)" replied Yâjñavalkya.

"On which does Vâk (Bṛihaspati) depend?"—(asked Vidagdha).

"On the heart (Umâ)" replied Yâjñavalkya.

"On which does the heart (Umâ) rest?"—(asked Śâkalya).—233.

MANTRA III. 9. 25.

अहल्लिकेति होवाच याज्ञवल्क्यो यत्रैतदन्यत्रास्मन्मन्यासै यद्ध्येतदन्यत्रास्मत्स्याच्छ्वानो वैनदद्युर्वयांसि वैनद्विमथ्नीरन्निति ॥२५॥

याज्ञवल्क्यः Yâjñavalkyah. उवाच Uvâcha, said. ह Ha. इति Iti, thus. अहल्लिक Ahallika, dull of intellect. (अहः Ahaḥ, intellect; knowledge. लि Li, undeveloped;

and क affix—one who has his intellect in a dull or dormant condition). यत्र Yatra, because. एतत् Etat, this; heart; Umâ. अस्मत् Asmat, than I-ness,; than this Rudra, the deity of Ahamkâra अन्यत्र Anyatra, at some other place. मन्यासै Manyâsai, (thou) knowest, (thou) thinkest. यत् Yat, if. एतत् Etat, this; heart; Umâ. अस्मत् Asmat, other than I-ness, the deity of Ahamkâra. अन्यत्र Anyatra, at any place else. स्यात् Syât, had been. श्वानः Svânaḥ, dogs. एनत् Enat, this (pointing to the body). अद्युः Adyuḥ, might have eaten. वा Vâ, either. वयांसि Vayâmsi, birds. एनत् Enat, this; body. विमथ्नीरन् Vimathnîran, might have torn to pieces. वा Vâ, or. इति Iti.

25. Yâjñavalkya said:—"Oh thou dull of intellect (I call thee so), for thou knowest that this heart (Umâ) is some where else other than in this Ahamkâra (Rudra). If it—the heart (Umâ)—had been somewhere else other than in Ahamkâra (Rudra), either the dogs might have eaten this (our body) up, or the birds might have torn this (our body) to pieces. (I mean to say, it would be very difficult for us to live.)—234.

MANTRA III. 9. 26.

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति। प्राण इति। कस्मिन्नु प्राणः प्रतिष्ठित इत्यपान इति। कस्मिन्न्वपानः प्रतिष्ठित इति। व्यान इति। कस्मिन्नु व्यानः प्रतिष्ठित इत्युदान इति। कस्मिन्नूदानः प्रतिष्ठित इति। समान इति। स एष नेतिनेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो नहि सज्यतेऽसितो न व्यथते न रिष्यत्येतान्यष्टावायतनान्यष्टौ लोका अष्टौ देवा अष्टौ पुरुषाः स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्तं त्वौपनिषदं पुरुषं पृच्छामि तं चेन्मे न विवक्ष्यसि मूर्धा ते विपतिष्यतीति। तꣳ ह न मेने शाकल्यस्तस्य ह मूर्धा विपपातापि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः ॥२६॥

नु Nu, an interrogative word. कस्मिन् Kasmin, on which. त्वं Tvam, Ahamkâra, personified Rudra. च Cha. आत्मा Âtmâ, Buddhi; cognition (personified), Umâ. च Cha, and. प्रतिष्ठितौ Pratiṣthitau, supported; स्थः Sthaḥ, are. इति Iti. प्राणे Prâṇe, on Prâṇa; on Śeṣa. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. प्राणः Prâṇaḥ, Prâṇa; Śeṣa. प्रतिष्ठितः Pratiṣthitaḥ, located. इति Iti. अपाने Apâne, on Bhâratî. इति Iti. नु Nu. कस्मिन् Kasmin, on which. अपानः Apânaḥ, apâna;

Bhârati. प्रतिष्ठितः Pratiṣṭhitaḥ, located. इति Iti. व्याने Vyâne, Vyânâ Vâyu इति Iti. नु Nu. कस्मिन् Kasmin, on which. व्यानः Vyânaḥ, the Vâyu called Vyâna. प्रतिष्ठितः Pratiṣṭhitaḥ, located. इति Iti. उदाने Udâne, on Udâna Vâyu; on Srîdevî, who passes also by the name of Udâna. नु Nu. कस्मिन् Kasmin, on which. उदानः Udânaḥ, Śrî who is called Udâna. प्रतिष्ठितः Pratiṣṭhitaḥ, located. इति Iti. समाने Samâne, on Hari who passes by the name of Samâna. इति Iti. सः Saḥ, that. एषः Eṣaḥ, Viṣṇu, named Samâna. इति Iti, such; touched with misery like Brahmâ. न Na, not. इति Iti, such, untouched by misery, like Muktâ Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agrihyah, incapable of being grasped as a whole; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Grihyate, has ever been grasped or comprehended. अशीर्यः Aśiryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śiryate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajjyate, has ever come in contact. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. एतानि Etâni, these, spoken of in the mantras. पृथिव्येवयस्यायतनं. अष्टौ Aṣṭau, eight. आयतनानि Âyatanâni, seats; abodes. अष्टौ Aṣṭau, eight. लोकाः Lokâḥ, outward manifestations, such as Agni, etc. अष्टौ Aṣṭau, eight. देवाः Devâḥ, gods; presiding deities, such as Amrita etc., spoken of in the previous mantras. अष्टौ Aṣṭau, eight. पुरुषाः Puruṣâḥ, Puruṣas, such as शारिर, etc., spoken of in the previous mantras. सः Saḥ, He. यः Yaḥ. who. तान् Tân, those. पुरुषान् Puruṣân, the Purusas and other Devas, Lokas and Âyatanas. निरुह्य Niruhya, being or remaining outside the eight seats, etc. प्रत्युह्य Pratyuhya, being as their Antaryâmî or inward governor. अत्यक्रामत् Atyakâmat, surpasses. तं Tam, Him. औपनिषदं Aupaniṣadam, who can be known only from the Upaniṣat. तु Tu. पुरुषं Puruṣam, the Puruṣa. पृच्छामि Prichchhâmi, (I) ask. चेत् Chet, if. तं Tam, Him. मे Me, to me. न Na, not. वक्ष्यसि Vakṣyasi, will speak; will explain. ते Te, thy. मूर्धा Mûrdhâ, head. विपतिष्यति Vipatiṣyati. will fall of. इति Iti. शाकल्य Śâkalya, Śâkalya. तं Tam Him; the Puruṣa. न Na, not. मेने Mene, knew. ह Ha. तस्य Tasya, His; of Śâkalya. मूर्धा Mûrdhâ, the head. विपपात Vipapâta, fell off. ह Ha. अपि Api, moreover. अस्य Asya, His, of Śâkalya. अस्थीनि Asthîni, the bones. परिमोषिणः Parimoṣiṇaḥ. the robbers. अन्यत् Anyat, something else. मन्यमानाः Manyamânâḥ, thinking. अपजह्रुः Apajarhuḥ, took away.

26. "On which are Ahamkâra (Rudra) and Buddhi (Umâ) located?" (asked Śâkalya).

"On Prâṇa (Śeṣa)," replied Yâjñavalkya.

"On which is Prâṇa (Śeṣa) located?" (asked Vidagdha).

"On Apâna (Bhâratî)," replied Yâjñavalkya.

"On which does Apâna (Bhâratî) rest?" (asked Śâkalya).

"On Vyâna Vâyu," replied Yâjñavalkya.

"On which is Vyâna Vâyu located?" (asked Śâkalya).

"On Udâna (Srî)," replied Yâjñavalkya.

"On which does Udâna (Srî) depend?"

"On Samâna (Hari)," replied Yâjñavalkya.

"This (Hari) is," continued Yâjñavalkya, "neither, like Brahmâ, touched with misery, nor is He like Mukta Ramâ, untouched by misery. This Âtman is incapable of being grasped as a whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He never is worn out. This Âtman does not come in contact (with anything foul), for He has not ever come in contact (with anything foul). It is the nature of this Âtman that He is ever free from bondage; that He never feels miserable; and that He is never destroyed."

"These are the eight seats; (these are) the eight outward manifestations; (these are) the eight presiding deities; and (these are) the eight Puruṣas,—(these that I told you before). I ask (thee, now, Śâkalya) of that Puruṣa, Who can be known solely from the Upaniṣat, (I mean) of that Puruṣa Who surpasses (these eight Puruṣas, these deities, these outward manifestations, and these seats), for He, though in them, is outside them and governs them as their Antaryâmin or inward Governor. If thou canst not tell me of Him, thy head will fall down (will kiss the ground)."

Śâkalya, on the other hand, knew Him not; so his head fell to the ground; nay,—the robbers stole his bones away, thinking them something else.—235.

MANTRA III. 9. 27.

अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु। सर्वे वा मा पृच्छत यो वः कामयते तं वः पृच्छामि सर्वान्वा वः पृच्छामीति। ते ह ब्राह्मणा न दधृषुः ॥२७॥

अथ Atha, then; when the head of Śâkalya had fallen off to the ground. उवाच

Uvâcha (Yâjñavalkya) said; addressed. ह Ha. भगवंत: Bhagavantaḥ, venerable. ब्राह्मणा: Brâhmaṇâḥ, Oh Brâhmaṇas. व: Vaḥ, amongst you all य: Yaḥ, whoever. कामयते Kâmayate, wishes. स: Saḥ, He. मा Mâ, to me. पृच्छतु Prichchhatu, may ask; may put questions. वा Vâ, or. सर्वे Sarve, you all together. मा Mâ, to me. पृच्छत Prichchhata, may put questions. व: Vaḥ, amongst you all. य: Yaḥ, whoever. कामयते Kâmayate, wishes. तं Tam, Him. व: Vaḥ, among you. पृच्छामि Prichchhâmi, (I ask, let me ask. वा Vâ, or. सर्वान् Sarvân, all. व: Vaḥ, of you. पृच्छामि Prichchâmi, (I) ask; let me ask. इति Iti. ते Te, those. ब्राह्मणा: Brâhmaṇâḥ, the Brâhmaṇas. न Na, not. दधृषु: Dadhrisuḥ, had their courage, or pride.

27. Then (Yâjñavalkya) said,—"Oh ye venerable Brâhmaṇas, any one of you who wishes it, may put questions to me singly, or all of you together may put questions to me. Let me question any one among you, if he desires it; or let me put questions to you all together." The Brâhmaṇas had no courage (to accept the challenge).—236.

MANTRA III. 9. 28.

तान् हैतैः श्लोकैः पप्रच्छ ॥
यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ॥
तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥१॥

तान् Tân, those Brâhmaṇas. एतै: Etaiḥ, those. श्लोकै: Ślokaiḥ, by the verses. पप्रच्छ Paprachchha, asked. ह Ha Them, Yâjñavalkya asked in the following verses:—(1) यथा Yathâ, as. वनस्पति: Vanaspatiḥ, in a tree; (lit) the Lord of the trees. A large tree (such as banian, &c.) that bears fruit, apparently without any blossoms. Here the first case ending stands for the seventh. वृक्ष: Vrikṣaḥ, the term vriksa, which means that which grows again, even after being cut down. (व्रश्च् Vraśch, to cut down, and स affix, that which can be cut down). अमृषा Amrisa, real; literal. तथा Tathâ, in that way. एव Eva, just. पुरुष: Puruṣaḥ, the term Puruṣa which means (1) a Jîva; a being; and (2) that which lives in a time. तस्य Tasya, His; of the body of the Puruṣa. लोमानि Lomâni, the hairs. पर्णानि Praṇâni, the leaves; like the leaves of a tree. अस्य Asya, his; of the body of the Jîva त्वक् Tvak, skin. बहि: Bahiḥ, external. उत्पाटिका Utpâtikâ. bark; like the bark of a tree.

28. Yâjñavalkya questioned them with the follwing verses.

28 (1) As the term vrikṣa is rightly applicable to a tree from the literal meaning of that term (which means that which can be cut down), so the term Puruṣa is rightly

applied to Jîva, which is also called Puruṣa,—(Puruṣa meaning—he who lives in time). The hairs of his body are like the leaves of a tree, and the skin of his body is like the external bark of a tree.

M NTRA III. 9. 28 (2).

त्वच एवास्य रुधिरं प्रस्यन्दित्वच उत्पटः ॥
तस्मात्तदा तृण्णात्प्रैति रसो वृक्षादिवाहतात् ॥२॥

अस्य Asya, His; of the Jîva. त्वचः Tvachaḥ, from the skin. रुधिरं Rudhiram, blood. प्रस्यंदि Prasyandi, flows. एव Eva, certainly. त्वचः Tvachaḥ, from the bark of a tree. उत्पटः Utpaṭâḥ, sap; like the sap. तत् Tat, therefore; since there is a close resemblance between the Puruṣa and the tree. तस्मात Tasmât, that. आहतात् Âhatât, wounded. वृक्षात् vṛikṣât, from the tree. रसः Rasaḥ, sap. इव iva, like. आतृण्णात् Âtṛiṇât, from the wounded body. रुधिरं Rudhiram, blood. प्रैति Praiti, comes out.

28. (2) Blood comes out of the skin of the Puruṣa, just like the sap from the bark of a tree. Therefore, from the wounded body of a Puruṣa blood comes out, like the sap from the bark of a tree when struck with something.

MANTRA III 9. 28 (3).

मांसान्यस्य शकराणि किनाटं स्नाव तत्स्थिरम् ॥
अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥३॥

अस्य Asya, His; of the Puruṣa. मांसानि Mâmsâni, flesh. शर्कराणि Śarkarâṇi, the interior portions or texture of the bark of a tree. Like the interior layers of the. bark of a tree. स्नावतः Snâvataḥ, in the tendons. स्थिरं Sthiram, the hard portion किनाटं Kinâtam, the fibres of a tree; like the fibres. अस्थीनि Asthîni, the bones of a Puruṣa. अंतरतः Antarataḥ, interior. दारूणि Dârûṇi, wood; like the substance of a wood. मज्जा Majjâ, marrow. मज्जोपमा Majjopamâ, like the pith of a tree. कृता Kritâ, compare; said.

28. (3) The flesh in the body of the Puruṣa is like the texture of the bark of a tree. The stiff tendons are like the fibres of a tree. The bones of the Puruṣa are like the woody substance of a tree. Marrow in the Puruṣa is compared to the pith of a tree.

MANTRA III. 9. 28 (4).

यद्वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः ॥
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥४॥

यत् Yat, just as. वृक्ण: Vriknaḥ, cut down. वृक्ष: Vrikṣaḥ, the tree. मूलात् Mûlât, from the root. नवतरः Navataraḥ, afresh ; more vigorously than before. पुनः Punaḥ, again. रोहति Rohati, grows. मृत्युना Mrityunâ, by death. वृक्णः Vriknaḥ, cut down. मर्त्यः Martyaḥ, mortal being. स्वित् Svit, also. कस्मात् Kasmât, which. मूलात् Mûlât from the cause. प्ररोहति Prarohati, (tree) grows, and (a mortal being) is born.

28. (4) Just as a tree when cut down grows again from the root more vigorously, so does a mortal being when cut down by death. What is the cause from which does each so grow ?

MANTRA III. 9. 28 (5 .

रेतस इति मावोचत जीवतस्तत्प्रजायते ॥
धानारुह इव वै वृक्षोऽञ्जसा प्रेत्यसंभवः ॥५॥

रेतसः Retasaḥ, from the Semen. इति Iti, such an answer. मा Mâ, not. वोचत Vochata, say. जीवतः Jivataḥ, from a living being; from the parents. तत् Tat, that Semen. प्रजायते Prajâyate, is produced. अंजसा Anjasâ, actually ; really. प्रेत्य, Pretyâ, having gone or died ; that which has died (actually), this is the case only in Mahâpralaya. संभवः Sambhavaḥ, He from whom something grows ; the producer. वृक्षः Vrikṣaḥ, the tree. धानारुहः Dhânâruhaḥ, such as grows from the seeds. इव Iva, apparently, but not really. वै Vai, indeed.

28. (5) You cannot say that from the Semen (is a being born again), for Semen is produced from beings (such as parents). (I ask) from whom is a being born again (after Mahâpralaya), when the beings have actually died. (As for the tree), it is only apparent, that it grows from the seed.

MANTRA III. 9. 28 (6).

यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् ॥
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥६॥

यत् Yat, when. समूलं Samûlam, together with its roots. वृक्षं Vrikṣam, the tree. आवृहेयुः Âvriheyuḥ, uprooted. न Na, not. पुनः Punaḥ, again. आ Â, actually. भवेत् Bhavet, does grow. मृत्युना Mrityunâ, by death. वृक्णः Vriknaḥ, cut down. स्वित् Svit, also. मर्त्यः Martyaḥ, mortal. कस्मात् Kasmât, which. मूलात् Mûlât, from the cause. प्ररोहति Prarohati, grows again.

28. (6) When a tree is uprooted together with its roots, does it not grow again afresh? Is not a mortal when cut down by death born again? What is the cause from which does each grow?

MANTRA III. 9. 28 (7).

जात एव न जायते कोन्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं तिष्ठमानस्य तद्विद इति ॥७॥

इति नवमं ब्राह्मणम् ॥ ९ ॥

इति तृतीयोऽध्यायः ॥ ३ ॥

ब्रह्म Brahmaṇ, the Brahmaṇ. विज्ञानं Vigñânam, all knowlcdge. आनंदं Ânandam, all bliss. एनं Enam, Him; the Paramâtman. नु Nu, now; at the beginning of creation. पुनः Punaḥ, again. कः Kaḥ, who. जनयेत् Janayet, can give birth to; can producc. जातः Jâtah, ever born; ever existent. एव Eva, only, indeed. न Ña, not. जायते Jâyate, is born. दातुः Dâtuḥ, to the giver; to the sacrificer. रातिः Râtiḥ, aim. तद्विदः Tadvidaḥ, to the knower of Him. परायणं Parâyaṇam, highly beloved; very dear. तिष्ठमानस्य Tiṣṭhamânasya, to one who abides in (Him.) परायणं Parâyaṇam, the support in mokṣa. (This word is to be supplied here.) इति Iti.

28. (7) (The Brâhmans failed to answer this question. Yâjñavalkya himself gave the reply):—" Brahmans, it is He who created everything. (He is) all knowledge, (otherwise He could not have created all these varieties of objects). All bliss (He is), (which has moved Him towards creation.) Him again who can give birth to? Born He is forever, He is never born. He is the Highest aim (or *summum-bonum*) of life. He is very dear to the generous sacrificer. He is dearer still to him who knows Him. He is the dearest of all to him who is solely devoted to Him.—237.

Here ends the Śâkalya Brâhmaṇam.

MADHVA'S COMMENTARY.

MANTRA III. 9. 1.

(In the Mantra occurs the word Mahimânaḥ. It is generally translated as glories. It is the plural number of the word Mahima—'glory,' "power". The Commentator explains this word by showing that it is a compound word) :—

In this Mantra, those Devas that are inferior have been said to be

the Mahimans of those that are superior; for, the word Mahima consists of two words महि Mahi and Mâ. "Mahi" meaning greatness, and "Mâ" meaning measure; so the real meaning of the word Mahimâ is the "measure of greatness"; and so the word comes to mean the "indicator of greatness". Whatever measures the greatness of another, cannot but be less than that; so the word Mahimâ means less or inferior, and therefore subordinate, or one who is under the control of his superior.

But in some places (as in Yatra Satyah so Asya Mahima, etc.) the word Mahimâ does not mean inferior, but it means greatness or glory, in other words, in those places it means Mâhâtmya.

In the Mantra it is said that the various Devas 333 and 3333, are inferior to the 33 Devas. It means these Devas are Parivâras—families or dependents of the 33 Devas.

Note.—The number of Devas is innumerable. The mention 333 or 3333 is merely illustrative. The superior Devas are 33.

Among these 33 Devas, 27 again are dependents of or constitute the Parivâra or family of 6 higher Devas amongst them. Again among these 6 higher Devas, 3 are dependents or constitute the family of 3 higher amongst them. Again, amongst these 3, one is dependent on the other two. Amongst these two even, one is subordinate to the other. In this order, gradually, the highest God is reached, who is one. He, with the next lower Deva, constitues a family of two Devas, (these two Devas with the one subordinate to them, constitute a family of three Devas; these three Devas with three other Devas under them, constitute a family of six; these six Devas with 27 subordinate Devas, constitute a family of 33 Devas; these 33 Devas with 300 subordinate to them, constitute a family of 333 Devas; these 333 Devas with 3000 subordinate to them, constitute a family of 3333 Devas, and so on.)

In fact, the subordinate Devas are dependent upon the superior Devas. They are subordinate in their strength and subordinate in their activities. All Devas thus are subordinate to some other Devas higher to them. The only Deva who is independent and not subordinate to any, is the Supreme Person, the Lord God Himself, called The Puruṣotamaḥ, literally "the Highest Person or Spirit."

MANTRA 3.

(It has been mentioned above that the 33 Devas form a family, of which six are superior and 27 are inferior. Now, these six, as mentioned in the Mantra seven, are Agni, Prithivî, Vâyu, Antarikṣa, Âditya, Dyu. The 33 Devas are 8 Vasus, 11 Rudras, 12 Âdityas, and Indra and Prajâpati. Now, in enumerating the 8 Vasus, these very six words, Agni, Prithivî,

Vâyu, Antarikṣa, Âditya, and Dyu, are mentioned there also. So the Commentator explains these words, not in their ordinary sense of fire, earth, air, sky, sun, and heaven, but in their special sense, or, in the ordinary sense, Agni or fire, etc., are not superior to Chandramâ, etc., thêrefore, the author explains the words Agni, etc., as used in Mantra 3 in the following terms :—)

Suparṇa or Garuḍa is called "Agni," because he carries (Ni) the Supreme Lord Viṣṇu called the Foremost or Agrah ; therefore, the carrier of Agrah or Viṣṇu is called "Agni".

The word Prithivî means the wife of Garuḍa, because the word is derived from the term Prathiva, meaning Garuḍa, by adding the feminine affix î. This Prathiva in its turn is derived from two words, Prathita meaning the great Lord Hari, and Va meaning to carry. He who carries Prathita or Viṣṇu is Prathiva or Garuḍa. Prithivi, the wife of Prathiva, is thus the wife of Garuḍa. She is always under the control of her husband and, in fact, her will and her consort's is one and the same.

The word Vâyu means the Sûtra Âtma, because the word Vâ means "all knowledge" and Âyu means 'life'. The Sûtra Âtma is all-knowing and is the life of all, and so he is called Vâyu—"the all-knowing life."

The word Antarikṣa means Śraddhâ or the goddess of faith. She is the wife of Vâyu. The word comes from two words, Antara meaning 'inside', and Âkṣan meaning 'to see'. She sees inside the hearts of all even of the high Devas, like Seśa, etc., so she is called Antarikṣa or the "Seer of Hearts". She can see more than any other Devas : (for Faith is the Searcher of Hearts.)

The word Âditya does not mean the sun, but it means the God Maheśwara or Sadâśiva. It comes from two words, Âdi 'in the beginning of time' and Tya meaning 'existing from'. He who exists from the beginning of time, is Âditya or Śiva.

The word Dyu does not mean heaven, but it means Umâ, the wife of Śiva, because Umâ, in her form of speech and through speech, brings to light (Dyu or light) everything in this world.

Note.—Thus these six superior Devas are the three Devas—Garuḍa, Vâyu, and Siva—with their respective wives or consorts, called Prithivî, Śraddhâ and Umâ.

These six Devas are specially superior to the rest of the Devas, who are under their control.

(These six Devas, with Chandrmas and Nakṣatra, constitute the eight Vasus. The words Nakṣatras and Chandramâ do not mean the 'stars' and 'moon', but are explained thus by the author:—)

The word Nakṣatra means Indra, because he does *not* (*Na* meaning

'not') protect (Kṣatra meaning 'to protect') the sun and moon, when they are attacked by the Râhu.

The word Chandramâ means Kâma, the God of love, because Kâma is the giver of joy, and the word Chandra is derived from the root, Chand, to give joy.

These eight Devas are called Vasus, because the whole universe dwells (Vas 'to dwell') in them. So they are called Vasus.

Suparṇa is called Agni, because he carries the Lord Viṣṇu, the one who is from before. The word Agni has been derived by compounding the two words अग्र (Agra), the one who is from before and नी (nî), who carries. पृथिवी (Prithivî) is the wife of प्रथिव (Prathiva), Garuḍa. Garuḍa is called Prathiva, because he carries on his back the well-known Lord Hari. The word प्रथिव (Prathiva) has been derived from प्रथित (Prathita) the Great Lord Hari वा (Vâ) to carry + क (ka) one who. The त (Ta) of Prathita being omitted. The wife of Prathiva is Prithivî (and not Prathivî); the र (ra) of प्रथिव (Prathiva) has been changed into ऋ (ṛi). This indicates that she acts not according to her own will, but under the will of her lord. Vâyu is he who is व (Va)—all-knowing, and आयु (Âyu), the giver of life. व (Va) is derived from वा (Vâ), a verb of motion + क (ka) one who, because all the verbs of motion may also mean attainment or knowing. सर्वेगत्यर्थाः प्राप्त्यर्थाः ज्ञानार्थाश्च So व (Va) means one who knows all; so Vâyu is the Sutrâtmâ. His wife is श्रद्धा (Śraddhâ). She rests in the hearts of all, so she is called Antarikṣa. She can see more into the hearts of all than the gods Śeṣa &c. can do. The word आदित्य (Âditya) in the mantra means सदाशिव (Sadâśiva)—he who has been from the very beginning (आदि Âdi beginning, and त्य Tyaaffix). The word द्यौ Dyau means Umâ, for hers is the form of speech, by which she brings everything to light. These are the gods who are superior, and the rest are their subordinates.

Indra is called Nakṣatra—one who does not protect, and काम (Kâma) is the Chandra—one who pleases all. These eight gods are called Vasus, *i.e.*, the gods that make others dwell.

वस् (Vasa), to cause to dwell and उ (u) one who.

MANTRA 6.

(In asking the question, "who are the six?" the answer is given by naming the very six Devas who had already been mentioned in the list of Vasus. Thus these six are superior not only to the rest of the 33 Devas, but they are superior among the 8 Vasus also. In what does their excellence and superiority consist? This is thus answered by the Commentator:—)

The six attributes Jñâna, &c., (knowledge, power, bliss, &c.) are possessed by these six Devas in larger quantity than the remaining (27 Devas), nay, even among the Vasus, these six are superior, namley, Vîndra (Garuḍa, vi-bird, indra-king, the king of birds, or Garuḍa) and the rest.

MANTRA 4.

(Now the Commentator explains the verse "daśeme puruṣe prâṇa atmaikâdaśa"):—

The ten prâṇâs are the ten sons of Vâyu, while âtmâ, the eleventh, is Buddhi, or rather the presiding deity of Buddhi, namely, Brihaspati. These 11 are said to be the Rudras.

Note.—Namely the Devas of five senses of perception and the Devas of the five senses of action, together with Brihaspati, the presiding Deva of Buddhi, are the 11 Rudras.

MANTRA 5.

(The Commentator now explains the twelve Âdityas:—)

The twelve presiding Devas of the months (excluding Indra and Viṣṇu, and substituting in their place Yama and Chandra) are the twelve Âdityas. They begin with Dhâtâ (namely, 1. Dhata. 2. Mittra, 3. Aryamâ, 4. Rudra, 5. Varuṇa, 6. Sûrya, 7. Bhaga, 8. Vivasvan, 9. Puṣâ, 10. Savitâ, 11. Tvaṣṭâ and 12. Viṣṇu).

MANTRA 6.

(The mantra says:—'Stanayitnur eva indra.' *Primâ facie*, it would mean that the Stanayitnu and Indra were one and the same. To remove this misconception, the author says:—)

A son of Vâyu, presiding over thunder, is called Indra here: (and it does not mean the well-known Deva Indra).

This Stanayitnu is the presiding Deva of vajra or thunder-bolt of the big INDRA. He is also called Aśani or the destroyer of enemies (aśanât areḥ).

(Thus Stanayitnu, Indra and Aśani are different names of one and the same Deva, who is a son of Vâyu, and who constitutes the thunder-bolt of INDRA, the big Deva of that name).

The author now explains the word Prajâpati and Yajña and Paśu.):—Yajña is the name of the son of *Indra*, the same who is called Jayanta. This very Jayanta, called also Yajña, is the presiding Deva of animals, and so is called Paśu.

MANTRA 3 to 6.

In this way, the principal Devas are said to be 33 in number.

(Now, the question arises, why the Devas like Dakṣa, etc, have not been mentioned among the 33. To this, the Commentator replies that they have also been mentioned:—)

The Devas, with Agni at their head, as mentioned above, contain Dakṣa and the rest. They are sons of Vâyu, and are presiding deities of the senses, Prâṇas even.

(It may be asked, though Śiva has been included among the six principal Devas, why the other Rudras have not been mentioned among the 33 Devas. To this, the author replies:—)

The Rudras also being possessed (Âveśa) by Śiva, being in fact his part, have not been separately mentioned in this place, but are included in the term Śiva.

(The Commentator now gives a reason why Aniruddha has not been mentioned separately among the 33 Devas :—).

As Aniruddha is possessed by Kâma, so he is included in the term Kâma. Therefore, he has not been separately mentioned.

Note.—Kâma is the father of Aniruddha, and so the latter is included in the term Kâma.

(Now, Jayanta, who is an inferior deity, has been mentioned among the 33, while more important Devas have been omitted. Why so? To this, the Commentator replies :—)

Since Jayanta, the son of Indra, is possessed by Manu, so he has been enumerated among the 33 Devas.

Note—So the mention of Jayanta shows that Manu also has been included among the 33 Devas.

(Now, there are other Devas, like Aświns, etc. Why have they not been included in the list? To this, the author replies :—)

The two Asvins, Nirriti, and Kuvera, and Vinâyaka are included among the Âdityas: namely, among the Aryamana and Anśa and those that follow them, because they are specially possessed by these Devas.

Note.—Thus the two Aśvins, Nirriti, Kuvera and Vinâyaka are included among the Aryamana, Anśa and the three other Devas after Anśa. Anśa is a name of one of the twelve Âdityas.

No doubt, the spouses of Indra, Kamâ etc., have not been separately mentioned, because, as a general rule, the mention of the husband includes the wife also.

Most of the Devas mentioned in this Brâhmaṇam, were mentioned also in the previous Brâhmaṇam. Thus there were mentioned in that Prithivî, Agni, Antarikṣa, Vâyu, Âditya, Chandra and Taraka. And these words were explained there as meaning Garuḍa, Shiva, the Lord of elements—Vâyu, Sarasvati, Sun and Moon, etc. Not only this, but in that Antaryâmin Brâhmaṇam the word Prithivî, Antarikṣa, Vâyu, Dyu, Chandra-Taraka were slightly differently explained from what they are explained here. Here Prithivî means Sauparṇî (the wife of Garuḍa); Antarikṣa has been explained as Śraddhâ; Vâyu has been explained as the principal Vâyu or Sûtra Âtma; Dyu has been explained as Umâ, and Chandra has been explained as Kâma, and Tarakâ has been explained as Indra. Thus the same Devas, mentioned in Antaryâmin Brâhmaṇam are mentioned here also. Why is it so?. To this, the author answers :—

Though the Devas Prithivî etc., mentioned here, have also been mentioned in Antaryâmin Brâhmaṇam, yet it is so because in that Brâhmaṇam also it was necessary to mention them.

(To the question, "who are these three Devas," the answer is "these three Lokas." Who are the Lokas or Devas denoted by the term Loka. The answer given, if taken in its literal sense, would mean the three worlds are the three Devas. Thus the three worlds would be included among the six mentioned before it. But this is impossible, for then the number six would be increased to nine and, instead of 33 devas, we shall get 36. Therefore, the word Loka must mean, not worlds, but some of the Devas out of the six mentioned before. Therefore, the author now enumerates these three Lokas :—)

Among the six Devas, three are superior namely Vâyu, Garuḍa, or Vîndra. (Vi meaning bird, and Indra meaning King, so Garuḍa is called Vîndra also) and Śiva (called also Maheśvara).

(How are these three Gods to be understood by the word Loka? To this the author replies :—)

Because these three Devas, are the abodes of their respective spouses, they are Lokas or refuge to them (namely, to their spouses).

They are also called Loka, because they have knowledge for their form, or they are all Intelligences (the root 'Luk' means knowledge also).

(Why Brahmâ and Śeṣa, with their wives, have not been mentioned among the three? If it is said that they have not been mentioned, because they were not mentioned among the six, or among the 33, then that is no answer. For then the further question would arise, why were they not mentioned either among the six or among the 33. To this, the author answers :—)

Because Brahmâ and Vâyu have the same status or grade, and because Śiva has the same grade as Śeṣa, therefore, Brahmâ and Śeṣa have not been separately mentioned.

Note.—Thus Brahmâ with his wife, Sarasvatî, is included in Vâyu and his wife Śraddhâ, because the grade of Vâyu and Brahmâ is the same. Similarly, Garuḍa and his wife, Sauparṇî, belong to the same grade as Vâyu and Brahmâ. Similarly, Śesa is included in Śiva. The sense is, that Brahmâ and Vâyu, together with their respective wives, and Śeṣa and Śiva, together with their respective wives, have the same grade; so also Garuḍa and Śesa have the same grade together with their respective wives. Thus the mention of Vâyu includes Brahmâ, the mention of Śraddhâ includes Sarasvatî. The mention of Śiva or Garuḍa includes Śesa. The mention of Umâ or Sauparṇi (wife of Garuḍa) includes Vâruṇî (wife of Śesa). Therefore, neither Brahmâ with his wife, Sarasvatî, nor Śeṣa with his wife, Vâruṇî, has been separately mentioned, either in the list of 33 or in the list of six or in the list of three.

MANTRA 8.

(To the question, 'Who are the two Devas?' the answer is Annam and Prâṇa, which, ordinarily, mean food and breath. But Annam and Prâṇa must mean here some of the Devas denoted by the previously

mentioned three, namely, either Śiva, Vâyu, or Garuḍa. Out of these three, who are the two Devas indicated by the terms Annam and Prâṇa? To this, the author answers :—)

Śraddhâ and Vâyu are the two Devas denoted here by the term Annam and Prâṇa. Annam denotes Śraddhâ and Prâṇa denotes Vâyu. Annam is derived from two words At+nam. *At* means Atîta or surpassing or superior; and *Nam* means Netri or leader: thus Annam means the most excellent leader, so it means Śraddhâ the wife of Vâyu, because she is the leader, even of the Devas, like Śeṣa, etc., also, and superior to them.

(Why in enumerating the two, Śraddhâ and Vâyu have been taken; for Śraddhâ has not been included in the three? In answer to the preceding question, the three Devas mentioned therein are Śiva, Vâyu, and Garuḍa. Śraddhâ is not among these three. How can then she be indicated among the two mentioned in this question? To this, the author answers :—)

Śraddhâ is included among the three, for Śraddhâ, being the wife of Vâyu, is included in the word Vâyu.

No doubt, Vâyu, Śiva and Garuḍa are superior to their respective wives, Śraddhâ, Umâ and Sauparṇî; and, therefore, the three are said to be superior to the six. But it does not mean that Siva or Garuḍa is superior to Śraddhâ, the wife of Vâyu. The husbands are superior to their wives, but it does not follow that any one of these husbands is superior to the wives of other Devas mentioned in the same list.

MANTRA 9.

(In this Mantra, to the question, 'Who is the one Deva,' the answer is Prâṇa. Naturally one would understand that the word Prâṇa, used in this Mantra, must be the same Prâṇa as used in the previous Mantra, in answer to the question. 'Who are the two Devas.' There Prâṇa meant Vâyu or Sûtra Âtma. But in this Mantra, Prâṇa does not mean Vâyu, but a higher deity. This the author explains :—)

The word Prâṇa here, denotes verily the Supreme God Viṣṇu, who is the highest Lord (and not Vâyu). The word Prâṇa here is derived from three words—Pra+â+na. *Pra* means the most excellent (Prakriṣṭa). *Â* means altogether, full (Âsmantât) and *Na* means joy or bliss. Thus Prâṇa means the highest and fullest bliss. Therefore, Prâṇa is the Lord Viṣṇu, and no one else.

To the question, 'Who is Adhyardha or onehalf (½)' the answer is yo-yan-pavate, which literally means "He that blows." It would thus

mean the elemental Vâyu or air, for it is the air that blows. To remove this misconception, the author says :—)

The word Adhyardha means surpassing all in every quality, and so it means Vâyu, for He always surpasses all in every quality.

(In the text the question is asked, why is he called Adhyardha, and the answer therein given is, Yad Asmin Idam Sarvam Adhyardhnot Tena Adhyardha, which is generally translated as "Because when the wind was blowing, every thing grew (Adhyardhnot),"

But Adhyardhanot really means, because he surpasses all. Adhyardha is compounded of two words, Adhi meaning surpassing, and Riddha power or glory. He who possesses power or qualities surpassing all, is called Adhyardha.

(But how is it that you say that Vâyu surpasses all in qualities. To this, the answer has been given also, Tad-ahur yad-ayam-eka-iva-eva Pavate Atha Katham Adhyardha.' The word used here is "Iva," meaning like unto or as if. Thus it is not said ekah-pavate "the one purifies" or "singly purifies" or "alone purifies." Why does the text say, "*as if one* who purifies." The text nowhere says that there is a second Deva also who purifies. In fact, according to the text, Vâyu is the one and sole purifier. Why is, therefore, *Iva* used there, which would mean that Vâyu is not the one and sole purifier, but he looks *like* one and sole purifier there is some other purifier also. To this question the author answers :—)

To Vâyu does not belong the singleness of purification, for the Supreme God Hari is superior even to Vayu, in the matter of purification. Therefore, the text says Eka-Iva-Pavate,—'he purifies *as if* singly.' (Thus Vâyu is neither one or the supreme person, because Hari is superior to him, nor is He (Vâyu) a second person, because in Him, there is the highest love of Hari. Thus Vâyu is called one-half or Adhyardha, because he is neither one or the supreme person, nor is he two or the not supreme person. But he is onehalf or Adhyardha, and because he possesses all attributes in greater quantities than all the rest of the Devas taken together. (Of course, it need not be said that Vâyu does not possess higher qualities than Viṣṇu.)

Note.—Thus the second person of the Hindu trinity consisting of Viṣṇu (the supreme God), Vâyu, the most beloved son of God, and Ramâ (the Holy Ghost), Vâyu is so intimately beloved of God, that he almost approaches Godhead, and so he is called one-hal

(The author now explains the Mantra, Yad Asmin Idam Sarvam Adhyardhnot Tene Adhyardha, in a different way :—) Vâyu is called Adhyardha or one-half, because he is neither impossible, of attainment, nor is he absolutely unattainable, so he is called Adhyardha.

Thus the above sentence means :—Because through Vâyu all this universe is controlled, regulated, and upheld, he is called Adhyardha or the supreme controller.

(In enumerating the Devas, one after the other, according to their higher and higher grades, it should be proper to mention the Goddess Śri, just before Vâyu, and after Viṣṇu. Why has Śri been omitted? To this, the author answers :—)

Because Śri is most intimately connected with Hari, so She has not been separately mentioned from Hari.

Note.—Śri is the most Antaranga, more interior and more intimate than Vâyu even, therefore, she has not been separately mentioned.

Though Śri in her own form is separate from the Lord Hari, and inferior to Him only, yet she is superior to all the rest from eternity. And so she has not been separately mentioned. But Viṣṇu is superior to her also, excelling her in all attributes and being free from all faults.

In the Mantra 2, the question was asked, 'Who is Ekah Devah,' and the answer 'is Prâṇa.' Ordinarily the word *Eka* means "one". It has a special meaning here which the author explains :—

The word "Eka" here means eternal, because there is no one like unto him, nor surpassing him, in attribute. Therefore, Viṣṇu is called the One, not in the sense of the Advaitins, who say that there is no other being than Brahman, but in the sense that Viṣṇu is the One, in the sense that no one is equal to him or surpasses him.

MANTRA 10 to 17.

[The next eight Mantras are connected together. In them are mentioned five things, (1) the dwelling or Âyatana (2 the external light or Loka (3) the internal light or Jyotir (4) the person or Puruṣa and (5) devatâ or deity. These eight are shown in the following table :—

Dwelling or Âyatana.	External light, or Lokaḥ.	Internal light or Jyotir.	Porson or Puruṣa.	Devatâ or deity.
1. Prithivî ...	Agni ...	Manas ...	Śârîra ...	Amṛitam
2. Kâma .	Hṛidayam ...	Do. ...	Kâma-maya ...	Striyaḥ
3. Rûpa ...	Chakṣus ...	Do. ...	Âditye Puruṣa ...	Satyam
4. Âkâśa ...	Śrotram ...	Do. ...	Śrautra Puruṣa.	Diśaḥ
5. Tamas ...	Hṛidayam ...	Do. ...	Chhâyâmaya ...	Mṛityu
6. Rûpa ...	Chakṣus ...	Do. ...	darśe Puruṣa.	Asuḥ
7. Apas ...	Hṛidayam ..	Do. ...	Apsu Puruṣa ...	Varuṇa
8. Retas ...	Hṛidayam ...	Do. ...	Putra Maya ...	Prajâpati

The author now explains the eight Puruṣas mentioned in the fourth column of the above table.]

The word "Śârîraḥ Puruṣaḥ" means Manu; by the word "Kâmamayaḥ Puruṣaḥ is meant Pradyumna. The word "Âditya Puruṣaḥ" means Rudra; the word "Śrautraḥ Puruṣaḥ" means the Moon. "Chhâyâmayaḥ Puruṣaḥ" means Nirriti; "Âdarśe Puruṣaḥ" means the Sun; "Apsu Puruṣaḥ" means Parjanya; "Putramaya Puruṣaḥ" means Śakraḥ.

The Commentator now explains the eight Devatâs:—

The word "Amṛita" means Vâyu. The word Striyaḥ means Sarasvatî, Umâ, and Śrî. The word "Satya" means Brahmâ. Garuḍa and Śeṣa and Dakṣa are called Diśas. They are called Diśas, because they give the word of command, or they are commanders. The word "Mṛityu" means Yama. "Asu" means Vâyu, that is inside every body, or the internal Vâyu. By the word Prajâpati is meant Brahmâ, when he acts as the protector of creatûres.

[The author now explains the word Jyotir, and shows its difference from the word 'Loka.' Though both words mean light, yet one is used for the inner light or the light of the soul, and the other is used for the external light or the outward illumination, or the light other than that of soul; *e.g.*, light of reason, &c.] The word Jyotir means the inner light, or rather the Deva who illumines the hearts of men; while Loka means the external light.

Note. -The author now explains the word Manas, as occurring eight times in the above table, under the third column of Jyotir:—

Manas means here the Goddess Ramâ, because she dwells in the hearts of men and her name is Manas; and because her nature is intelligence or consciousness.

[The author now explains the eight words, Agni, etc., occurring in the second column, under the head Lokaḥ, namely, Agnir Lokaḥ, Hṛidayam Lokaḥ, Śrotram Lokaḥ, and Chakṣur Lokaḥ:—

(She, namely, Ramâ) is Agni or fire in the external world, because she dwells in fire; and she is called Agni, because she eats (Âdanât) everything. She, Ramâ is called Hṛidayam or heart, because she dwells in the heart or Buddhi, and so is called the heart. And as heart is her dwelling place, it is said that heart is the external light. And she is called Chakṣuḥ or eye, because she, Ramâ, is the cause of sight. Thus she constitutes the eight-fold Lokas or lights of various worlds inside the human body.

[Now, the form of Ramâ in Manas is called the internal light. How is it that she is called external light, with regard to the Lokas like Agni, Hṛidaya, etc. Agni as Goddess of speech is an internal substance, and so

also Chakṣu or eye, Śrotra or ear, Hṛidaya or heart, all these are internal organs or inside the body of a man. Why is she called ***external*** light with regard to these bodily organs? To this, the author answers :—]

Ramâ is said to be the internal light of Manas, because the mental functions compared with the functions of speech, hearing, seeing, &c., is more internal than these other functions. Therefore, these other functions are called the external light of Ramâ. Thus there is no contradiction in saying that the goddess Ramâ is the internal light of Buddhi or conscience, and that, comparatively speaking, she is the external light of speech. sight, ear, etc.

[In the Mantra, ima eva-Trayo Lokaḥ, the word Lokaḥ has been explained as meaning the three Intelligences—Vâyu, Garuḍa, and Śiva. There also the word Lokaḥ has not been taken in its ordinary sense of worlds, but of Intelligences. Had the word Lokaḥ been taken in its ordinary meaning, it would have been open to the following objection, as shown by the author :—]

In the above Mantra, the three Lokas have been explained as three Devas. If they were not so explained, how would it have been possible for three inert, lifeless worlds, to contain all living Devas. Moreover, how in that explanation the Devas could be said to be contained or included in the worlds. Moreover, how it could be said that all the Devas are contained in Agni, etc.; for Agni and the rest are not superior to Indra and the rest.

[In the ordinary meaning of that Mantra, the three Lokas are Agni or fire, Vâyu or air, and Âditya or the sun; but, as a matter of fact, all the Devas are not included in fire, air and the sun. Nor can it be said that the fire, air and the sun are the dwelling places of the Devas, and in that sense the fire, air and the sun are said to be the worlds of the Devas, and the Lokas, therefore, means the dwelling places. For, if it meant that the fire, air and the sun are the sole dwelling places of the Devas and their only dwelling places, then it would contradict the well-known fact that the various bodily organs of all organized beings, like man, etc., are also the dwelling places of the Devas. The Devas preside or dwell in the various senses of man and of every other living being. So it is not correct to say that fire, air and the sun are the only three dwelling places of the Devas. In fact, the Jîva body is a microcosm. And, therefore, the Commentator says :—]

As the body of every creature is also the dwelling place of all the Devas, so there is nothing special in the three worlds—fire, air and Âditya. Therefore, the word Lokas does not mean worlds there.

[If the dwelling places alone are not meant, what then is meant there? To this, the Commentator answers :—]

The superiority of one Deva over the other as regards the possession of certain qualities, is intended to be described there. Therefore, when the Mantra says, "Eteṣu hi-Idam-Sarvam-ṣaṭ." It means, "in these three are these six included." So, superiority in power is meant here, namely, "in these three Devas, Vâyu, Garuḍa and Siva, the six-fold power is greater in quantity than in the remaining three Devas of the group of six."

Note.—It does not, therefore, mean that all the Devas are contained in these three Devas, as has been explained by others. They translate it:—"For in them all these Gods exist." According to Madhva it means "for in them, namely, in the three Intelligences, Vâyu, Garuḍa and Śiva, these Goddesses, their wives, find their shelter and the six-fold guṇas exist in pre-eminence."

(In Mantra 7, it is said "Etesu hi-idam Sarvam Ṣaḍ," which has been understood to mean that all the Devas are included in these six Devas. But it really means :—)

In these six Devas all the six powers, like Aiśvarya, etc., exist in their complete fullness. These six powers are found in other Devas also, but not to the same extent as in these six Devas. The same idea is expressed also in the Mantra "Yad Asmin Idam Sarvam Adhyardhnot—" "in this, all this increased or reached its excellence." There also the reference is to these six powers. So also in the Mantra "Sa Brahma Tyad Ity Âchakṣate"—"He is Brahman or Full, and he is called Tyad." Here also the reference is to the fullness of the above-mentioned six qualities. So also in the Mantra "Mahimâna-Eva Eṣâm," etc. There also the superabundance of the six qualities is also indicated. The mere fact that the inferior Devas are said to be the Mahimâs or the measures of the greatness of the superior Devas, shows that the inferior Devas are included in the superior Devas.

(The Mantra says "idam Sarvam Ṣaḍ"—"all this is six." The word "six" is in the plural number, but the word Sarvam is in the singular number. How is this plural number Ṣaḍ put in apposition with the singular number Sarvam. To this, the Commentator answers :—)

The word Ṣaḍ here denotes Guṇaṣaṭkam, "the group of six qualities," and thus it is also in the singular number, and it means "all this group of six," and, therefore, the word Sarvam is properly in apposition with Ṣaṭ.

(But how do you explain the word Sarvam to refer to the six qualities? To this, the Commentator answers :—)

The word Sarvam means here Pûrṇam or full, and, therefore, "Idam Sarvam Ṣaḍ" means "in these three Intelligences, the group of six attributes is to be found in its fullness,"

(But there is no mention anywhere before in the context, of the six attributes ; where do you find, therefore, any reference, expressed or implied, to this group of six attributes? To this, the Commentator answers :—)

The reference to the group of six attributes, is to be found in the implication of the word, "Idam," in the Mantra "Idam Sarvam Ṣaḍ." This is on the analogy of the implication, Ayam-me hastaḥ, where the word Ayam is by implication taken to refer to Bhagawan. Therefore, though there is no express mention of this group of six attributes, in the text, yet it is to be understood there, by virtue of the implication of the word 'Idam."

(Now, it has been said above that mere dwelling-place is not intended to be described there, but that excellence in the possession of the six attributes. The author now shows that the possession of these six attributes in super-abundance, also makes these Devas the dwelling-places of the inferior Devas, by implication :—)

By saying that these six Devas possess these attributes in super-abundance, shows that the other Devas must be understood as subordinate to them, and consequently these six Devas become the dwelling-places also of the inferior Devas. Because the higher Devas have a larger scope of pervasion than the inferior Devas, and so the superior Devas include the inferior Devas.

It is not, however, a general rule that a dwelling-place is necessarily superior to the people dwelling therein. Because we find that houses are dwelling-places of men, but it does not follow that houses are superior to men in their attributes. Therefore, the *mere* fact that certain Devas are dwelling-places of other Devas, would not make the residence to be superior to the dwellers. Therefore, the word Lokaḥ has not been explained as dwelling-places or abodes or worlds.

(The author now explains the sentence "Sabrahma Tyad Ityâchakṣate.")

Viṣṇu is called Brahma, because all qualities are in fullness in him, because the word Brahman means full. Viṣṇu is called Tyad, because he always exists in unchanged form, from eternity. The word Tyad is composed of two words, "Ta," meaning Tathâtva, "in the same condition," and "Yat," meaning Yâti, going or existing. He who exists in the same condition always, without modification, is called Tyad ; and so it is a name of Viṣṇu, who is the God of all gods of gods and Lord of all Lords of Devas.

All the above explanation is given in the words of the Mahâmimânsa, from which it has been quoted.

MANTRA 9.

Note.—Prâṇa is the great Lord Viṣṇu, because he is Pra (प्र) Â (आ) Na (ण), meaning bliss, highest and fullest. Pra meaning the best, Â, on all sides, and Na, the bliss. Vâyu is the Adhyardha because in him the guṇas or all the qualities are in greater degree. Superior importance there is none in the Vâyu, because the Lord Hari is always behind this Vâyu. Because the Lord Hari has great love for Vâyu, therefore Vâyu is his property and not his rival. Because the qualities of Vâyu are far superior to those of the other gods, therefore, there is nothing which the Vâyu cannot do or cannot obtain, hence he is called Adhyardha or a god of higher qualities. Because Śrî is Antaranga to the Lord Hari, so she has not been spoken of as a separate deva other than the Lord Hari. Śrî, when considered as separate from the Lord Hari, is always highest of all the devas. The Lord Viṣṇu is higher than even Śrî herself, higher in all the qualities and free from all sorts of defects. He is the only one Lord, because there is none like Him. He is Para (पर), because He has all the qualities in Him: He is the Brahman, because all the qualities are in Him in full extent. It has been said in the Mahâmimânsâ "Eternal and change-less Viṣṇu, the lord of the gods, is rightly called Tyad" (त्यद्.")

Moreover, in the commencement of this Brâhmaṇam, the inferior Devas are said to be the Mahimas or measurers of the superior Devas, and that alone shows that the inferior Devas are included in the superior Devas, for the part is always included in the whole. Therefore, having already mentioned that the inferior Devas are included in the superior Devas, by the fact of their being measurers, why is it necessary to repeat the same conclusion by saying that the inferior Devas are included in the superior Devas, because the superior Devas are the abodes of the inferior.

(Having thus explained the word 'Lokah' in the Mantra, Ima Eva Trayao Lokah,' the author now explains how the words, Amrita, etc., mean not immortality, etc., as explained by others, but they mean the various Gods as given by us, and in that explanation also the word 'Lokah' cannot mean worlds; therefore, the Commentator says:—)

How, if the word Strî, etc., meant women, etc., could it be said that the Gods, Kâma etc., whose power is so well-known to all, are inferior to mere ordinary women, &c. According to the ordinary meaning of this Mantra, it signifies that the Devatâs of Kâma are women. Now, Kâma being a very high God, it is wrong to say that mere women are Devas of Kâma.

(Well, let it be so; but how do you find that the superiority of the Deva Vâyu is established in this Brâhmaṇam? To this, the author says:—)

The superiority of Vâyu over all other Devas is well-known, as we find from the following Vedic Mantras.

In the Ṛig Veda (X. 168. 4), we find Vâyu praised as the highest Deva :—

Âtmâ Devânâm Bhuvanasya Garbho आत्मा देवानां भुवनस्य गर्भो
Yathâ Vaśan Charati Deva Eṣaḥ. यथा वशं चरति देव एषः ।
Ghoṣâ Id Asya Śrinvira Na Rûpam घोषा इदस्य शृण्विरे न रूपं
Tasmai Vâtaya Haviṣâ Vidhema. तस्मै वाताय हविषा विधेम॥

"The soul of all Devas, the womb of the universe, this God moves ever as his will inclines him.

"His voice is heard, his shape is ever viewless. Let us adore this Vâyu with our oblation."

So also in the Ṛig Veda (VII. 87.2), we find :—

Âtmâ Te Vâto Raja Â Navînot आत्माते वातेा रज आनवीनेात्
Paśur Na Bhûrṇir Yavase Sasavân. पशुर्न भूर्णिं यवसे स सवान् ।
Antar Mahî Brihatî Rodasî Me अन्तर्मही बृहती रेादसी मे
Viśvâ Te Dhâma Varuṇa Priyâṇi. विश्वा ते धाम वरुण प्रियाणि ॥

"The Vâyu is thy (Master). He sounds through all regions like a wild beast that seeks his food in pastures.

"Within these two, exalted earth andheaven, O Varuṇa, are all the forms thou lovest."

Note.—Thus these two Vedic Mantras show the superiority of Vâyu over all other Devas.

(Indra has been mentioned only among the 33 Devas, and not among the six superior Devas out of these 33. It would, therefore, appear that Indra is merely an ordinary Deva. To remove this misconception, the author quotes a Vedic Mantra, showing that Indra is also a very high deity, though not equal to the six highest :—)

Indro Vai Devânam Ojiṣṭhaḥ.—

"Indra verily is the most powerful of all the Devas, (because he has the power of supporting them)."

(It has been mentioned above that Brahmâ, the Four-faced, is included among the three highest Gods, by the term Vâyu, because he and Vâyu belong to the same grade. So Brahmâ also is superior to all the remaining 30 Devas. The Commentator quotes an authority for it :—)

Brahmâ Devânam Prathamaḥ Sambabhûva
Viśvasya Kartâ Bhuvanasya Goptâ.—

"Brahmâ was the foremost among the Devas that arose in the beginning. He was the creator of the universe and the protector of all worlds."

(Muṇḍaka Up. I. I. I.)

Though Vâyu is superior to all other Devas, yet he is subordinate to Viṣṇu. This is shown in this very Upaniṣad.

(Br. II. 2. 1) :—

Ayam Vâva Śisur Yo Yan Madhyamaḥ Prâṇaḥ.—

"This central Prâṇa (the chief Vâyu) is the Infant (the first born of God)."

(The words, Ayam, in the above sentence, etc., show that Vâyu is subordinate to Viṣṇu.)

In the next extract from the same Upaniṣad the super-excellence of Vâyu is again asserted .—

Tam Etah Sapta Kṣitaya Upa tiṣṭhante (Br. II. 2. 2).—

"The Seven Imperishables worship Him (Vâyu)."

So also in this third extract from the same Upaniṣad :—

Tadya Ema Akṣan Lohinyo Râjayas, Tâbhir Enam, Rudro Anvâyatto, Yach Chhuklam Tena Indraḥ (Br. II. 2. 2.)—

"Rudra worships him through the red arteries of the retina, Paryanya worships him through the waters of the eye."

(The author next gives two extracts from Smṛitis to prove the same proposition :—)

"Among the sacrifices, the Aśvamedha is the highest. Among the lights, the sun is the best. Among all bipeds, the Brâhmaṇa is the foremost, so among the Devas, Vâyu is the most exalted."

"Vâyu, the most terrible, with terrible voice, with mighty powers, is the life of all living beings. The renouncing of their bodies by all embodied beings, depends on the will of this Prâṇa, therefore, Vâyu is specially the Deva of all Devas."

(The author quotes another Vedic text to prove the superiority of Vâyu over other Devas (Ṛig Veda I. 156. 4.)

Tam Asya Râjâ Varuṇas Tam Aśvinâ तमस्य राजा वरुणस्तमश्विना
Kratum Sachanta Mârutasya Vedhasaḥ. क्रतुं सचन्त मारुतस्य वेधसः।
Dâdhâra Dakṣam Uttamam Aharvidam दाधार दक्षमुत्तममहर्विदं
Vrajan Cha Viṣṇuḥ Sakhivâñ Aporṇute. व्रजं च विष्णुः सखिवाँ अपोर्णुते ॥

"The Sovran Varuṇa and both the Aśvins wait on this, the will of him (Vâyu), who guides the Mârut host.

"Viṣṇu hath power supreme and might that finds the day, and with his Friend unbars the stable of the kine."

(In the next six extracts, the author shows that Viṣṇu is superior to Vâyu :—)

(1) Âtmata eṣa Prâṇo Jâyate—

"From the Âtman (Viṣṇu), this Vâyu is born."

(2) Yo Vâyau Tiṣṭhan Vâyor Antaro, etc., (Br. Up. III. 7. 8.)

"He who dwelling inside Vâyu, controls that Vâyu," etc.

(3) Devânâm Devatâ Vâyur, Vâyor Devo Janârdanaḥ—"Vâyu is the Deva of all Devas, while Janârdana (Viṣṇu) is God of Vâyu also."

(4) Sa Prâṇam Asrijata (Pr. Up. VI. 4.)—

"He created Vâyu."

(5) Prâṇât Śraddhâm—"Śraddha was created from Vâyu."

(6) Etasmâj Jâyate Prâṇah—"(Mu. Up. II. 1. 3.)"

"From Him (Viṣṇu) was born Vâyu."

Note.—This shows that Śraddhâ, the wife of Vâyu, came also from Prâṇa Vayu. This is an authority for our explaining the term 'Annam' in this Brâhmaṇa by Sraddhâ, and this is also the authority for establishing the superiority of Śraddhâ over other Devas, excepting of course Vâyu.

Note.—We have mentioned above that the three Lokas mean the three Intelligences, namely, Garuḍa, Śiva and Vâyu. And we have also said that Rudra is the support of Umâ and other Devas. While Brahmâ is the support of Rudra and the other Devas. While Brahmâ in his turn is supported by Viṣṇu. For these statements the author now gives the following authority :—)

Rudram Samâśritâ Devâ,
Rudro Brahmâṇam Âśritaḥ;
Brahmâ Mâm Âśrito Nityam
Nâham Kanchid Upâśritaḥ—

"All Devas are supported by Rudra, while Rudra is refuged in Brahmâ, Brahmâ is refuged in Me (Viṣṇu) always, but I am refuged in none."

All these authorities show the superiority of Viṣṇu; and they also show that this superiority of the various grades of higher Devas, over Devas of lower grades, consists in their possessing superior excellence.

(We have mentioned above that when Śrî is looked upon as a separate personality from Viṣṇu, then she is superior to all other Devas, yet she is always inferior to and controlled by Viṣṇu. For this, the author now gives the following authority :—)

"Refuged in the grace of Śrî, the great God Brahmâ resting on the lotus, praised the supreme Lord Hari, and so let us also praise that God Kriṣṇa."

MANTRA 19.

(Śâkalya addressing Yâjñavalkya says "O Yâjañvalkya, because thou hast decried the Brâhmaṇas of the Kuru-Panchâlas, what Brahman

dost thou know?. I, know the quarters with deities and their abodes". The sentence "I know the quarters with their deitie and their abodes" looks very much like the words uttered by Śâkalya, for it is not separated from the preceding sentence To remove this misconception, the author shows that this sentence is the utterance of Yâjñavalkya:—)

"Diso Veda Sa Devâh sa pratiṣṭhâḥ,—" "I know the quarters with their deities and their abodes." This sentence is the utterance of Yâjñavalkya.

(Now, in saying "I know the quarters," Yâjñavalkya does not expressly say that he knows Brahman. Śâkalya's question was, "Do you know Brahman?" The answer of Yâjñavalkya is, "I know the quarters with their deities and their abodes." Where does he say that he knows Brahman? To this, the author replies:—)

When Yâjñavalkya says he knows the abodes of the Devas, he implies thereby that he knows Brahman also; for, Brahman is the highest abode, wherein all the Devas rest, and so by using the word Sapratiṣṭhâḥ, he shows that he knows Brahman also. For, to know all things with their support, is to know Brahman. Therefore, this is an answer to the question, "Dost thou know Brahman?"

MANTRA 20.

(The author now explains the answer given by Yâjñavalkya to the further question of Śâkalya, when he says if thou knowest the Devas with their quarters and abodes, who is the Devas of East, etc. In fact, Śâkalya asks five questions about the five quarters—East, South, West, North, and Zenith. And the answers given by Yâjñavalkya about these are shown in the following table:—)

Quarters.	Devatâs.	Pratiṣṭhâ.	Pratiṣṭhâ.	Pratiṣṭhâ.	Pratiṣṭhâ.
East ...	Âditya ...	Chakṣuḥ (Manu) ...	Rûpâṇi (Indra)	...	Hṛidaya (Umâ)
South ...	Yama ...	Yajña (Aniruddha)	Dakṣiṇâ (Rati)	Śraddhâ (Kama)	Hṛidaya Do.
West ...	Varuṇa ...	Âpas (Moon) ...	Retas (Biṛhaspati)		Hṛidaya Do.
North ...	Soma (Moon)	Dikṣâḥ (Śatarûpa)	Satyam (Manu)	...	Hṛidayam Do.
Zenith ...	Agni ...	Vâk (Bṛihaspati)	...	...	Hṛidayam Do.

The author now explains the various words, Chakṣus, etc., used in the above.:—

Svayambhu Manu is denoted here by the term Chakṣus. He is the support of Âditya. The support of Chakṣus is the Lord of sight, whose nature is colour, namely, Indra, and, therefore, Rûpa denotes here Indra,

and this Indra supports Manu. While Indra in his turn is supported by Umâ, who is the essence of Buddhi, and who is denoted by the term Hṛidaya in the above list.

MANTRA 21.

Similarly, Yama, the Devatâ of the South, has for his support the Deva called Yajña, namely, Aniruddha (who is the presiding deity of Yajña and so the word Yajña here denotes Aniruddha). Similarly, Aniruddha is supported by the Goddess Rati, who is the presiding deity of Daksiṇâ and is, therefore, called Dakṣiṇâ. While Rati is supported in her turn by Śraddhâ which here means the God Kâma, for Kâma is, an embodiment of faith or Śraddhâ. Therefore, Śraddhâ here means Kâma. While this Kâma in his turn is supported by Umâ, denoted by the word Hṛidya, for this Umâ having the form of heart is even the support of Kâma.

MANTRA 22.

Varuṇa is said to be the presiding deity of the West.

Varuṇa is supported by Apas, or the Deva of water. Now, Apas means here Deva moon or Chandra, for moon governs waters always. This moon is the support of Varuṇa. In its turn, moon is supported by the Deva called Retas. The Deva Retas here means Bṛihaspati, because he is the essence of Retas. And he supports the God of Moon also; and of Bṛihaspati, Umâ again is the support.

Though Bṛihaspati is said here to be the support of Moon, while Śatrûpa has been mentioned below to be the support of Moon, yet there is no contradiction in this, because any one Deva can become the support of another, if he or she wishes it to be so. And thus she becomes the ruler of the quarter.

MANTRA 23.

Soma or Moon is said to be the ruler of the North, and he is supported by Dikṣâ, which means here Śatrûpa.

Note.—In the previous Mantra, Moon has been said to be supported by Retas or Bṛihaspati. Here he is said to be supported by Dikṣâ or Śatarûpa. There is, however, no contradiction in this, for any Deva may, by his mere will, become the support of another Deva.

This Śatarûpa is supported by Satya, which word here means Manu. For Manu has the form of Satya (or truth). While of this Manu even the same Goddess Umâ is the support, because she is the goddess of creation also always, like Manu.

MANTRA 24.

The Lord of Zenith is the Deva Agni. The support of Agni is Vâk, namely, Bṛihaspati, and of his Bṛihaspati, the goddess Umâ is the support,

who is denoted here by the word Hṛidaya. Thus Umâ is the ultimate support of all these deities of the quarters.

Note.—But Umâ is not the finality. She has five other devas above her, as will be shown later on.

MANTRA 25.

(The next question asked by Śâkalya is "Who is the support of Umâ?" But the answer to this question does not appear to be clearly found in the Brâhmaṇam. The answer, however, is to be inferred from the context of Mantras 26 and 25. The answer of Yâjñavalkya, as ordinarily understood, was:—"Yâjñavalkya said, O Ahallika, when you think the heart could be anywhere else away from us, if it were away from us, the dogs might eat it, or the birds tear it." The word *Asmat* used in this Mantra, does not mean here "I," but it means the Lord of the faculty of "I-ness," namely, Śiva, the husband of Umâ. So the Mantra really means "O Ahallika, when you think that the heart (Umâ) could be anywhere else away from Śiva (Asmat), if it were away from Śiva (Asmat) the dogs might eat all Jîvas, or the birds tear them." The author, therefore, explains it thus:—)

The support of Umâ is Rudra, whose form or nature consists in the faculty of making "I" (ego) and "Thou" (non-ego), namely, the faculty of making individuality. He has the nature of Ahankâra always. (This faculty of making ego and non-ego belongs to Rudra). The word 'Âtmâ' used in the next Mantra refers to Umâ, because her nature is of the essence of Buddhi, or, in other words, she is the presiding deity of Buddhi; while her husband, Śiva, is the presiding deity of Ahankâra. If the Deva Śiva were not the support of Umâ (denoted in the next Mantra by the word Âtmâ, because she is all-pervading, or Atatatvât), then there would have been no power in reasoning alone (Bodha Âtmikâh Śakti) of beings like men, etc., to protect their own bodies. Their own bodies being unprotected, men, etc., could have been eaten by dogs or torn to pieces by birds. Or the Buddhi Śakti or the power of reason, without the concsiousness of "I" (Ahankâra) behind it, would not have been sufficient to maintain our bodies, and, in that case, the bodies of all beings would have been devoured by dogs and vultures. Thus the Ahankâra or I-consciousness is behind or is the support of Buddhi or reason, and it is this I-consciousness that is at the root of self-preservation.

MANTRA 26 to 28.

(In this Mantra, various words, like Tvam, Âtmâ, Prâṇa, Apâna, Vyâna, Udâna, and Samâna, occur. They are now being explained by the Commentator:—)

In whom do Śiva and his wife, Umâ, (denoted by the terms Tvam

and Âtmâ in this Mantra) rest? To this question the answer given is, that both these Tvam and Âtman are supported by Prâṇa, namely, by Śeṣa the presiding deity of Prâṇa. This Śeṣa in his turn is supported by Apâna, namely, by the goddess Bhâratî, the presiding deity of Apâna. In her turn, this goddess Bhâratî, called Apâna, is supported by Vyâna or by Vâyu. The chief Vâyu is denoted here by the term Vyâna, because, etymologically, Vyâna is derived from two words, "Vi" meaning "Visiṣṭa" or, specifically, and Ana meaning the leader; so Vyâna means the highest leader. The chief Vâyu is called Vyâna, because he is the highest leader.

Vyâna in his turn is supported by Udâna, which word here means the goddess Śrî. Etymologically, Udâna is derived from two words "Ut" meaning 'upwards', and "Ana" to lead. She who leads the souls of the Muktas upwards, is called Udâna or Śrî.

Of this Udâna or the up-leader or Śrî, the support is the Lord God Hari himself. He is denoted here by the term Samâna. Because he is always the leader (Âna) along with him (Sama or Saha) of all others. The word Samâna is composed of three words—Sama+Â+Ana; and it means "He who leads her (Srî) always along with himself"

(In the Mantra, occur the words "Neti, Neti, Âtma". The word Âtma here denotes the Lord God Hari. The words Neti, Neti, are generally translated "not this, not this," but they really mean "not thus, not thus". In other words, the terms, 'Iti na' are equal to 'Evam na.' The author, therefore, explains these words thus:—)

He, the Supreme Lord Hari, is the leader of all, while the other Devas are leaders only of those who are inferior to them. Therefore, he is called Samâna or the "concurrent leader" of all. While the other Devas, Udâna, Vyâna, &c., are leaders subordinate to this Samâna or the Supreme Leader. This Samâna is not like Śrî, for Śrî is supported by the Lord Hari. But the Supreme Lord Hari is "Itina" "not thus," namely, not like Srî, because he is not dependent on any one else. Nor is he like Brahmâ and other Gods, nor is he ever bound like the Mukta Jîvas, for the very word Muktas, shows that they were bound at one time, and were liberated subsequently. Nor is he like any bound Jîva. Therefore, he is called "Iti na," "not thus"; namely Viṣṇu is not like Brahmâ &c., nor like any bound soul, nor like any liberated soul. This Lord of all Lords is not thus. It follows, therefore, that He can have no similarity or comparison with any insentient object, when even the highest sentient beings, like Śrî, Brahmá, &c., cannot be compared with him.

All sentient beings are either touched by misery or untouched by misery. All Jîvas fall into these two categories. Śrî belongs to the first

class, namely, Śrî, from the very eternity, is never touched by misery. Muktas belong to the second class, because at one time they were touched by misery. But the Lord does not belong to any one of these two classes; and so the double repetition of Iti na 'not thus,' iti na 'not thus'.

(In the Mantra this Âtman is described as "Agrihyo nahigrihyate, (2) Aśîryo Nahi Śîryate (3) Asango Nahi Sajjyate (4) Asito Na Vyathate, Na Ṛisyati. These words are generally translated—"He is incomprehensible, for he cannot be (is not) comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself, unfettered, he does not suffer, he does not fail." The author now explains these words:—)

This Lord Hari is Aggrâhya, because He cannot be *fully* comprehended, anywhere, by anyone, at any time. In other words, He is incapable of being wholly grasped.

He is Asîrrya or incapable of wearing out. He is Asanga or He never comes in contact with anything foul, that is, He is not bismirched by contact with any sinful object. (He is like light, which, though it falls on all good and bad objects, yet is not tainted by such contact). He is not Sitah or bound, therefore, he is called Asita or free from bondage. He is Na Risyati, namely, He never fails:

He is said to be incomprehensible (Aggrâhya), because he is not entirely comprehended by anyone, at any time or place.

(Now it might be objected that the same explanation might apply to other words also, namely, when it is said that He is Asîrya or incapable of wearing out, it may mean he is incapable of wearing out entirely, but he may wear out partially, and so on. The author answers this objection thus:—)

He does not wear out even in the slightest degree, either by any cause or by any effect.

(In the Mantra the words, Navyathate, Na Ṛisyati, are used in the present tense. One may say that this negation may apply only to the present time, the Lord does not suffer *now*, the Lord does not fail *now*, but He might have suffered or failed in the past, or he may suffer or fail in some future time. To this, the author answers:—)

The Lord of the world (Jagannâtha) is not tainted by any sins (though he dwells among the sinners, He is not besmirched by any body, by any faults that may exist in him. Neither in the past, nor in the future, there ever was or will be, any bondage of the Lord. He was not and will not be ever subject to misery. Destruction never comes to Him, nor does any misery. Though others can never comprehend

Him in His entirely, yet He comprehends everyone, fully, within His cognisance.

[But Devas like Śrî, Vâyu, &c., are also imperishable (Aśîrya, &c.,) and so these epithets—'imperishable,' 'unattached,' 'unfettered,' &c., are not peculiar to the Lord alone. To this, the author replies :—]

The qualities of imperishableness, &c., belonging to any other Devas are not inherent in them ; but they acquire these qualities through the grace of the Supreme Lord. Therefore, everything else is extremely different from the Lord, and distinct from Him, and consequently the Śruti says "Neti, Neti",—He is not thus, He is not thus.

[Not only is the Lord Viṣṇu the supporter of all other Devas below Him, but those Devas depend upon the Lord for all their qualities:—

Out of His fullness of auspicious qualities, a drop is reflected in the heart of the Goddess Śrî, and She is fully possessed by one drop of this reflection. From the fullness of the qualities of Śrî, a drop or Ray is reflected in the heart of Brahmâ, and he enjoys that drop or Ray as the fullness of his qualities. From the fullness of the qualities of Brahmâ, a drop or Ray is reflected in the heart of Rudra, and he enjoys this drop or Ray as fullness of his qualities ; and so on in succession. All the lower Devas thus have only a fragment of the qualities possessed by the Deva higher in the scale. This also constitutes a difference between the Lord and the other Devas

[When Śâkalya asked who is the supporter of Umâ (denoted in the Upaniṣad by the term "heart"), Yâjñavalkya addresses him as Ahallika. This term has been explained by others to mean a ghost, one who vanishes (*lika*) in the day time (*Ahani*). This explanation, however, is incorrect, as the author next shows. :—]

The word Ahallika in the Mantra means one who has his Ahar or knowledge in the Lika or potential condition ; therefore, not developed, hence it means a fool. Yâjñavalkya reproaches Śâkalya by calling him Ahallika or a fool, because the question of Śâkalya was a foolish one, for every one knows that Umâ is supported by her husband Śiva.

[*Note.*— In the Śruti Brahman is described as 'incomprehensible,' 'imperishable,' etc., and the reason or proof of these qualities is given in those very terms. It is said "he is incomprehensible, for he cannot be comprehended, he is imperishable, for he cannot perish, etc." Now, the reason given is not distinct from the proposition sought to be proved. It is in fact a begging of the question. Why is it so ? The author explains it thus :—]

By using the reason "he is not comprehended," in order to establish the proposition "he is incomprehensible," or by using the reason "he cannot perish," in order to establish the proposition that "he is imperishable," the Śruti means to convey the idea that the qualities of God, like "incomprehensibleness," "imperishableness," etc., cannot be proved

by any reason. They must be taken on the authority of the sacred scriptures.

[When Yâjñavalkya asks Śâkalya 'I now ask thee to explain to me the Brahman,' Śâkalya replied that he did not know him. How is it so? Yâjñavalkya had already explained the Brahman to Śâkalya by the attribute "Neti, Neti," and so Śâkalya must have known Brahman. Why does therefore, the Mantra say that Śâkalya did not know Brahman. To this the author replies:—]

Though the attributes of Brahman were taught to Śâkalya by the text "Neti, Neti" etc., yet Śâkalya did not know Brahman in His specific form and, therefore, the Śruti says that Śâkalya did not know Him. The question of Yâjñavalkya was, "Tell me the specific attributes of Brahman;" for he uses the words—"Tam-tvau-paniṣadam Puruṣam Pṛichchhâmi Tamchen mâ na Vivakṣyasi." The word "Vi" in "Vivakṣyasi" shows that *specific* (viśeṣa) knowledge of Brahman was asked by Yâjñavalkya, and not the *general* knowledge, which Yâjñavlkya himself had so far given out.

All this is from the Brahmâṇḍa Purâṇa.

[In the Mantra 26, occur the words Nirubya, Pratyuhya. These two words have been explained by some as meaning "dividing and uniting," namely, dividing them according to the different abodes, worlds, and persons; and uniting them at last in the heart. The author explains these words, however, as meaning "transcending" and pervading, or "imminent." Niruhya is composed of two words—Nir + vah (to carry.) The force of Nir is to mean Nirgatya or going outside of a thing. He who supports a thing from outside of it is said to be Niruḍa or Niruhya. And hence it means transcending. Similarly, pratyuhya is composed of Prati and Vah. He who carries or supports *every* (prati) thing from inside of every thing. Therefore, it means to support a thing by pervading it from within:—]

The Supreme Lord (Puruṣottama), without standing in need of anything in the world, supports (*Vahati*) the whole world by being outside of it, so he is Nirûḍha or extracosmic supporter. And as He, the Lord Hari, always supports every form that exists in this world, by entering into each one of these separate forms, so He is called Pratyuha or (intra-cosmic). In these two forms, He supports the manifest and the unmanifest universe.

(In the Mantra, the word upaniṣatka has been used to describe the Supreme Brahman. It means that Brahman is a person to be known from the Upaniṣad only. Why is this particular term applied to Brahman

alone. Are not the Devas also known through the Upaniṣad, and cannot they be also said Aupaniṣatka ? To this, the author answers :—)

Without the Upaniṣad, Brahman cannot be known in any manner, by any person (while Devas may be known by other methods also, such as Yoga, etc). Therefore, Viṣṇu, the Great Lord, is called Aupaniṣatka or the Puruṣa taught in the Upaniṣads.

[When Aśvala and others put questions to Yâjñavalkya, they were satisfied by the mere assertions of Yâjñavalkya. Thus Aśvala asked in Mantra III. I. 3 :—]

[" Oh Yâjñavalkya, since everything here is grasped by Death, yea swallowed by Death, by what means is a pious man freed from the grasp of death ?" (Yâjñavalkya replied)—" It is through the (Lord Vâsudeva in the) Hotri priest, in the fire and in speech ; (that one gets salvation). It is, indeed, the (Lord Vâsudeva in) speech, that is (in) the Hotri of the sacrifice. He who is (in) the speech is verily (in) fire and (in) Hotri as well. He (it is) who gives Mukti and Atimukti (to the Devas)."

[Here Aśvala was satisfied by the mere assertion of Yâjñavalkya. He did not ask him for any proof of how Hotri priest was the saviour. Why did he accept the mere statement of Yâjñavalkya ? The disputation was of the nature of Jalpa or wrangling. In such a disputation, it is necessary to ask proofs of the assertions made by the opposite party. But neither Aśvala, nor the other sages who questioned Yâjñavalkya, asked for any proof of his assertions. To this, the author replies :—]

The opposite party must put questions in disputations of the nature of Vâda (discussion), or Jalpa (wrangling), etc., *except* when he is satisfied by the mere assertion of the other side as being sufficient proof. In such a case, no other Âgama or testimony of text is needed. But when there arises a doubt, then he may question his opponent, and in that case the opponent must produce further authority.

(Next arises the question, what are the peculiar marks of a person whose bare words, without any proof, may be taken as authority. To this, the author answers :—)

He who always gives answers to all questions, with promptness and fullness of conviction, in accordance with the revealed testimony of Âgamas, is a person whose words should never be doubted.

(The particular auspicious marks of the authoritative person are the following :—)

The person whose body has the length of 10 cubits, as measured by his own palm up to his wrist, as well as whose body is ten times the length of his face ; as well as whose body is 30 times the length of

his brow, which must be slightly erect,—moreover, whose body is ten times his brow in circumference, as well as whose body is seven times the length of his foot, and five times the length of his breast, is one, the words uttered by whom should never be doubted.

(All these measurements must be concurrent, namely, the body when measured by the palm should be ten times in length, when measured by the face, it must also be ten times ; in other words, the length of the palm and the length of the face must be the same, and they must be one-tenth of the whole body. Similarly, the length of the body, when measured by the length of the brow or forehead, must be 30 times the length of the brow ; and the brow must be slightly upraised. Similarly, the circumference of the body must be ten times the brow. When measured by the length of the breast, the body must be five times in length, and when measured by the length of the foot, it must be seven times. The author now gives the length of the face.)

Whose face is nine times the length of the finger, whose throat is four times the length of the finger, whose trunk is 24 fingers in length, such a person is reverenced by the Devas even.

Since all these auspicious marks are seldom found, in their entirety, in one single person, so the rule is, that even such a person, who possesses most of these auspicious marks, and a few inauspicious marks, should be relied upon, and his words are to be taken as authority. Of course, a person who has *all* these marks in him, is the most reliable authority. But even Devas and Ṛiṣis also do not possess all these auspicious marks in their entirety, and except Viṣṇu, the chief of the Devas, and next after him Brahmâ, no one possesses all these marks in full.

Even the Vedas show, by the very fact that teachings are given therein in the forms of questions and answers, and not in the form of argument, that the assertions of the wise and holy men should not be doubted by any one, at any time. In the Vedas, no further proof than the mere assertion of a sage is asked in these sacred dialogues, except under very peculiar circumstances. Therefore, Aśvala and other Ṛiṣis did not ask for any authority or proof from Yâjñavalkya. They rested content with the mere assertion of Yâjñavalkya, for they took his word as Âgama or valid testimony or revelation, as we find that Janaka himself did so take the words of Yâjñavalkya, later on. All this is said in the Brahma-tarka.

So we find in the Bhârata :—He whose own doubts have been removed and who is capable of removing the doubts of others, should be searched after, by every seeker of truth, and such a person should be

acquired even when one has to spend a large sum of money in propitiating him.

Even in the Vâyu Purâṇa, similar marks of a holy person are given.

A person, whose body is 69 Anguliṣ in length, and ten times as long as the palm of his hand, and who is a nyagrodha(?) in circumference, and who measures full four cubits in length, is one whose word must be relied upon.

Therefore, in all Âgamas, like Pañcharâtra, etc. and in all Sanhitâs the marks of a reliable teacher (Âchârya) are similarly mentioned, as we have described above.

(The author now explains the seven verses which Yâjñavalkya recited. Having defeated all the Munis assembled in the meeting, Yâjñavalkya puts them the questions in the verses mentioned in the text. He says :—

Yathâ, Vṛikṣo, Vanaspatis,
Tathaiva Puruṣo-mriṣâ.
Tasya lomani parṇâni
Tvagasyotpâṭikâ Bahiḥ, &c. &c.

These seven verses have been thus explained by others :—

1. As a mighty tree in the forest, so in truth is man, his hairs are the leaves, his outer skin is the bark.

2. From his skin flows blood, sap from the skin (of the tree), and thus from the wounded man comes forth blood, as from a tree that is struck.

3. The lumps of his flesh are (in the tree) layers of wood, the fibre is strong like the tendons. The bones are the (hard) wood within, the marrow is made like the marrow of the tree.

4. But, while the tree, when felled, grows up again, more young, from the root, from what root, tell me, does a mortal grow up, after he has been felled by death?

5. Do not say, "from seed," for seed is produced from the living; but a tree, springing from a grain, clearly rises again after death?

6. If a tree is pulled up with the root, it will not grow again; from what root, then, tell me, does a mortal grow up, after he has been felled by death?

7. Once born, he is not born (again); for who should create him again?

The author explains these verses thus :—]

As the term "vṛikṣa" is literally and etymologically true, and denotes a tree, for it comes from the root 'Vrich,' to cut, and means whatever is cut down, so the word Puruṣa always denotes the spirit and is etymologically a true (Amriṣâ) epithet of the spirit, for the quality denoted by the roots which go to form the word 'Puruṣa' always exists in the very word 'Puruṣa.' These qualities denote eternity, and everlastingness; and these qualities are possible only, if the word 'Puruṣa' denoted eternal and ever-lasting. The word Puruṣa is composed of two terms *Puru*, meaning 'always,' and *san*, meaning "existing," he who *exists always*, in all times,

is called Puruṣa. Thus the very term Puruṣa means existing for ever, and is a proper designation of spirit.

Note.—Thus Puruṣa denotes Jîva, who does not die after the dissolution of the body, and that he is again and again born until he gets Mukti. Whence is this? Such was the question of Yâjñavalkya. It may be said that the Jîva is born from the semen of his parent, but Yâjñavalkya answers in reply that such a birth takes place till Mahâpralaya. But his question was—in Pralaya, when both the tree and the Jîva are uprooted, who is there that brings the tree and the Jîva both into existence.? He asked them to explain it fully.

The fools see that the tree grows as if from the seed, but the wise do not see so; for the seeds are not independent, so they cannot by themselves ever be the cause. So Yâjñavalkya requested them to tell rightly the cause of rebirth after death (in Pralaya); for there must be somebody who causes them to come into existence again after their death in Pralaya, for the Jîvas are not independent. Thus asked, the assembled Riṣis could not give the right answer; though they knew it, yet they had not the strength to tell it so, to make their answer conform with or suit the question in the manner it was asked. Being over-powered by the strength of Yâjñavalkya, the Riṣis could not give this answer, and thereby they showed that they were not over-confident, proud and impertinent; then it was that Yâjñavalkya himself gave the answer. The author now explains the difficult words of these verses).

The word Kinâṭa means Dare saṁsliṣṭa-Pâśa, the rope like fibres which are attached to or encircle the wood, in other words, it is analogous to a muscle or a tendon in the animal body, that which surrounds the woody portion of a tree, like a Pâśa or noose.*

* NOTE:—The simile of the muscles is to the *rings* of the stem by which the age of the tree is calculated.

The word Snâva is without any case affix; it must be construed in the sixth case, and means "in the middle of Snâva" or muscle. The whole phrase means "the noose like fibres which surround the wood are called Kinâta, they correspond with the tendons or muscles in the human body, and are permanent. In other words, that which is like the strong portion in the muscles of a man, attached to the bone, that corresponds to the Kinâṭa in a tree, or the fibre-like substance which surrounds the woody portion of the tree like a noose.

(In verse 4, the question is asked, "From what root does it grow?" This question may be interpreted to mean from what root does the tree grow again, after it is cut. But this meaning is wrong, for in the previous line it was said that while the tree, when felled, grows up again from the root which is underground, so the question could not have reference to the tree, but to man. So the author says:—)

A tree grows up from the root, which is an accepted fact, for when a tree is felled down it is only cut from the top, the underground root is left intact. But when a tree is uprooted and cut off from the very root, then it cannot grow. If it be said that, a man is reborn from the seed

of another man, that is also wrong; for the rebirth of a being from the seed of another man, pre-supposes the existence of another living man. But in Pralaya, or the Great Dissolution, everything vanishes. How does then man come into existenec (after the Pralaya)? This was the question put by Yâjñavalkya. For by using the words, Añjasâ Pretya Sambhavaḥ, Yâjñavalkya means not the ordinary death, but the final death of all beings in the Mahâ Pralaya which is real death.

Note.—No one ever doubted in India the rebirth of souls after ordinary death. The question of Yâjñavalkya does not relate to ordinary death, but to the great death in Mahâ Pralaya.

(Thus, being questioned by Yâjñavalkya, the assembled Brâhmaṇas had not the courage to answer him, and so the text says—teha Brâhmaṇâ na Dadhriṣuḥ, the Brâhmaṇas did not dare to answer him, and so they kept quiet. It does not mean that those Brâhmaṇas did not know the ordinary teaching that all spirits after Mahâ Pralaya are reborn from the Lord, but it really means that the Brâhmaṇas did not know *fully* the attributes of the Lord, and they kept quiet. So the commentator says that :—)

The Brâhmaṇas kept quiet, because they were unable to answer, fully and completely, the question put by Yâjñavalkya. For those Ṛiṣis remained silient, though they knew that the Lord was the cause of the rebirth of the souls after Pralaya But they did not know that the very name Puruṣa meant eternal, the word Puruṣa meaning eternal shows that a Jîva must come back again even after Mahâ Pralaya; for its return is inevitable, so long as it does not get Mukti. In Mahâ Pralaya, all that takes place is that the Jîva is stripped of all its bodies, even its kâraṇa (causal) body also vanishes. But the Jîva being eternal is not destroyed in Mahâ Pralaya, but comes back again (by the command of the Lord, to complete its evolution till it gets Mukti).

It cannot be said that the Jîva comes back of itself, for it is not independent in its rebirth, so it is necessary that it should come back on account of some one else as its sender. So the meaning of the question put by Yâjñavalkya was, "Who is this Being, by whose command a Jîva comes back to creation, after the Mahâ Pralaya." The sages remained silent and could not answer this question. And so, when they were silent, Yâjñavalkya himself answers it, by saying that it is the Lord, denoted by the attributes Vijñânam Ânandam Brahma.

(If it be asked—who is the creator of the Lord—to this, the commentator answers :—)

Let it not be doubted, that there is some one else who creates the Lord, for the Śruti itself deelares, "Jâta Eva na Jâyate," "He is already

born, he is not born again." In other words, it means that the Lord is born or exists from eternity and is not born again. In fact, the word Punaḥ, used in the Mantra, does not mean the repetition of the aetion of birth, but it means that he does not stand in need of another person. In other words, no other person can give birth to the Lord. Such a use of the word Punaḥ, is to be found in other places also, as in the following line :—

Eka eva Harir bandhuḥ punar anyo na vidyate. Here also the word Punar means a person.

Note.—Therefore, the line, "Jâta eva na Jâyate konvenam Janayet punaḥ," should not be translated :—Once born, he is not born (again), for who should create him again ? as it is generally translated, but it should be translated thus :—He is even already born, he is not born from any other person, who is the person who can give him birth ?

(In the Mantra occurs the word, Râtiḥ. It is in the first case, and it has been construed by others in the sixth case ; and they explain it to mean giver of gifts. The author explains the word Râtiḥ thus :—

The word Râtiḥ means beloved (Iṣṭa), the desired object.

The word Parâyaṇam should be eonstrued thus:—Tiṣṭhamânasya tadvidaḥ parâyaṇam—He is the supreme goal of him who knows and of him who is firm in his devotion.

(Having explained the Śruti in his own words, the author now strengthens his explanation, by an extraet from Narâyaníya, to show that his explanation is consistent with the explanations given by Purâṇas also :—)

"Having conquered all, Yâjñavalkya again puts this question to the assembled sages :—As with regard to a tree the word Vrikṣa is a most appropriate term, beeause it means that which is cut ; so the word Puruṣa is also very appropriate, with regard to the Jîva, because the root-meaning of Puruṣa denotes eternity, or what exists for ever. Therefore, the Jîva never dies, though its body may all perish. Consequently, there is rebirth of the Jîva constantly, so long as he does not attain Mukti. Explain, O Sages, to me whence is this rebirth of the Jîva, after the Mahâ Pralaya, when all his bodies, including the Kâraṇa body, are destroyed. If you say the rebirth is from the seed of his parent, such rebirth from the seed of the parent takes plaee during an evolutionary period, only so long as there is no Pralaya. But in a Pralaya, the Jîva becomes rootless, just like a tree which has been dug up from its very root. In an ordinary cutting of a tree, its root is left behind underground which makes the tree to come out afresh from the root hidden in the soil, so in ordinary death, the soul is reborn from the root existing

in the hidden soil of its causal body. But in the Great Dissolution, when the causal body is also destroyed, from what root does the Jîva come out again. Tell me fully, ye sages, who is the bringer back into existence of the Jîva, after the Pralaya. The unwise say, in their ignorance, that as a tree grows from the earth, from the seeds lying buried in the earth, without the help of any one else, when the proper time for growing comes, so the Jîva, lying buried in the bosom of the Lord, comes to birth again of itself, without the help of any one else. But this is the saying of the ignorant only, for the Jîva is not independent, and so cannot come to birth of itself, without some moving power. So, according to the wise, the Jîva cannot be the cause of its own rebirth, because he is not independent. Tell me therefore, O Sages, quickly the cause of the rebirth of the Jîva after the great Pralaya, because the creator of Jîvas after the great dissolution must be an independent person. Being thus asked by Yâjñavalkya, the Sages could not answer him satisfactorily. Though they knew, yet they could not answer Yâjñavalkya, for they were over-powered by his great learning, and they thought it impertinence on their part to answer him. So they kept quiet. Therefore, when they kept quiet, the great Sage Yâjñavalkya answered himself thus:—Hari, the All-blessful, is the cause which sends forth all Jîvas in the beginning of a new creation, after the Great Dissolution. He sends them forth (from his bosom to complete their evolution) till they get Mukti. There is no creator of Hari, for he is Ever-born. He is beloved of all generous persons who give alms; He is still more beloved by those who are the knower of wisdom (Jñânins). But he is the most beloved of those Bhaktas or devotees, who are constantly merged in the love of him."

Thus it is in the Nârâyanîya.

Here ends the commentary on the Śâkalya Brâhmaṇam.

FOURTH ADHYÂYA.

FIRST BRAHMANAM. SADACHARYA BRAHMANAM.

MANTRA IV. 1. 1.

Note.—After testing the learning of Yâjñavalkya, as mentioned in the last Adhyâya, Janaka " Âsân chakre," that is, took his seat, namely, ascended the throne. After that, Yâjñavalkya approached Janaka. After paying him due respect, according to the rules of scripture, Janaka addressed him thus :—" O Yâjñavalkya, why did you come here ; was it for the sake of getting cattle or for the sake of telling us the truth (anta) about the Subtle (Brahman) called Anu?" Thus addressed, Yâjñavalkya said :—" O Great King, for both; desiring cattle and for teaching the truth about the Subtle (Anu-aṇta)." Thereupon the king said :—" If you have come to teach about the Subtle Brahman, then tell us about it." Then Yâjñavalkya wanted first to ascertain what others had thought Janaka about It, so that he might tell something more about the means of getting Mukti. Therefore, he said, " Tell me what others have told you." Janaka said :—" Jitva, descendant of Śilina (and hence called Śailina) told me that Viṣṇu, the Full (Brahman), has the secret name of Vâk (Speech), for he is the true Speaker." Yâjñavalkya praises the teaching given by Śailina, and, in order to show that Śailina is also an Âpta Puruṣa, he mentions the three qualities or rather preliminaries of an Âpta, the preliminaries which purify a person and fit him to become an Âpta. These three requisites are that one should be well taught by one's mother, father and teacher, or that one should be Mâtrimân, Pitrimân, and Âchâryavân. " Śailina taught thee rightly. O King. Vâk verily is Brahman, for if the God controlling speech, were to abandon one, then that person would be dumb and mute, what is the good of such a person who is abandoned by the Speech. Being unable to speak, he could neither study sacred scriptures, nor perform daily rites. Therefore, Śailina said very well that Vâk was Brahman. But thou must not think that this is the highest, and that thou hast attained thy end. Did Jitva tell thee the Place or Temple, the Controlling Person or the Image installed therein and the Meaning of the secret name that he taught thee ? " Thus asked, Janaka said :—" He did not tell me these three things." Then Yâjñavalkya said :—" O king, the teaching of the secret name of God, is only one-fourth teaching, it is not complete without the other three, namely, the Place where the Lord Vâk abides, the Image or the Person that is supported by this Lord Vâk, and the meaning of the Secret name, Vâk ? The complete teaching consists of four things (1) the Secrete name, (2) the Abode or the organ in which the Lord abides in that form, (3) the particular Image or the reflected Person supported by the Lord under that form, and (4) the Meaning of the Secret Name. These are the four pâdas of Brahma- knowledge."

When Janaka admitted his ignorance of these three, then Yâjñavalkya said : —" The well-known organ of speech is the Place or Temple where the Lord, called Speech dwells. The particular reflected Image or the Person supported by this Lord is Âkâśa or the Goddess Ramâ, so called, for she *shines all around* or illumines every thing (â all, and kâśa shining). The meaning of Vâk is Prajña or wisdom. The Lord must be worshipped under the name Vâk as Wisdom. The king asked, " What is the nature of this Wisdom ?" Yâjñavalkya, in order to show that there is no difference between the substance and the attribute, between the dharma and the dharmin, in the case of Brahman, says that the form of the Lord, called Vâk, is itself Wisdom, that is, Prajñatâ. Yâjñavalkya then demonstrates the wisdom-quality of Vâk by saying :—" Through this form of the Lord, called Vâk, one knows (prajñâyate) his Friend, the aggregate of sacred Lore. The

Scriptures are tho true friend of man and are called bandhu or friend in the Upaniṣad. Yâjñavalkya then enumerates these scriptures, namely, "the Rig-veda, Yajur-veda, Sâma-veda, the Atharva-angirasas, the Itihâsa, the Purâṇas, the Vidyâ (the Pancha-râtras or Penta sophias in prose), the Upaniṣads, the Ślokas (the Pancha-râtras or Penta-sophias in verse), the Sûtras, the Anuvyakhyânas, the Vyakhyânas, what is sacrificed, what is poured out, what eateables are given in charity, what drinks are given in charity, this world and the other world, and all creatures. All these are known through Speech." Yâjñavalkya then tells the fruit of worshipping Brahman as Speech. A devatâ primarily is fit to worship this Brahman under the name of Vâk, and he is always protected by Vâk, and the Lord Vâk carries this deva to higher devas, and there "having become a deva," that is, having attained sâyujjya with a higher deva, this deva obtains the Devas, namely, obtains at Mukti, along with Brahmâ, the various forms of the Lord seen in the Sveta-dvipa. These forms are called Devas, because they are full of sportiveness, &c., So much with regard to the deva worshipper. The deva having attained mukti there, all beings who are inferior to this deva milk this deva namely, supply him what they (the inferior devas) can supply. This is one fruit of this worship, and it applies to the devas. The second fruit of this worship is with regard to men. He who is not fit to become a deva at once, who is not on the line of deva evolution, but belongs to human ovolution, he "having become a deva," that is, having gone to the plane of devas, "goes to the dovas," that is, on getting mukti attains sâyujjya with the devas. Thus there are two sorts of fruits, one for the devas who can worship the Lord at once as Vâk, in all organs or Indriyas ; and the other for men who cannot so worship at once, but reach in time to such worship. Thus being taught by Yâjñavalkya, the king offered him guru-dakṣhiṇa worthy of his position as a king. He offered a thousand bulls, each accompanied by an elephant. But Yâjñavalkya said :– "My father is of opinion that one should not take guru-dakṣiṇâ until he has taught fully his pupil. I shall not accept these now. I have some thing more to teach."

And so on, he teaches the meaning of the five other Secret names or Mantras of the Lord, their respective Temples and the Image of the Lord installed in that Temple, together with the fruit of worshipping the Lord in this mode.

चतुर्थोऽध्यायः ।

जनको ह वैदेह आसांचक्रेऽथ ह याज्ञवल्क्य आवव्राज । तꣳ होवाच याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्नण्वन्तानीत्यु-भयमेव सम्राडिति होवाच ॥ १ ॥

जनकः Janakaḥ, Janaka by name. वैदेहः Vaidehaḥ, the King of the country of the Videhas. आसांचक्रे Âsâñchakre, took his seat on the throne. ह Ha, a mere particle. अथ Atha, then याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya by name. आवव्राज Âvavrâja, came to him. तं Tam, him. उवाच Uvâcha, said, asked. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. किमर्थं Kimartham, for what reason. अचारीः Achârîḥ (thou) hast travelled ; (thou) hast taken the trouble of coming to my court. पशून् Paśûn, the animals ; the cattle. इच्छन् Ichchhan wishing. अण्वंतान् Aṇvantân, conclusions about the Lord. अणु Aṇu, the subtle, the Lord ; and अंत Anta, the conclusion or truth. इति Iti. सम्राट् Samrât, Oh Sovereign : O,' World-Ruler. उभयम् Ubhayam, both, wishing for the beasts and tell thee conclusions about the Lord Brahmaṇ. एव Eva, indeed. इति Iti, thus. उवाच Uvâcha, said. ह Ha.

1. (After testing the learning of Yâjñavalkya), Janaka, the king of the Videhas, ascended the throne. Then Yâjñavalkya came in front of him. Janaka then addressed him thus :—"O Yâjñavalkya, with what purpose did you travel so far? Was it the wish for gaining cattle or the wish (to teach us) the truth about the Subtle (Brahman)?"

Yâjñavalkya replied :—"For these both, O mighty King."—241.

MANTRA IV. 1. 2.

यत्ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे जित्वा शैलिनिर्वाग्वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेत्यवदतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत । का प्रज्ञता याज्ञवल्क्य । वागेव सम्राडिति होवाच वाचा वै सम्राड्बन्धुः प्रज्ञायत ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टꣳ हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि वाचैव सम्राट् प्रज्ञायन्ते वाग्वै सम्राट् परमं ब्रह्म नैनं वाग्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

ते Te, to thee. कश्चित् Kaśchit, any one; any wise man; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Śriṇavâma, let us hear. इति Iti. शैलिनः Śailinaḥ, born in the family of Śilina. जित्वा Jitva, Jitvâ by name. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, the Brahman; the one who is full in all the qualities. वाक् Vâk, speech. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimân, one who has received the instructions

from his mother. पितृमान् Pitrimân, one instructed by his father. आचार्यवान् Âchâryavân, one instructed by his religious preceptor or Guru. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. शैलिनः Śailinaḥ, one who was born in the family of Śiliua. अब्रवीत् Abravît, instructed (thee). वाक् Vâk, speech. वै Vai, indeed. ब्रह्म Brahma, the Brahmaṇ. इति Iti. अवदतः Avadataḥ, without Speech: abandoned by the Lord, called Speech. किं Kim, what; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His; of the Lord Hari, named Vâk. आयतनं Âyatanam, Seat; abode, Place प्रतिष्ठां Pratiṣṭhâm, form; image, the person. अब्रवीत् Abravît, did (he) instruct? नु Tu, interrogative word. मे Me, to me. न Na, not. अब्रवीत् Abravît, did instruct. इति Iti. सम्राट् Samrât, Oh Sovereign. एतत् Etat, that; the instruction given by Jitvâ. एकपात् Ekapât, a quarter; partial; incomplete. वै Vai, indeed. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. सः Saḥ, renowned; renowned as thou art for your knowledge of Brahmaṇ. नः Naḥ, to me, to us. ब्रूहि Brûhi, tell it. वाक् Vâk, the organ of Speech. एव Eva, only, indeed. आयतनं Âyatanam, the seat, the place or temple. आकाशः Âkâśaḥ, Ramâ. (आ on all sides; काश (Kâśa) to illumine, plus अ affix, one who burns or is bright on all sides). प्रतिष्ठा Pratiṣṭhâ, form, Image, the person. एनत् Enat, this; her. प्रज्ञा Prajña, knowledge. इति Iti, thus. उपासीत -Upâsîta, (thou) shouldst meditate on or worship. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. का Ka, what. प्रज्ञता Prajñatâ, the knowledge-aspect. सम्राट् Samrât, Oh Sovereign. वाक् Vâk, Vâk; the form of the Lord, known us Vâk. एव Eva, indeed. इति Iti. उवाच Uvâcha, said (Yâjñavalkya). ह Ha. सम्राट् Samrâṭ, Oh Sovereign. वाचा Vâchâ, by Vâk; by the form of the Lord, known as Vâk. वै Vai, indeed. बंधुः Bandhuḥ, the kindred: the friend, namely, the sacred literature. प्रज्ञायते Prajñâyate, is known. सम्राट् Samrâṭ, Oh Sovereign. ऋग्वेदः Rigvedaḥ, the Rigveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Sâmaveda. अथर्वं वेदः Atharvavedaḥ, the Atarvahvedaḥ. आंगिरसः Angirasaḥ, the Âṅgirasa. इतिहासः Itihâsaḥ, the traditions, or narratives. पुराणं Purâṇam, the Purâṇas; the doctrines of creation. विद्या Vidyâ, the prose portions of Pañcharâtra. उपनिषदः Upaniṣadaḥ, the Upaniṣads. श्लोकाः Ślokâḥ, the verse portions of the Pañcharâtra. सूत्राणि Sûtrâṇi, the Brahma Sûtras; the Vedânta aphorisms and the Pûrva Mimânsâ, and the Sankarṣana Sûtras. अनुव्याख्यानानि Anuvyâkhyânâni, the larger explanations of the Vedas, like Brihat-Tarka, &c. व्याख्यानानि Vyâkhyânâni, the smaller explanations of the Vedas, such as Brahmatarka, &c. इष्टं Iṣtam, the worship. हुतं Hutam, the offering of sacrifices. आशितं Âśitam, giving away of food in charity. पायितं Pâyitam, giving away of drinks in charity. अयं Ayam, this. लोकः Lokaḥ, world, such as the earth, &c. च Cha. परः Paraḥ, the other. लोकः Lokaḥ, the world, such as Heaven, &c. च Cha, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. च Cha, and. वाचा Vâcha, by Vâk; through the grace of Vâk or Ramâ. एव Eva, only. प्रज्ञायंते Prajñâyante, are known. सम्राट् Samrâṭ, Oh Sovereigu. वाक् Vâk, speech. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, the Brahmaṇ; the one full in all the qualities. यः Yaḥ, whoever. एवं Evam, in this Way, *i.e.*, with the Seat, form, &c. एतत् Etat, this; Brahman. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, him.

न Na, not. जहाति Jahâti, gives up. एनं Enam, him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings who are inferior to this knower. अभिक्षरंति Abhikṣaranti, milk, or draw their nourishment from and minister (him). देवः Devaḥ, a deva. भूत्वा Bhûtvâ, becoming. देवान् Devân, the higher aspects of the Lord, such as playfulness, &c., as seen in the Śvetadvipa. अपि Api, together with; as well as the Brahmaṇ. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Vaidehas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. हरेत Hareta, should take (gifts). न Na, not. इति Iti. अमन्यत Amanyata, admonished.

2. Yâjñavalkya said :—" Let us hear what any (other teacher) has told you (about the means of getting Mukti)."

Janaka said :—" Jitvan Śailina told me, " Speech is verily Brahman."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Śailina teach you that Speech is Brahman. For what is the good of a person who has not (the protection of) Speech. But did he instruct you about the Temple and the Image (and the meaning of the secret name of God)?

Janaka said :—" He did not tell me."

Yâjñavalkya said :—" It is only a quarter of the teaching, O Great King."

Janaka said :—" Tell us, then, O renowned Yâjñavalkya."

Yâjñavalkya said :—" The organ of speech is the Temple of the God, called Vâk (or the Word or the Inspiror), the All-shining Goddess Ramâ is the Image of the Lord installed there and (the meaning of the secret name Vâk is) Wisdom. One should meditate upon Him as wisdom."

Janaka said :—" What is the nature of this Wisdom O Yâjñavalkya?"

Yâjñavalkya replied :—" The nature of Wisdom is the God Speech himself (for there is no distinction between the

substance and the attribute here). Through Speech verily, O mighty King, the Friend (all literature) is known, namely, the Ṛig-veda, Yajur-veda, Sâma-veda, the Atharvâṅgirasa, the Itihâsas, the Purâṇas, the Vidyâs (the Pancharâtras in prose), the Upaniṣads, the Ślokas (the Pancharâtras in verse), the Sûtras, the Anuvyâkhyânas (or the larger commentaries on the Vedas), the Vyâkhyânas (or the smaller commentaries on the Vedas), the methods of worship, the methods of offering oblations, the methods of giving alms of food and drink, this world and the other world, and all the beings. All these are known (prajnâyante) through Speech, O Great King Speech indeed is the Supreme Brahman, O Mighty King. He who knows Brahman as such (with His Secret name, the Temple, the Image, and the Meaning of the name) him Brahman as Speech or Inspiror, does not abandon ever, and all beings (lower in scale to him) seek their sustenance from Him and serve him by ministering to his wants. He having become a deva, goes to the devas, (that is, if he is a deva, then getting unity with higher devas (devo bhutvâ) he reaches Brahman along with Brahmâ, when the latter gets mukti and sees the Shining Ones, namely, the various aspects of the Lord in Śvetadwipa. But if he is a man, then he reaches the plane of the devas (devo bhutvâ), and on getting mukti gets union with the devas).

Janaka Vaideha said :—"I present you a thousand elephants and bulls."

Yâjñavalkya said :—"My father was of opinion that one should not accept dakṣiṇa without fully teaching his pupil."—242.

MANTRA IV. 1. 3.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्म उदङ्कः शौल्बायनः प्राणो वै ब्रह्मेति। यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किꣳ स्यादित्यब्रवीत्तु

ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । प्राण एवायतनमाकाशः प्रतिष्ठा प्रियमित्येनदुपासीत । का प्रियता याज्ञवल्क्य । प्राण एव सम्राडिति होवाच प्राणस्य वै सम्राट् कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णात्यपि तत्र वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय प्राणो वै सम्राट् परमं ब्रह्म नैनं प्राणो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ३ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man ; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravît, said ; instructed. तत् Tat, that. शृणवाम Sriṇavâma, let us hear. इति Iti. शैल्वायनः Saulvâyana, born in the family of Śulvâyana. उदंकः Udaṅkaḥ, Udaṅka by name. मे Me, to me. अब्रवीत् Abravît, said ; instructed. ब्रह्म Brahma, the Brahman. प्राणः Prâṇaḥ, (lit.) the maker of the world ; the Prâṇaḥ ; the vital energy. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimâna, one instructed by one's mother. पितृमान् Pitṛimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious Preceptor or Gurû. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. शैल्वायनः Śaulvâyanaḥ, one who was born in the family of Śulvâyana. अब्रवीत् Abravît, instructed (thee). प्राणः Prâṇaḥ, the vital air. वै Vai, indeed. ब्रह्म Brahma, the Brahmaṇ. इति Iti. अप्राणतः Aprâṇataḥ, of him who is without Prâṇa. किं Kim, what ; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his ; of Prâṇa. आयतनं Âyatanam, seat. प्रतिष्ठां Pratiṣṭhâm, form ; image. अब्रवीत् Abrâvît, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said ; did instruct. इति Iti. सम्राट् Samrâṭ, Oh Sovereign. एतत् Etat, that ; the instruction given by Udaṅka. एकपात् Ekapât, a quarter ; partial ; incomplete. वै vai, indeed. इति iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. सः Saḥ, Renouned ; renouned as thou art for your knowledge of Brahmaṇ. नः Naḥ, to me. ब्रूहि Brûhi, tell it. प्राणः Prâṇaḥ, the vital air ; each of the vital airs or Prâṇa Vâyus, which are Prâṇa, Apâna, Samâna, Udâna and Vyâna. आयतनं Âyatanam, seat. आकाशः Âkâśaḥ, the sky ; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form. एनत् Enat, this ; her. प्रियम् Priyam, dear ; most beloved. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. का Kâ, what. प्रियता Priyatâ, dear object. सम्राट् Samrâṭ, Oh Sovereign. प्राणः Prâṇaḥ, life ; vitality. एव Eva, only. इति Iti. उवाच Uvâcha (Yâjñavalkya) said. ह Ha. सम्राट् Samrâṭ, Oh Sovereign. प्राणस्य Prâṇasya, of the Lord Viṣṇu, who is called Prâṇa. कामाय Kamâya, for

pleasing; in order to please. The sentence is to be completed by भोजनं भवेत (Bhojanam Bhavet), one eats. अयाज्यं Ayâjyam, those that are not competent to offer a sacrifice or not to be assisted by a priest. याजयति Yâjayati, helps to offer sacrifice. वै Vai, indeed. अप्रतिगृह्यस्य Apratigrihyasya, of such a person from whom the acceptance of gift is forbidden. प्रतिगृह्णाति Pratigrihṇâti, accepts gifts. अपि Api, even. सम्राट् Samrâṭ, Oh Sovereign. प्राणस्य Prâṇasya, of Hari, also called Prâṇa. कामाय Kâmâya, for pleasing. यां Yâm, whichever. दिशम् Diśam, direction; एति Eti, (a man) goes. तत्र Tatra, there. वधाशंकं Vadhâśankam, the fear of death; an act (such as stealing or theft) which produces in the mind a fear of death. भवति Bhavati, becomes; is committed. सम्राट् Samrâṭ, Oh Sovereign. प्राणः Prâṇaḥ, life; vitality. परमं Paramam, Great. ब्रह्म Brahma, Brahmaṇ. वै Vai, indeed. यः Yaḥ whoever. एवं Evam, in this way, *i.e.*, with the seats, form, &c. एतत् Etat, this; Brahmaṇ विद्वान् Vidvân, knowing; realizing within himself. उपास्ते Upâste, meditates on. एनं Enam, him. न Na, not. प्राणः Prâṇaḥ, life; vitality. जहाति Jahâti, gives up. एनं Enam, him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरन्ति Abhikṣaranti, protect. देवः Devaḥ, a god. भूत्वा Bhûtvâ, becoming. देवान् Devân, the devas, (in case of men), and the sportful, playful ones, or aspects of Hari, as seen in the Svetadvîpa, in case of devas. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Vaideḥaḥ, the king of the Videḥas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyriṣabham, elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

3. Yâjñavalkya said:—"Let us hear what any other teacher has told you."

Janaka said:—"Udanka Śaulbâyana told me, "Life is verily Brahman."

Yâjñavalkya said:—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Udanka Śaulbâyana teach you that Life is Brahman. For what is the good of a person who has not (the protection of the Lord known as) Life. But did he instruct you about the Temple and the Image installed therein (and the Meaning of the secret name of the Lord?).

Janaka said:—"He did not tell me these."

Yâjñavalkya:—"It is only a quarter of the teaching about Brahman, O great King."

"Tell us then, O renowned Yâjñavalkya," said Janaka.

Yâjñavalkya said :—" The seat of the life functions of Prâṇa, Apâna, &c., is also the Temple of the Lord Hari, known as Life. The goddess Ramâ, called Akâśa or the All-shining, is the Image of the Lord Prâṇa or Life. (And the Meaning of the secret name Prâṇa is 'beloved' or 'dear'). Let one meditate on God as the dear."

Janaka said :—" What is the nature of this Dearness, O Yâjñavalkya."

Yâjñavalkya replied :—" The nature of dearness is the God, called Life Himself. It is indeed, O great King, to please Viṣṇu, the Life, that a man eats food, and, in order to secure food, he helps even those to offer sacrifice who are not competent to offer sacrifices, and he accepts gifts from those from whom no gifts should be accepted. Verily it is in order to please the Lord Hari, called Prâṇa or Life, that one goes even to dangerous quarters, where there is fear of death (and there, by committing even crimes) obtains means of sustaining Life within (and thus puts his own life to the risk of death). Life, O great King, is, therefore, the Highest Brahman. He who knows Brahman as such (with his Secret name, the Temple, the Image and the Meanning of the secret name), is never abandoned by Brahman as Life. All beings lower in scale to him, seek their sustenance from him and minister to his wants. He having become a deva goes to the devas.

Note.—That is, if he is a deva, then getting union with higher devas (devo bhutvâ), he reaches Brahman, along with Brahmâ, when the latter gets mukti at the end of a kalpa. Then he sees the Shining Ones (devân) or those aspects of the Sportful Lord Hari which exist in the Svetadvîpa. But if the worshipper is a man and not yet entitled in this world-cycle to become a deva, then he reaches the plane of the devas (devo bhutvâ) and getting mukti obtains union with devas (devân apyaiti). Note the double meaning of the sentence devo bhutvâ devân apyaiti. This applies to the succeeding mantras also.

Janaka Vaideha said :—" I present you a thousand elephants and oxen."

Yâjñavalkya said :—" My father was of opinion that

one should not accept dakṣinâi without fully instructing his pupil."—243.

MANTRA IV. 1. 4.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे वर्कुर्वार्ष्णश्चक्षुर्वै ब्रह्मेति। यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वार्ष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेत्यपश्यतो हि किँ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां। न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति। स वै नो ब्रूहि याज्ञवल्क्य चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदुपासीत। का सत्यता याज्ञवल्क्य। चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट् पश्यन्तमाहुरद्राक्षीरिति स आहाद्राक्षमिति तत्सत्यं भवति। चक्षुर्वै सम्राट् परमं ब्रह्म। नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति। देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते। हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः। स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Sriṇavâma, let us hear. इति Iti. वर्कुः Batkuḥ, Batku by name. Some read वर्कुः (Barkuḥ). वार्ष्णः Vârṣṇaḥ, of the family of Vṛiṣṇa. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, Brahman. चक्षुः Chakṣuḥ, eye; who sees all. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimân, one instructed by one's mother. पितृमान् Pitṛimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious preceptor or Guru. ब्रूयात् Bruyât, may instruct. तथा Tathâ, so. तत् Tat, that. वार्ष्णः Vârṣṇaḥ, of the family of Vṛiṣṇa. अब्रवीत् Abravît, instructed thee. चक्षुः Chakṣuḥ, eye; who sees all. वै Vai, indeed. ब्रह्म Brahma, the Brahmaṇ. इति Iti. अपश्यतः Apaśyataḥ, of one who is eye-less; of one who is without the Lord Chakṣus (eye). हि Hi. किं Kim, what; interrogative word meaning nothing. It is the Lord Viśva (विश्व) who sees or knows of the Jâgrata (जाग्रत) or waking condition. But for him there would be no consciousness of the Jâgrata or the waking condition. स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his; of the Lord Eye. आयतनं Âyatanam, seat. प्रतिष्ठां Pratiṣthâm, form, image. अब्रवीत् Abravît, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said; did instruct. इति iti. सम्राट् Samrât, Oh, Sovereign. एतत् Etat, that; the instruction given by Baṭku. एकपात्

Ekapât, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. सः Saḥ, renowned; renowned as thou art for thy knowledge of Brahmaṇ. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. नः Naḥ, to me. ब्रूहि Brûhi, tell it. चक्षुः Chakṣuḥ, eye; one who sees all. आयतनं Âyatanam, seat. एव Eva, only. आकाशः Âkâśaḥ, the sky; Ramâ. प्रतिष्ठा Pratiṣṭhâ, image. एनत् Enat, this. सत्यं Satyam, the truth. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. का Kâ, what. सत्यता Satyatâ, the nature of truth. याज्ञवल्क्य Yajñavalkya O Yâjñvalkya. सम्राट् Samrâṭ, Oh, Great King. चक्षुः Chakṣuḥ, the eye. एव Eva, only. इति Iti. उवाच Uvâcha, said (Yâjñavalkya.) ह Ha. चक्षुषा Chakṣuṣâ, with the help of the eye, because it is the Lord Viśva, who is also called the eye (Chakṣu), makes one see the objects. वै Vai, indeed. सम्राट् Samrâṭ, Oh Sovereign. पश्यन्तम् Paśyamtam, seeing; a man when he is seeing something. आहुः Âhûḥ, (others) say. अद्राक्षीः Adrâkṣîḥ, hast (thou) seen. इति Iti. सः Saḥ, he who sees. आह Âha, says. अद्राक्षम् Adrâkṣam, (I) have seen. इति Iti. तत् Tat, that; the thing (when seen again). सत्यं Satya, true, as it was. भवति Bhavati, becomes. सम्राट् Samrâṭ, Oh Sovereign. चक्षुः Chakṣuḥ, the eye. परमं Paramam, great. ब्रह्म Brahma, Brahmaṇ; because the Lord Hari, who is in the eye, is the cause of the real knowledge, it is therefore the Brahmaṇ of the eye, called Satya or Truth. यः Yaḥ, whoever. एवं Evam, in this way, *i.e.*, with the seat, form, &c. एतत् Etat, this; Brahmaṇ. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, Him. न Na, not. चक्षुः Chakṣuḥ, the eye. जहाति Jahâti, gives up. एनं Enam, Him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरन्ति Abhikṣaranti, milk or ask for the things they desire. देवः Devaḥ, a god. भूत्वा Bhûtvâ, becoming. देवान् Devân, the devas. The sportful forms of the Lord in the Śvetadvîpa. अपि Api, together with, as well as the Brahmaṇ. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyariṣabham, elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

4. Yâjñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Baṭku, of the family of Vriṣṇa, instructed me that Chakṣus (the Lord, known as the All-seeing) is the Brahman."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Vârṣṇa teach you that Sight was Brahman. For what is the good of a person

who has not (the protection of the Lord known as) Sight. But did he instruct you about the Temple and the Image (and the Meaning of the secret name of the Lord).

Janaka said :—" He did not tell me these."

Yâjñavalkya said :—" It is only a quarter of the teaching about Brahman, O Great King."

" Tell us, then, O renowned Yâjñavalkya ", said, Janaka.

Yâjñavalkya said :—" The organ of sight, namely, the Eye, is also the Temple of the Lord Hari, known as Chakṣus, or the All-seeing. The Goddess Ramâ, called Âkâṣa or the All-shining, is the Image of the Lord. The Meaning of the secret name Chakṣus is Truth: Let one meditate on God as Truth."

Janaka said :—" What is the nature of that Truth, O Yâjñavalkya ?" Yâjñavalkya replied :—" The nature of Truth is the Lord Himself, known as Chakṣus (Sight), O great King. For verily, O Great King, seeing through the help of the Lord, called Chakṣus, during the waking condition, people say to the person who sees—" Did you see him ", and he says, " I have seen." Then that which he has seen is the Truth. The Sight verily, O Great King, is the supreme Brahman. He who knows Brahman as such (with His secret name, All-seeing, the Temple and the Image and the Meaning of the secret name), Him Brahman as Sight or All-seeing never abandons. All beings (lower) in scale to him, seek their sustenance from him and minister to his wants. He having become a Deva, goes to the Devas."

Janaka Vaideha said :—" I present you a thousand elephents and oxen."

Yâjñavalkya said :—" My father was of opinion that one should not accept the Guru-Daksiṇâ, without fully instructing his pupil"—244.

MANTRA IV. 1. 5.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे गर्दभीविपीतो भारद्वाजः श्रोत्रं वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यशृण्वतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य श्रोत्रमेवायतनमाकाशः प्रतिष्ठानन्त इत्येनदुपासीत । कानन्तता याज्ञवल्क्य । दिश एव सम्राडिति होवाच तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं गच्छत्यनन्ता हि दिशो दिशो वै सम्राट् श्रोत्रꣳ श्रोत्रं वै सम्राट्परमं ब्रह्म । नैनꣳ श्रोत्रं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ५ ॥

ते Te, to thee. कश्चित् Kaschit, any wise man; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Śriṇavâma, let us hear. इति Iti. गर्दभी Gardabhî, resident of the province of Gardabha. विपीतः Vipîtaḥ, Vipitâ by name. भारद्वाजः Bhâradvâjaḥ, of the family of Bharadvâja. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, Brahman. श्रोत्रं Śrotram, the ear; (hearing). वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimân, one instructed by one's mother. पितृमान् Pitṛimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious preceptor or Guru. ब्रूयात् Brûyât, may instruct, तथा Tathâ, so. तत् Tat, that. भारद्वाजः Bhâradvâjaḥ, of the family of Bharadvâja. अब्रवीत् Abravît, instructed thee. श्रोत्रं Śrotram, the ear (hearing). वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti, अशृण्वतः Aśṛiṇvantaḥ, one without the Lord Hari, who is also called the Ear. हि Hi. किं Kim, what; it is an interrogative word—meaning nothing. स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His; of the Lord Ear. आयतनं Âyatanam, seat, Place. प्रतिष्ठां Pratiṣṭhâm, form; image, Person. अब्रवीत् Abravît, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said; did instruct. इति Iti. सम्राट् Samrât, Oh, Sovereign. एतत् Etat, that; the instruction given by Bhâradvâja. एकपात् Ekapât, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. सः Saḥ, renowned, renowned as thou art for your knowledge of Brahman. नः Naḥ, to me. ब्रूहि Brûhi,

tell it. श्रोत्रं Śrotram, the ear (hearing). आयतनं Âyatanam, seat. एव Eva, only. आकाश: Âkâśaḥ, the sky ; Ramâ. प्रतिष्ठा Pratisṭhâ, form. एनत् Enat, this ; her. अनंत: Anantaḥ, the infinite. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. का Kâ, what. अनंतता Anantâ, infinity. सम्राट् Samrâṭ, Oh Sovereign. दिश: Diśaḥ, the directions ; the Lord Hari, who is in the direction ; is Dik (दिक्) or direction. एव Eva, only. इति Iti. उवाच Uvâcha, said (Yâjña-valkya). ह Ha. सम्राट् Samrâṭ, Oh Sovereign. हि Hi, because. दिशं Diśaḥ, the directions. अनंता: Anantâḥ, infinite ; endless. तस्मात् Tasmât, therefore. एव Eva, it is. यां कां Yâmkâm, whatever. च Cha, दिशं Diśam, direction. गच्छति Gachchhati, goes. अपि Api, if ; even. अस्या Asyâ, her ; of the direction. अंतं Antam, end. न Na, not. एव Eva, it is. गच्छति Gachchhati, goes. हि Hi, because. अनंता Anantâḥ, infinite. दिश: Diśaḥ, the directions. सम्राट् Samrâṭ, Oh Sovereign. दिश: Diśaḥ, the directions. श्रोत्रं Śrotram, the ear ; within the ear. वै Vai, indeed. सम्राट् Samrâṭ, Oh Sovereign. श्रोत्रं Śrotram, the ear ; hearing. परमं Paramam, great. ब्रह्म Brahma, Brahman. वै Vai, indeed. य: Yaḥ, whoever. एवं Evam, in this way, *i.e.*, with the seat, form, &c. एतत् Etat, this ; Brahman. विद्वान् Vidvân, knowing ; realising within himself. उपास्ते Upâste, meditates. एनं Enam, Him. न Na, not. श्रोत्रम् Śrotram, the ear. जहाति Jahâti, gives up. एनं Enam, Him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरंति Abhikṣaranti, protect. देव: Devaḥ, a god. भूत्वा Bhûtva, be-coming. देवान् Devân, the higher and playful gods of the Śvetadvîpa. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेह Vaidehaḥ, the king of the Videhas. जनक: Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. स: Saḥ, that. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâ-cha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not com-pleting the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

5. Yâjñavalkya said :—" Let us hear what any other teacher has told you."

Janaka said:—" Vipîta Bhâradvâja, of the country of Gardabha, instructed me that the All-hearing is Brahman."

Yâjñavalkya said :—" As one who has the three-fold advantage of having a good mother, a good father, and a good teacher, should have taught, so did Gardabhi Vipîta Bhâradvâja teach you that the All-hearing is Brahman. For what is the good of a person who has not (the protec-tion of the Lord known as) All-hearing. But did he in-struct you about the Temple and the Image (and the Mean-ing of the secret name of the Lord).

Janaka said :—" He did not tell me these."

Yâjñavalkya said :—" It is only a quarter of the teaching about Brahmaṇ, O Great King."

" Tell us, then, O renowned Yâjñavalkya," said Janaka.

Yâjñavalkya said :—" The organ of hearing or the ear is also the Temple of the Lord Hari, known as All-hearing. The goddess Ramâ, called Akâśa, or the All-shining, is His Image. (The meaning of the secret name, All-hearing, is the Infinity or Ananta.) Let one meditate on God as Infinite.

Janaka said :—" What is the nature of this Infinity, O Yâjñavalkya."

Yâjñavalkya replied :—" The nature of the Infinity is the God, called the Diś, or the Director, O Great King. Therefore, verily O Great King, when any one goes in any direction (Diś), he does not find its end (Anta), for verily the space (Diś or direction) is endless or Ananta. The Director (Diśah) verily, O Great King, is the same who is the Lord known as the All-hearing. The Lord, known as the All-hearing, O Great King, is verily the Supreme Brahman. The Lord known as the All-hearing never abandons the man who meditates on Him as such. All beings (lower in scale to such a one) seek him for their sustenance and minister to all his wants. He having become a Deva, goes to the Devas, he who knowing the Lord as such worships him so."

Janaka Vaideha said :—" I present you a thousand elephants and oxen."

Yâjñavalkya said :—" My father was of opinion that one should not accept the Guru-Dakṣina, without fully instructing his pupil—" 245.

MANTRA IV. 1. 6

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे सत्यकामो जाबालो मनो वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथ

तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठा । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । मन एवायतनमाकाशः प्रतिष्ठाऽऽनन्द इत्येनदुपासीत । का आनन्दता याज्ञवल्क्य । मन एव सम्राडिति होवाच मनसा वै सम्राट् स्त्रियमभिहार्यते तस्यां प्रतिरूपः पुत्रो जायते स आनन्दो मनो वै सम्राट् परमं ब्रह्म नैनं मनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ६ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Sriṇavâma, let us hear. इति Iti. जाबालः Jâbâlaḥ, the son of Jabâlâ. सत्यकाम; Satyakâma, Satyakâma by name. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, the Brahmaṇ. मनः Manaḥ, the mind. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimân, one instructed by the mother. पितृमान् Pitṛimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by oneś religious preceptor or Guru. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. जाबालः Jâbâlaḥ, the son of Jabâlâ. अब्रवीत् Abravît, instructed (thee). मनः Manaḥ, the mind. वै Vai, indeed, ब्रह्म Brahma, the Brahmaṇ. इति Iti. अमनसः Amanasaḥ, of Him who is without the Lord Hari, also called manas or mind, because it is He who gives in us the faculty of thinking. हि Hi. किं Kim, what; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His; of the mind. आयतनं Ayatanam, seat. प्रतिष्ठां Pratiṣṭhâm, form; image. अब्रवीत् Abravît, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said; did instruct. इति Iti. सम्राट् Samrâṭ, Oh Sovereign. एतत् Etat, that; the instruction given by Satyakâma. एकपात् Ekapât, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. सः Saḥ, renowned; renowned as thou art for your knowledge of Brahmaṇ. नः Naḥ, to me, ब्रूहि Brûhi, tell it. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. मनः Manaḥ, the mind; the organ or faculty. एव Eva, only. आयतनं Âyatanam, seat. आकाशः Âkâśaḥ, the sky; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form. एनत् Enat, this; her. आनंद Ânanda, bliss; happiness; the cause thereof. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñvalkya, Oh Yâjñvalkya. का Kâ, what. आनंदता Ânandatâ, the cause of bliss or happiness. सम्राट् Samrâṭ, Oh Sovereign, मनः Manaḥ Lord,

Mind. एव Eva, only. इति Iti. उवाच Uvâcha, said. ह Ha. मनसा Manasâ, by the mind; by the mind which works under the guidance of Lord Hari, who is therefore called Manas or Mind. सम्राट् Samrâṭ, Oh Sovereign. स्त्रियं Striyam, a wife. अभिहार्यते Abhihâryate, joins with. तस्यां Tasyâm, in her. प्रतिरूप: Pratirûpaḥ, similar; like the image of the father. पुत्र: Putraḥ, a son. जायते Jâyate, is born. स: Saḥ, He; the son born. आनंद: Ânandaḥ, is (the source of) happiness. सम्राट् Samrâṭ, Oh Sovereign. मन: Manaḥ, the Lord Mind. वै Vai, indeed. परमं Paramam, Great. ब्रह्म Brahma, Brahmaṇ. य: Yaḥ, whoever. एवं Evam, in this way, *i.e.*, with the seat, from, &c. एतत् Etat, this; Brahmaṇ. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, Him. न Na, not. मन: Manaḥ, the Lord Mind. जुहाति Jahâti, gives up. एनं Enam, Him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरंति Abhikṣaranti, protect. देव: Dvaḥ, a god. भूत्वा Bhûtvâ, becoming. देवान् Devân, the higher and playful gods of the Śvetadvîpa. अपि Api, together with, as well as the Brahmaṇ. एति Eti, joins. वैदेह: Vaidehaḥ, the king of the Videhas. जनक: Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, Elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. स: Saḥ, that. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता. Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

6. Yâjñavalkya said:—"Let us hear what any other teacher has told you."

Janaka said:—"Satyakâma Jâbâla instructed me that the Lord, known as Manas, or All-emotion, is the Brahmaṇ."

Yâjñavalkya said:—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Satyakâma Jâbâla teach you that the All-emotion is Brahmaṇ. For what is the good of a person who has not (the protection of the Lord known as) the All-emotion. But did he instruct you about the Temple and the Image (and the meaning of the secret name of the Lord).

Janaka said:—"He did not tell me these."

Yâjñavalkya said:—"It is only a quarter of the teaching about Brahmaṇ, O Great King."

"Tell us then, O Yâjñavalkya," said Janaka.

Yâjñavalkya said :—" The organ of emotion or Manas is verily also the Temple of the Lord, known as All-emotion. The Goddess Ramâ, called Âkâśa or the All-shining, is the Image of the Lord. The meaning of the secret name Manas is bliss. Let one meditate on God as the Bliss."

Janaka said :—" What is the nature of this Bliss, O Yâjñavalkya" :—

Yâjñavalkya replied :—" The nature of Bliss is the Lord, known as All-emotion, O Great King. For verily, O Great King, through emotion working under the guidance of the Lord All-emotion a man approaches his wife, and in her he begets a son, an exact image of himself, and the son is the source of joy to the father. Therefore, the All-emotion verily, O Great King, is the Supreme Brahmaṇ. The Lord, known as All-emotion, never abandons such a person. All (lower) creatures seek their sustenance from him, and minister to his wants, and he becoming a Deva goes to the Devas, he who knows the Lord as such and worships him thus."

Janaka Vaidehi said :—" I present you a thousand elephants and oxen ".

Yâjñavalkya said :—" My father was of opinion that one should not accept the Guru-Dakṣiṇâ, without fully instructing his pupil" —246.

MANTRA IV. 1. 7.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे विदग्धः शाकल्यो हृदयं वै ब्रह्मेति। यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेत्यहृदयस्य हि किँ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां। न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति। स वै नो ब्रूहि याज्ञवल्क्य। हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत। का स्थितता याज्ञवल्क्य हृदयमेव सम्राडिति होवाच

हृदयं वै सम्राट् सर्वेषां भूतानामायतनꣳ हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति हृदयं वै सम्राट् परमं ब्रह्म नैनꣳ हृदयं जहाति सर्वाण्येनं भूतान्याभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते। हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः। स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ७ ॥

इति बृहदारण्यके चतुर्थे प्रथमं ब्राह्मणम् ॥ १ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravit, said; instructed. तत् Tat, that. शृणवाम Śriṇavâma, let us hear. इति Iti. शाकल्यः Śâkalyah, the son of Sakala. विदग्धः Vidagdhaḥ, Vidagdha by name. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, the Brahmaṇ. हृदयं Hṛidayam, the presiding Lord of the heart. वै Vai, indeed. इति Iti. यथा Yathâ, as, मातृमान् Mâtṛimân, one instructed by one's mother. पितृमान् Pitrimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious preceptor or Guru. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. शाकल्यः Śâkalyaḥ, the son of Śakala, अब्रवीत् Abravît, instructed (thee). हृदयं Hṛidayam, the presiding Lord of the heart. वै Vai, indeed. ब्रह्म Brahma, the Brahmaṇ. इति Iti. अहृदयस्य Ahṛidayasya, one without the Lord of the heart who guides our Buddhi (बुद्धि) or intellect. हि Hi. किम् Kim, what; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his; of the presiding deity of the heart. आयतनं Âyatanam, seat. प्रतिष्ठां Pratiṣṭhâm, form; image installed therein. अब्रवीत् Abravît, did he instruct. तु Tu, but. मे Me, to me न Na, not अब्रवीत् Abravît, said; did instruct. इति Iti. सम्राट् Samrâṭ, Oh Sovereign. एतत् Etat, that; the instruction given by Vidagdha. एकपात् Ekapât, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. याज्ञवल्क्यः Yâjñavalkya, Oh Yâjñavalkya. सः Saḥ, renowned; renowned as thou art for thy knowledge of the Brahmaṇ. नः Naḥ, to me. ब्रूहि Brûhi, tell it. हृदयं Hṛidayam, the heart. एव Eva, only. आयतनं Âyatanam, seat; temple. आकाशः Âkâśaḥ, the sky; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form; installed Image. एनत् Enat, this; her. स्थितिः Sthitiḥ, the cause of stay or continuance in a state or condition. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. का Kâ, what. स्थितता Sthitatâ, the cause of stay. सम्राट् Samrât, Oh Sovereign. हृदय Hṛidayam, the presiding Lord of the heart. He who pervades the (1) *whole* heart in the region, one *span* in length, as well as who is at the (2) root measuring one thumb, and (3) at the tip of the pericarp of the heart, and measuring half a thumb. Such are the three forms of the Lord of the heart which are the cause of fixity. They cause the three states of consciousness (1) waking (2) dream (3) and deep sleep. एव Eva, only. इति Iti. उवाच Uvâcha, (Yâjñavalkya) said. ह Ha. सम्राट् Samrât, Oh

Sovereign. हृदयं Hṛidayam, the Lord of the heart who pervades the whole heart in the region one span in length. The Viśva form of Lord, causing waking consciousness. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. आयतनं Âyatanam, seat, abode. वै Vai, it is well-known. सम्राट् Samrâṭt Oh Sovereign. हृदयं Hṛidayam, the Lord of the heart who resides in the tip of the Kaṛnikâ (कार्णिका) of the heart. The Taijasa form of the Lord, controlling and causing dream-consciousness. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. प्रतिष्ठा Pratiṣṭhâ, upholder. हि Hi, because. सम्राट् Samrât, Oh Sovereign. हृदये Hridaye, in the heart. The Prâjña form of the Lord Viṣṇu causing and controlling dreamless deep sleep-consciousness. He resides at the root of the Karṇikâ of the heart. एव Eva, certainly. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. प्रतिष्ठितानि Pratiṣṭhitâni, contained; upheld. भवंति Bhavanti, are. सम्राट् Samrât, Oh Sovereign. हृदयं Hṛidayam, the Lord of the heart. The all-consciousness. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, the Brahmaṇ. यः Yaḥ, whoever. एवं Evam, in this way, *i.e.*, with the seat, form, &c., temple, image, &c. एतत् Etat, this; Brahmaṇ. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, Him. न Na, not. हृदयं Hṛidayam, the Lord of the heart. जहाति Jahâti, gives up. एनं Enam, Him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरंति Abhikṣaranti, milk; seek for sustenance. देवः Devaḥ, a deva. भूत्वा Bhûtvâ, becoming. देवान् Devân, the higher Devas as well as the playful forms of the Lord in Svetadvîpa. अपि Api, together with, as well as the Brahmaṇ. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, elephants and oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

7. Yâjñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Vidagdha Śâkalya told me that the Lord, known as Hṛidaya (consciousness), is the Brahmaṇ."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father and a good teacher, should have taught, so did Vidagdha Śâkalya teach you that consciousness is Brahmaṇ. For what is the good of a person who has not (the protection of the Lord known as) Consciousness. But did he instruct you about the Temple and the Image (and the meaning of the secret name of the Lord).

Janaka said :—"He did not tell me these."

Yâjñavalkya said :—"It is only a quarter of the teaching about Brahmaṇ, O Great King."

"Tell us then, O Yâjñavalkya," said Janaka.

Yâjñavalkya said :—"The seat of the Lord, known as Consciousness is verily the organ of consciousness or heart itself. The Goddess Ramâ, called Âkâśa, or the All-shining, is the Image of the Lord. The meaning of the secret name consciousness, is Fixity or Will. Let one meditate on God as Fixity or Will."

Janaka said :—"What is the nature of this Will or Fixity."

Yâjñavalkya replied:—"The nature of Will is verily the Lord himself, known as Consciousness, O Great King. For verily, O Great King, the (entire) heart is (1) the abode of all beings (in waking) (2) the (top of the) Heart verily, O Great King, is the resting place of all beings (in dream) (3) in the (root of the) Heart all beings, O Great King, are supported (in dreamless sleep). (Thus in the Heart there is the three-fold support of all beings.) Will verily, O Great King, is the Supreme Brahmaṇ. The Lord, known as Consciousness, does not abandon that person who knowing the Lord as such, worships Him thus. All (lower) beings seek their sustenance from such a person, minister to his nap. He becoming a Deva, goes to the Devas, he who knowing God thus, worships Him as such."

Janaka Vaideha said :—"I present you a thousand elephants and oxen."

Yâjñavalkya said :—"My father was of opinion that one should not accept the Guru-Dakṣinâ, without fully instructing his pupil" :— 247.

MADHVA'S COMMENTARY ON SAḌÂCHÂRYA BRÂHMAṆAM.

(In the previous Adhyâya, we saw how Janaka caused a discussion to take place among the assembled Brâhmaṇas and Yâjñavalkya. This

he did in order to find out the most learned person amongst them, so that he might make that person his spiritual Guru. In that discussion, Yâjña-valkya defeated all other Brâhmaṇas, and thus proved his worthiness to become the Guru of Janaka. In the present Adhyâya, Janaka accepts Yâjñavalkya as his Guru, and the dialogue between Janaka and Yâjña-valkya is in the form of one between a pupil and his preceptor, and has no element in it of the spirit of rivalry, that we saw in the last Adhyâya. So this Adhyâya teaches the acceptance by Janaka of Yâjñavalkya as his Guru and Yâjñavalkya's teaching Janaka the further truths about Brahman. So in this Adhyâya, the disputation or Kathâ is not in the form of Jalpa (as it was in the last Adhyâya), but it is in the form of Vâda.

(The Brâhmaṇam begins by a question put by Janaka to Yâjñvalkya, whether the latter had come to his Court with the object of acquiring cattle, or whether he had come for "Anvantân." This last word is generally explained as meaning "subtle questions," and it is said that the question of Janaka was, whether Yâjñavalkya had come to ask "subtle questions." But his explanation is wrong; for Yâjñavalkya was himself a knower of Brahmaṇ, and did not stand in need of asking any questions, from any body, about Brahmaṇ. The Commentator, therefore, explains this word 'Anvanta' thus:—).

'Aṇu' means the Lord Bhagavân, and 'Anta' means conclusions or determination or ascertainment of truth. The question of Janaka was:— "Have you come to tell us the truth about the Lord, called Aṇu (the Subtle One), or to get cattle."

Note.—The reply of Yâjñavalkya was that he had come for the sake of getting cattle, as well as to teach Janaka the Truth about the Subtle Brahmaṇ. But before imparting such teaching, Yâjñavalkya tries to ascertain how far Janaka already knows about Brahmaṇ, and so he asked him what had other teachers taught him. Janaka replied that he had learnt from six teachers, whom he names, the six sacred names of Brahmaṇ. Thereupon Yâjñavalkya asked whether these teachers had told him the "Âyatana" and "Pratiṣṭhâ" of these six secret names. *Primâ facie*, both these words have one and the same meaning, for "Âyatana" means the abode, and "Pratiṣṭhâ" means the resting place. But this explanation is wrong, for then there would be repetition, as both words convey the same meaning. Therefore, the Commentator explains these two words thus:—

Pratiṣṭhâ means "Pratimâ rupena Samsthitâ," the form that exists as an image, (or the reflected form of the Lord existing as the image of the Lord, or one which may be taken as a substitute for the Lord, for purposes of meditation).

[What is this particular form or image of the Lord? To this, the author replies:—]

"The principal Pratimâ or image of the Lord is always the Goddess Ramâ, on account of her greatest similarity to the Lord."

Note.—Ramâ is the principal image of the Lord, for she has the nearest approach to the Lord. Brahmâ and others are also pratimâs or images of the Lord, but not the principal image: because they have not that intimate connection with the Lord, which Ramâ has. The goddess Ramâ is constantly in attendance on the Lord, and always fulfils all His commands, and so she is the first or the primary reflection of the Lord, and is, therefore, called the Person (dhâraka Puruṣa) of the Lord. She is eternally free (nitya-mukta), and all-pervading, just like the Lord. Her bliss is greater than that of other Muktas, and in this respect also she is the nearest approach to the Lord.

(But in the Śruti, Âkâśa is said to be the image of the Lord. How do you say that Ramâ is meant by the word Âkâśa? To this, the author answers :—).

"The word Âkâśa means Ramâ, because it etymologically consists of two words Â and Kâṣa. The word Â means "fully from all sides," and Kâṣa means "shining or luminous." She who is luminous on all sides or is All-bright is Âkâśa or Ramâ."

(*Note.*—As there is only one supreme image or Person of the Lord in the goddess Ramâ, so there ought to be only one supreme abode or Âyatana of the Lord. But the Śruti mentions six such abodes or Âyatanas. How is that? To this, the Commentator answers :—).

"For every separate form of the Lord Viṣṇu, there is a separate Âyatana or resting place." This is from the Adhyâtma.

(*Note.*—Yâjñavalkya says that the teachings given by the six teachers to Janaka, related only to a Pâda of Brahmaṇ, namely, that it was one-fourth teaching relating to Brahmaṇ. What are the other three quarters of the teaching to which Yâjñavalkya refers? This question is thus answered by the Commentator in the words of the same authority of the Adhyâtma :—).

The complete knowledge of Brahman consists of four parts; namely, (1) the knowledge of His image or nearest person, (2) the knowledge of His resting place, (3) the knowledge of His secret name, (4) and the knowledge of the meaning of the secret name, (or the method of meditation on that secret name). When all this knowledge is acquired, then the learning (or meditation) becomes fruitful.

(*Note.*—Yâjñavalkya then gives the meaning of the secret name Vâk, and says that Prajñâ (or intuitive knowledge or wisdom) is the meaning of Vâk. Thereupon Janaka asked, what was the nature of this Prajñâ. The answer of Yâjñavalkya was that Vâk was the Prajñata. Now, the question of Janaka was, what were the attributes or qualities of the substance called Vâk; but Yâjñavalkya, instead of mentioning these qualities, repeats that the substance Vâk is the quality of wisdom. Why is it so? To this, the Commentator answers :—).

The answer of Yâjñavalkya to the question, 'What is the nature of Prajñâ that it is Vâk' (and so on in other questions), shows that, with regard to Brahman, there is no difference or distinction between the attributes and the substance. In fact, with regard to Brahmaṇ, Dharma (quality) and Dharmin (qualified) are one and the same. Though with regard to others the quality always differs from the substance.

(*Note.*—Yâjñavalkya enumerates various inspired works due to Vâk or the word of God, such as Rig Veda, etc. Among this list occur two words, Vidyâ and Śloka. They require explanation, and so the Commentator says :—).

"The wise say that the Pancharâtras composed in non-metrical language or prose are denoted here by the term Vidyâ, while the Pancharâtras composed in metrical language or verse are alled Ślokas Both these prose and verse Pancharâtras are said to be Vedas." This is in the Brahmâṇḍa Purâṇa.

(*Note.*—In the same passage occur the words Sûtra, Anuvyâkhyâna, and Vyâkhyâna. The Commentator explains these thus :—).

"By the word Sûtra is meant the Brahma Sûtra, the Mahâmimânsâ Sûtras (the Pûrva Mimânsa Sûtra), and so also the Saṅkarṣaṇa Sûtras. The Vyâkhyânas are works like Brahma Tarka, Prakâśika Nirṇaya, Tattva Nirṇaya, &c. All these were composed by the Lord Bhagwat Himself. The Anu-vyâkhyâṇas are works like Brihat-tarka, etc." Thus these words have been explained in Pratisankhyâna.

(*Note.*—Yâjñavalkya was told by Janaka that six teachers (1) Jitvan, (2) Udaṅka, (3) Baṭku, (4) Vibhîta, (5) Satyakâma, and (6) Vidagdha had taught him six secret names of Brahman, namely, (1) Vâk, (2) Prâṇa, (3) Chakṣus, (4) Śrotram, (5) Manas, (6) Hṛidayam. Literally, these words, mean (1) Speech, (2) Breath, (3) Eye, (4) Ear, (5) Mind and (6) Heart. In other words, they mean the various organs of a living body, and so they cannot be the names of God. The author explains them in a way so as to show that these very words are the names of Brahman also :—).

"Vâk is called Brahmaṇ, because Viṣṇu is the giver of the power of expression (Vâchakatva) to men. So Vâk means the giver of wisdom or the Inspirer.

"Brahmaṇ is called Prâṇa, because He leads all Himself. (The word Prâṇa means Leader). So Viṣṇu is called the Supreme Leader of Prâṇa.

"Brahmaṇ is called Manas, because He is the real Feeler. He is All-Feeling.

"He is called Chakṣus, because He sees everything, or He is All-seeing.

"He is called Śrotram, because He has the power of hearing everything, or All-hearing.

"He is called Hṛidaya, because He dwells in all hearts." Thus it is in the Pratyâhâra.

(*Note.*—In other Upaniṣads also, Brahmaṇ is described in these very terms. Thus in Taittirîya Upaniṣad, the question asked by a son to his father, "Teach me, Sir, Brahmaṇ," and the answer given there is—Anna is Brahmaṇ, etc. The Commentator quotes this also as his authority :—).

"Thus, in another Upaniṣad also, we find that Annam, Prâṇa, Chakṣus, Śrotram, Manas, Vâk have been called Brahmaṇ."

(*Note.*—An objector may say that in the Taittirîya Upaniṣad the words Vâk, etc. may mean Brahman, for the context there is about Brahman ; but in this Upaniṣad they cannot

mean Brahman, and their being so-called here, is metaphorical only. For we see that in this Upanisad it is mentioned that "the Vâk does not abandon him," "the Prâna does not abandon him," &c. Had these words Vâk, Prâna, etc., meant Brahman, the Śruti would not have said that Vâk, etc., does not abandon him. For we see that even the worshippers of Brahman are sometime dumb (abandoned by speech), deaf (abandoned by hearing), blind (abandoned by sight, etc). So the sound and healthy possession of these or organs of senses, cannot be the proper result of meditation upon Brahman. For the result of meditation must be in accordance with the mode of meditation. Therefore, the Upanisad teaches that the very sense organs Eye, Breath, etc., are Brahman. To this objection, the Commentator replies :—).

"He who always meditates on Visnu in the organs of speech, etc., is never abandoned by the Lord Visnu, known under the name of Vâk, etc." Thus it is taught in the Sattatva.

(*Note.*—It may be that in the sentences Vâgvai Brahma, etc., the words Vâk, etc., denote the Supreme Brahman. But what is there to prevent these words from denoting the sense organs of speech, etc. To this, the author replies :—).

The sense organs of speech, etc., are denoted by the terms Âyatana or the Place. (The various places of Brahman mentioned in the Sruti are the sense organs; therefore, these organs could not have been meant by the Śruti when it says Vâk is verily Brahman, nor could the Sruti have meant to teach meditation on these sense organs. Therefore, the author says :—)

"By using the term Supreme Brahman with regard to Vâk, etc., it is indicated that the sense organs of speech, etc., are not meant to be the objects of meditation or worship, but that the supreme Brahman is meant here."

(*Note.*—Yâjñavalkya says distinctly in his answer to Janaka : —Vâg Vai, Samrâṭ, Paramam Brahman, 'O Great King, Speech is the Supreme Brahman.' So the organ of speech could not have been meant by Yâjñavalkya when he says in the previous passage Vakvai Brahman. For nowhere is it possible that a mere sense-organ should be Supreme Brahman. Nor is it possible that the mere worshipper of a sense-organ should obtain any fruit. Nor could a sense-organ, which is insentient matter, be a proper object of worship, for it is said in Sûtra Achetanopâsanasya—Vyarthatvât. The worship of an inanimate object (possessing no consciousness) is perfectly useless. And even the Śankarsâna Sûtra may be quoted to show the futility of worshiping senseless objects, for that Sûtra says, Achetana, asatya, ayogyâny anupâsyâny aphalatve viparyayâbhyâm—"An inanimate object, or a false object, or one not worthy of worship, should never be worshipped, for there is no fruit in such worship, and because, on the other hand, there is evil result of such worship (as it leads ono to Hell).")

[An objector may say that we do not worship the mere organs of speech, &c., as Brahman, but we meditate on Brahman in the organs of speech, etc., and consequently such worship of speech, &c., is not a false worship, but it is the worship of pure Brahman. This is a false argument. The sense-organs of speech, etc., have never the quality of

Brahman, and worshipping them as Brahman will be a false worship and will lead to evil results. This the author shows :—]

It has been said in the Upâsanâ Nirṇaya : —

"Vain is the worship of those who bow down to Pratimâs or "symbols" or earth, &c., or the sense-organs, or Prâna or Jîvas, &c., thinking them to be the Lord Hari; for such worshippers of the False there is no salvation at all, they certainly go down into the region of the great sorrowful blinding darkness; just as an insect enters into a flame."

[It is said in the 'text Devobhûtvâ Devân Apyaiti,'—becoming a Deva, he goes to the Devas. This passage has been understood by others to apply to *all* who worship Brahman under his secret names of Vâk, etc., in the various organs of senses. This is, however, wrong; for every worshipper of Brahman does not become a Deva; and so the author shows the persons who are entitled to worship Brahman and so reach Devas at once :—]

The constant worship of the Lord Viṣṇu *simultaneously* in all the indriyas (or the senses) befits the *devas* only; and such a worshipper certainly attains higher deva-hood. Being already a deva, he gets the position of higher deva-hood by attaining Sâyujjya with a higher deva, that is, by becoming a co-tenant of the body of a higher deva and thus experience all joys of the higher deva. He ultimately goes to the Lord Puruṣottama, when Brahmâ gets Mukti (at the end of a Kalpa).

(*Note.*—The Devas practically never get so-called Mukti till the end of a Kalpa; and then they do so along with Brahmâ. They being cosmic agents of the Lord, cannot be allowed to go to rest, so long as the world-activity lasts).

[The author next explains the sentence, 'Sarvâni Enam Bhutâni Adhikṣaranti.' It has been taken by some to mean that all creatures approach such a worshipper to supply all objects of enjoyment in this world. This is a wrong notion. The supply is not made in this world, but in the next world, as the Commentator explains :—]

"To such a deva-worshipper, human Mukta Jîvas supply all objects of enjoyments; while these all Deva worshippers like him supply in their turn all objects of enjoyment to those Devas who are higher to them, and the higher Devas, on their part, supply the objects of enjoyment constantly to the Lord Hari."

[The author next explains this Sâyujjya-hood mentioned by him above. A being may obtain this condition of union, without becoming of the same form as the person with whom he unites. Therefore, the author says :—]

"Sâyujjya is said to be that condition of contact, in an intimate manner, with another spirit, by entering into the body occupied by that

(spirit), without assuming a similarity of form of that spirit. This entrant spirit enjoys in the body of that higher spirit all the joys which that spirit enjoys. This is called Sâyujjya, because it is a very intimate kind of union (san-yukta).

(*Note.*—This means that one Deva soul, by devotion to Brahman, may enter into the body of a higher Deva and enjoy in that body all the pleasures which that higher Deva experiences, without assuming the form of that Deva. When the very form of a Deva is assumed by the worshipper that becomes a Sârupya union. Therefore, a deva-worshipper of Brahman, in the method mentioned above, may enter into the body of a higher Deva and enjoy bliss there. And in such entering, there is merely intimate contact with the body of the Deva, without assuming the form of that Deva.)

[The next question is, are beings other than Devas, namely, human beings, entitled to the worship of Brahman taught in this Brâhmaṇam. Such worshippers, who are not Devas, are also entitled to this form of worship, but the result in their case is different from the result obtained by a Deva-worshipper. The human-worshipper does not become a Deva at once, nor does he enter into the body of a Deva, as a Deva-worshipper does, but he goes only to the *plane* or *loka* of the Deva. This the author shows next:—]

By worshipping Viṣṇu in the senses, as mentioned above, a human being *gradually* obtains the status of a man-deva, because he is not entitled to Deva-hood at once. These man-devas are those Mukta men, who go to the same world, where the devas dwell, and so they are called human-devas, or Mânuṣa-Sura. So "Devo Bhûtvâ," in the case of a human worshipper, means "going to the *world* of Devas." There, by continuing their worship of the Lord Hari, these human Devas get Sâyujjya with the Devas or enter into the body of the Devas in the Deva Loka, and this is what is meant by the phrase "Devân Apyaiti," in the case of men.

This phrase in the case of Deva-worshipper meant going to the Supreme Brahman to see and sport with those forms of His, called Deva-forms, or sportful-forms, (for 'Deva' means "sport" also), which are to be found existing in the Śvetadvîpa. In the case of a human-worshipper this phrase means getting Sâyujjya with a deva.

[The words, 'hastiriṣabham sahasram' have been explained by others —"Bulls as big as elephants." The author shows that this is a wrong meaning, and so he explains this phrase thus:—]

In the Mâna-Sanhitâ it is said that "A Kṣatriya student should give to his teacher the Guru Dakshiṇâ, consisting of bulls mixed with elephants. A Brâhman student should give only bulls, a Vaiśya student should give cows, according to his power." So Janaka, in accordance

with this rule, gave bulls and elephants as Guru Dakṣiṇâ to Yâjña-valkya.

(*Note*.—In the previous Adhyâya it was mentioned that Janaka had put in an enclosure a thousand *cows* as a present to that man who would be found to be the best knower of Brahman. How do you then say that Janaka gave *bulls* and *elephants*, and not cows? This, however, is not an insurmountable objection. The cows mentioned in the last Adhyâya were to be given, not as a Guru Dakṣiṇâ, but as a prize, to the winner in the disputation While in the present Adhyâya it is the Guru Dakṣiṇâ, which Janaka is offering, and such Dakṣiṇâ must consist of bulls and elephants, and not of cows. An objector says, was not Yâjñavalkya a same kind of Guru as Jitvan and others, who had taught Janaka? We say 'no' to this. Yâjñâvalkya was the *principal* Guru of Janaka, because he taught the science of getting Mokṣa. Jitvan and others were secondary Gurus, because they taught that science which was not the means of getting Mokṣa. Though the Vidyâ taught by Jitvan and others might lead some men to Mukti, yet that Vidyâ did not lead Janaka to Mukti. The objector therefore, says, how is it that one and the same Vidyâ may lead some men to Mukti, and fail to lead others. To this, the author replies :—)

The Devas get Mukti by one kind of Vidyâ, while men get Mukti by another Vidyâ. Even in these cases also, according to the difference of capacity, there are differences of results. Thus all *men* do not get Mukti from the same Vidyâ, nor do all Devas. Therefore, the giver of that Vidyâ which leads to the Mukti of the person taught, must be regarded as the Mukhya-Guru or the Principal Guru. There are others also who are called Gurus, namely, who teach Vidyâs other than that which leads to the Mukti of the person taught. (In this sense, Jitvan and others were also Gurus of Janaka).

MANTRA 3.

(In the Mantra it has been said, "Prâṇasyaiva Kâmâyâyâjyam Yâjayati" "for the sake of Prâṇa—he offers sacrifice for him who is not worthy to be sacrificed". To this an objector says, sacrificing for a person for whom it is not proper to sacrifice, accepting gift from a person from whom no gift should be accepted, theft, etc., are means of getting food, they are not means of pleasing the Lord, called Prâṇa. How is it then that the Śruti says that it is in order to please (Kâmâya) the Lord Prâṇa that one commits these improper acts? To this, the Commentator says :—).

A man takes his food, in order to please the Lord Viṣṇu dwelling in the Prâṇa of that man. (But an ordinary man does not know that he is taking food to please Viṣṇu, but he thinks that he does so to please himself). The ignorant people, similarly, commit theft (thinking that they are doing so, in order to get money to maintain themselves), but they really do so, through the will of the Lord Viṣṇu. But even in their case they do not know that it is the will of Janârdana, the ruler of Prâṇa. Thus it is in the Pravritta.

MANTRA 4.

(In the text it has been said, Chakṣus is verily Brahman. There, by the word Chakṣus, the mere organ of sight is not meant, but it is a form of Viṣṇu, called Chakṣus, which is meant there. Therefore, the author says :—).

That form of Viṣṇu which dwells in the eye is called Chakṣus.

(In the text we find that when a person sees through the eye people call him 'Have you seen ?' and he answers, 'I have seen.' It is, therefore, objected that Chakṣus in the text does not mean any form of the Lord; but the organ of sight, called Eye. The author says :—)

The perception through other sense-organs, like hearing, smelling, etc., is not direct perception (Aparokṣa), and therefore the text says—have you seen, etc. The perception of the external world is through the grace of this Lord Viṣṇu existing in the right Eye, and called Viśva. When this Lord Viṣṇu seated in the right Eye goes down to the throat, then the man enters the dream-state, and the seeing of the waking object does not take place. The eyes are then closed, and all other senses go to rest, along with the closing of the Eyes. Therefore, Viṣṇu is called the ruler of the Eye, and He gets the name of Satya or truth (because perception through the eye is the most direct means of acquiring truth.)

MANTRA 5.

(In the text it is said that Viṣṇu, called Ear, should be worshipped as Ananta, or infinite and endless. After mentioning this infinity of the Lord, it is asked by Janaka, what is the nature of the infinity, and the answer is Diśaḥ, or quarters. Now, these "quarters" or "directions" are called Ananta or endless, and this is unreasonable. The Commentator asnwers this objection thus : —)

The All-pervading Bhagawân is called Ananta, and He verily has the name of Diś also, for He exists in every direction (Diś), and because He always commands (Deśana), so He is appropriately called Dik or Director, as well as existing in every direction.

MANTRA 6.

(In answer to the question, what is the nature of joy, Yâjñavalkya says that Manas is joy, showing thereby that the Bhagawat, under the name of Manas, gives joy to everyone. But in the illustration the son is said to be the giver of joy, and not the Lord. How is this? To this, the author says :—)

Since, through the intervention of Viṣṇu existing in Manas, a man through Kâma procreates a son on his wife, and that son gives joy to the

father, how much more must the Lord Hari be a giver of joy, when, indirectly, through the son, a man gets so much joy? This is in Brahma Tarka.

(Note.—The argument is what is known as Kaimutya Nyâya. The Lord Hari must be very joyful, indeed, when a mere contact with Him, through the intermediation of Manas, gives so much happiness to one when a son is born. The Lord as Manas, or All-feeling, must be supreme joy.

(In the sixth Mantra, Yâjñavalkya mentions two Pratiṣṭhâs, and one âyatana of the Lord in Heart. He says:—

(1) Hridayam vai Samrâṭ sarveṣâm bhûtânâm âyatanam.
(2) Hridayam vai Samrâṭ sarveṣâm bhûtânâm Pratiṣṭhâ.
(3) Hridaye hi eva Samrâṭ sarvâṇi bhûtâni pratiṣṭhitâni.

Thus there appear to be three statements regarding the heart. The two statements as regards the heart being the pratiṣṭhâ of all Jîvas, the author explains thus:—)

The heart is, in a general way, the Pratiṣṭhâ of all creatures, for they are *always* supported (pratiṣṭhitâni) by the Lord in the heart; but they are more especially supported by the Lord in the sleep state of the creatures. (Hence the double repetition of pratiṣṭhâ).

(Though the form of the Lord in the heart is one, how is it that three forms of the Lord in the Heart are mentioned. This is next explained:—)

The first statement of heart being the âyatana of all, means that the Lord Puruṣottama, of the size of a span (9 inches) pervades the entire heart, and the heart so pervaded is said to be the ancient, eternal, abode of all Jîvas. (Namely, the heart of every Jîva is the abode of that Jîva, and by heart is meant the Lord pervading the entire heart, to the extent of one span.) The second statement regarding Pratiṣṭhâ means that the Lord entering into the very root of the pericarp of the lotus-like heart is called Mules̀a, and has the size of (anguṣṭhâgra) half a thumb (3 inches). All Jîvas are supported in their respective Mules̀a, and so Heart is said to be the support of all Jîvas. In this Hari, the puruṣa of the size of half the thumb (anguṣṭhâgra), all Jîvas rest in dreamless sleep. When He, the Lord, goes to the top of the pericarp of the heart-lotus where He has the size of a full thumb, the Jîva dreams. The Jîva awakens from this place, when sleep goes away. (This explains the three different sizes attributed to Hari—one that of a span, and the other that of a thumb, and the third that of half a thumb).

(But it has been said in another place that in waking condition, the Jîva is in the right eye, in dream state he is in throat, and in

dreamless suṣupti, he is in the heart. The Lord ruling over the waking state is called Viśva, over the dream state He is called Taijasa and over Suṣupti He is Prâjña. (See Mâṇḍukya Upaniṣad.) But now it is said that the Jîva is *always* in the heart, in the Muleśa or the Lord in the root of the pericarp of the heart. And it is further said now, that the Jîva when it rises up from the root of the pericarp to the top of the pericarp, it passes from dreamless state to dream state. Moreover, it is said again that the *entire* heart is the place of the Jîva: the heart of the size of a span. How are these conflicting statements to be reconciled? This is no valid objection. As a matter of fact, the svarûpa of Jîva (which is an atom) is always located in the heart, as the Śruti says:— hridihi eṣa âtmâ. It cannot be said that in the dream state the Jîva passes from the heart to the throat, and in the waking state it goes to the right eye. For the above Śruti, hridy hy eṣa âtmâ, implies that the Jîva is *always* in the heart, and because the Vedânta Sûtra, hridi, &c., (I. 3. 25) also declares that the heart is the seat of the Jîva. But when it is said that in waking state the Jîva is in the right eye, and in the dream state, it is in the throat, it means that the Jîva comes in intimate relation with those places, in those states, without leaving its seat in the heart; just as the light of a lamp may come in contact with various objects in a room, without moving from its place in the lamp. And so it is explained in the Vedânta Sûtra Guṇâd va âlokavat (II. 3. 24).

(Why is it said that the form of the Lord in the heart is of the size of a thumb, &c., when, as a matter of fact, He is there in other sizes also? This is also no valid objection. The space existing in the heart has the size of a thumb, and so, by a figure of speech, the size of the Lord pervading that space is said to be of the size of a thumb. Though the Lord is All-pervading, He is metaphorically said to be of the size of a thumb when speaking of His location in the heart).

(It is further objected:—If the form of Viṣṇu is the âyatana as well as the pratiṣṭhâ in the heart, why then the Śruti says heart is the âyatana and the heart is the pratiṣṭhâ? To this, the author replies:—)

This Bhagavân having three forms is designated by the term Hridaya.

Note.—In the case of other organs, there was a separate âyatana and a separate pratiṣṭhâ. Âkâśa was pratiṣṭhâ there. But in the case of the heart, the seat of the Jîva as well as of the Lord, Âkâśa is not said to be the pratiṣṭhâ. In the heart, one must look for no Image of the Lord, but for the Lord Himself. There the soul comes directly, and face to face in contact with his master, ruler and lover, the Lord Himself, and need not look to Śrî for help.

(An objector says, where do you get the meaning of pratiṣṭhâ to

be Image? What is your authority for it? The Commentator therefore quotes an authority :—)

It is said in the same (Brahma Tarka): By âyatana is meant the place, and by pratiṣṭhâ is to be understood the upholding personality, (hence the Image.)

(Thus we have three forms of the Lord in the heart: (1) The Lord of the size of a span pervading the *whole* heart, (2 the Lord of the size of the phalange of a thumb, existing in the root of the pericarp of the lotus of the heart, (3) the Lord of the size of a thumb, existing in the tip of the pericarp of the heart. An anguli is ¾th inch in size, a span is equal to twelve angulis or nine inches in size, a phalange is equal to an anguli or ¾th inch in size. Thus, in waking state the Jîva pervades the whole heart or is in the Lord, having the size of nine inches, in dream the Jîva pervades the tip of the heart and is 1½ inches in size or the size of a thumb, for that is the size of the Lord there; and in deep dreamless sleep, the Jîva is in Mulesa, or in the Lord, at the root of the heart, whose size is half a thumb or ¾th of an inch. The size of the Jîva is always atomic).

Here ends the Commentary on Sadâchârya Brâhmaṇam.

SECOND OR KURCHA BRAHMANAM.

अथ कूर्च ब्राह्मणम्

MANTRA IV. 2. 1.

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु याज्ञवल्क्यानु माशाधीति । स होवाच यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीतैवमेवैताभिरुपनिषद्भिः समाहितात्माऽस्येवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति । नाहं तद्भगवन्वेद यत्र गमिष्यामीत्यथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति । ब्रवीतु भगवानिति ॥१॥

वैदेह: Vaidehaḥ, the king of the Videhas. जनक: Janakaḥ, Janaka. कूर्चात् Kûrchât, from the throne. उप Upa, up to Yâjñavalkya. अवसर्पन् Avasarpan, going; approaching. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. ते Te, to thee. नम: Namaḥ, salutation. अस्तु Astu, be. मा Mâ, me. अनुशाधि Anuśâdhi, teach (about Mokṣa). इति Iti. स: Saḥ, He; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. सम्राट् Samrâṭ, Oh Sovereign. यथा Yathâ, just as. महांतम् Mahântam, long. अध्वानम् Adhvânam, path; distance, एष्यन् Eṣyan, when going; in order to

go. रथं Ratham, a chariot. वा Vâ. नावं Nâvam, a boat. वा Vâ, or. समाददीत Samâdadîta, may take. एवं Evam, in that manner. एव Eva, just. एताभिः Etâbhiḥ, these; just mentioned. उपनिषद्भिः Upaniṣadbhiḥ, by the Upaniṣads. समाहितात्मा Samâhitâtmâ, pacified at heart. असि Asi, (thou) art. एवं Evam, in this way. वृंदारकः Vrindârakaḥ, superior; chief. आढ्यः Âḍhyaḥ, rich; wealthy. सन् San, being; (though) thou art. अधीतवेदः Adhîtavedaḥ, having studied the Vedas. उक्तोपनिषत्कः Uktopaniṣatkaḥ, having been instructed in the Upaniṣads. इतः Itaḥ, from this world. विमुच्यमानः Vimuchyamânaḥ, when leaving; when getting mukti. क्व Kva, where. गमिष्यसि Gamiṣyasi, shalt go इति Iti. भगवन् Bhagavan, Oh venerable Sir. अहं Aham, I. यत्र Yatra, where. गमिष्यामि Gamiṣyâmi, shall go. तत् Tat, that. न Na, not. वेद Veda, (I) know इति Iti. अथ Atha, now. यत्र Yatra, where. गमिष्यसि Gamiṣyasi, (thou) shalt go. तत् Tat, that. अहं Aham, I. ते Te, to thee. वक्ष्यामि Vakṣyâmi, shall tell. वै Vai, indeed. इति Iti सः Saḥ, that; Janaka. उवाच Uvâcha, said. भगवान् Bhagavân, my venerable Sir. ब्रवीतु Bravîtu (be pleased to) say. इति Iti.

1. Janaka Vaideha (in order to hear teaching conducive to his mukti) came down from his throne, (and approaching Yâjñavalkya and prostrating himself before him as a pupil should), addressed him thus:—"O Yâjñavalkya! Salutation be to thee, teach me (the way to mukti)."

Yâjñavalkya said:—"As one, O great King! going on a distant journey, procures a chariot or a ship, so even thou art furnished with these secret doctrines (mentioned in the last chapter, and thereby thy heart is at rest) and, though surrounded by all distractions, like servants and wealth, thou hast studied the Vedas and hast been taught the Upaniṣads. But dost thou know where thou shalt go on attaining Mukti?"

Janaka Vaideha said:—"O venerable Sir, I do not know where I shall go."

Yâjñavalkya said:—"I shall tell thee now where thou shalt go (namely, what is thy future goal when thou shalt get mukti.").—248.

MANTRA IV. 2. 2.

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषस्तं वा एतमिन्धꣳ सन्तमिन्द्र इत्याचक्षते परोक्षेणैव परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

एषः Eṣaḥ, He. इंधः Indhaḥ, indha; burning. नाम Nâma, is called. वै Vai,

indeed. ह Ha. यः Yaḥ, who. अयं Ayam, this. पुरुषः Puruṣaḥ, the Puruṣa. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye. तं Tam, him. एतम् Etam, this. इंधम् Indham, indha; the burning Lord. संतं Santam, being; existing. इंद्रः Indraḥ Indra. इति Iti, आचक्षते Âchakṣate, call. परोक्षेण Parokṣeṇa, by an indirect or secret name; mysteriously. एव Eva, only. हि Hi, because. देवाः Devâḥ, the devas or gods. परोक्षप्रियाः Parokṣapriyâḥ, fond of speaking or, teaching about the Lord, by an indirect name. इव Iva as if: they seem. प्रत्यक्षद्विषः Pratyakṣadviṣaḥ, not fond of speaking by the name directly.

2. Yâjñavalkya said :—"That (well-known) Person who is in the right eye (of all) is verily Indha or the Shining One. (Him do all holy kings go, when attaining mukti.) And verily who is Indha, they (the devas) call Indra indirectly, for the devas are fond of mystery (and love to worship the Lord, under indirect names) and they dislike in a way what is direct (so that the evil-minded may not learn the secrets of the Lord for their selfish ends).—249.

MANTRA IV. 2. 3.

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट् तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशोऽथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डोऽथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिवाथैनयोरेषा सृतिः संचरणी यैषा हृदया दूर्ध्वा नाड्युच्चरति यथा केशः सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्त्येव ताभिर्वा एतदास्रवदास्रवति तस्मादेष प्रविविक्ताहारतर इवैव भवत्यस्माच्छारीरादात्मनः ॥ ३ ॥

अथ Atha, again. एतत् Etat, this. वामे Vâme, left. अक्षणि Akṣaṇi, in the eye. पुरुषरूपम् Puruṣa-rûpam, puruṣa-like; in the image or shape of a man. एषा Eṣâ, she. अस्य Asya, his; of the Puruṣa, who is in the right eye. पत्नी Patnî, wife. विराट् Virât, Virâṭ by name; Srî. एषः Eṣaḥ, this. तयोः Tayoḥ, of them both; of Indra and Virâj. संस्तावः Samstâvaḥ, song sung in their praise (by Prâṇa). यः Yaḥ, who. हृदये Hridaye, in the heart. अंतः Antaḥ, inside. एषः Eṣaḥ, He. आकाशः Âkâśaḥ, distinct sound (made by Prâṇa). आ Â, full, and काश kâśa, clear and distinct; that which can be heard by all beings, in the form of sound, when both the ears are closed. This is the eternal *sound* comprising all the Vedas. अथ Atha, again. एषः Eśaḥ, this. यः Yaḥ, that. हृदये Hṛidaye, in the heart of hearts. अंतः Antaḥ, inside. लोहितपिंडः Lohitapiṇḍaḥ, the red lump; the lotus of the heart. एतत् Etat,

this. एनयोः Enayoḥ, of them both ; of Indra and Virâj. अन्नं Annam, place of eating food, because they both eat the food here in this lotus. अथ Atha, again. एनयोः Enayoḥ, of them both ; of Indha and Virâj. एतत् Etat, this. प्रावरणं Prâva-raṇam, garment; retreat. यत् Yat, that. एतत् Etat, which. हृदये Hridaye, in the heart. अंतः Antaḥ, inside. जालकं Jâlakam, garland. इव iva, like. अथ Atha, again; more over. या Yâ, that. एषा Esâ, this. हृदयात् Hridayât, from the heart. ऊर्ध्वा Urdhvâ, upwards. नाडी Nâḍî, nerve ; artery. उच्चरति Uchcharati, goes up (to the head). एषा Eṣâ, she ; that. एतयोः Etayoḥ, of them both. संचरणी Sañcharaṇî, for moving; for promenading, as if taking exercise after food. सृतिः Sritiḥ, path ; road. यथा Yathâ, as. केशः Keśaḥ, a hair. सहस्रधा Sahasradhâ, a thousand times. भिन्नः Bhinnaḥ, divided. एवं Evam, so. एताः Etâḥ, these. नाड्यः Nâḍyaḥ, nerves ; arteries. हिता Hitâ, hitâ ; the benevolent, so called, because they do good to the Jîva, or because they approach very close to the Paramâtman, the great Lord within. नाम Nâma, called. अस्य Asya, His ; of the Jîva. हृदये Hridaye, in the heart. अंतः Antaḥ, inside. प्रतिष्ठिता Pratisṭhitâ, situated. भवंति Bhavanti, are. एताभिः Etâbhiḥ, by these nerves or arteries. एतत् Etat, this. आस्रवत् Âsravat, the finer and subtle, (and, therefore, almost imperceptible) portions of the food eaten by the Jîva. आस्रवति Âsravati, goes; proceeds for the enjoyment of the Âtman. वै Vai, indeed. तस्मात् Tasmât, by that (eating by the paramâtman of this subtle food). एषः Eṣaḥ, He; the Paramâtman. अस्मात् Asmât, from this. शारीरात् Śârîrât, from the embodied or corporeal. आत्मनः Âtmanaḥ, from the Jîvâtman. प्रविविक्ताहारतरः Praviviktâhâratarah, the eater of a quite different food, the eater of a very subtle food. एव Eva, certainly. भवति Bhavati, is. इव Iva, as if, because in Avatâra (अवतार) the Lord eats the gross food as well ; it is therefore the word इव (iva) has been used. Or, the word इव iva-indicates that the food of the Jîva may be the food of the Lord ; but the food of the Lord must not necessarily be the food of the Jîva.

3. Again, there is in the left eye, a form of the Lord (Puruṣarûpa), that is, His consort called Virâj (Śrî). Of these two (Indha and Śrî) is this song of praise within the heart (heard so) full and distinctly. And that which is the red lump within the heart is the (place of eating) food of these two (Indha and Virâj). And that which is like a garland within the heart, is the garment of these two. And the road of these two on which they move about, is this nâḍi (artery or nerve) which rises upwards from the heart. And so the nâḍis, called Hitâ (the Benevolent), like a hair divided into a thousand parts, are placed inside the heart (of all Jîvas). Through these Hitâ nâḍîs, indeed, that (food eaten by a Jîva becomes volatilised and its) subtle portion flows out

(as it were, in a continuous) flowing (and that subtle invisible food is eaten by these two Lords). By that (eating of the subtle food), this (Supreme Self) is distinguished from this corporeal self (the Jîva for the food of the Lord is, as it were purer and subtler).—250.

Note.—The force of the phrase '*as it were*' is to indicate that when the Lord incarnates as an Avatâra, then He eats *solid* food also, and not merely the refined essence of the food taken by a Jiva. The Paramâtman is the Eater of a quite different food, different from that of the Jivâtman and of this body.

MANTRA IV. 2. 4.

तस्य प्राची दिक् प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे प्राणाः प्रतीची दिक् प्रत्यञ्चः प्राणा उदीची दिगुदञ्चः प्राणा ऊर्ध्वा दिगूर्ध्वाः प्राणा अवाची दिगवाञ्चः प्राणाः सर्वा दिशः सर्वे प्राणाः स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यत्यभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः स होवाच जनको वैदेहोऽभयं त्वागच्छतात्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे नमस्तेऽस्त्विमे विदेहा अयमहमस्मि ॥ ४ ॥

इति चतुर्थे द्वितीयं ब्राह्मणम् ॥ २ ॥

प्राञ्चः Prâñchaḥ, of the east प्राणाः Prâṇâḥ, the Leader, the Regents, Indra, Agni, and their wives. तस्य Tasya, His; of the Paramâtman. प्राची Prâchî, East. This includes the south-eastern corner and Agni, the God thereof, and his wife. दिक् Dik, direction; situated in the eastern direction दक्षिणाः Dakṣiṇâh, of the south. प्राणाः Prâṇâḥ, the Regents, the Leaders Yama (यम), Nirriti (निरृति) and their wives. दक्षिणा Dakṣiṇâ, southern. दिक् Dik, direction; situated in the southern direction. प्रत्यञ्चः Pratyañchaḥ, of the west. प्राणाः Prâṇâḥ, the Regents, the Leaders, Varuṇa and Vâyu, and their wives प्रतीची Pratîchî, western. दिक् Dik, direction; situated in the western direction. उदञ्चः Udañchaḥ, of the north. प्राणाः Prâṇâh, the Regents, the Leader, Soma and Îsâna, and their wives. उदीची Udîchî, northern. दिक् Dik, direction; situated in the northern direction. ऊर्ध्वाः Urdhvâḥ, upwards. प्राणाः Prâṇaḥ, the Regents, the Leaders, Chaturmukha and the Chief air, and their wives. ऊर्ध्वा Urdhvâ, upward; Zenith. दिक् Dik, direction; situated in the upward direction. अवाञ्चः Avâñchaḥ, downwards; Nadir. प्राणाः Prâṇâḥ, the Regents, the Leaders; Śeṣa, Kâma, and their wives. अवाची Avâchî, downward. दिक् Dik, direction; situated in the downward direction. सर्वे Sarve, all. प्राणाः Prânâḥ, the

Regents, the Leaders, Śeṣa and Kâma, with their wives. सर्वाः Sarvâḥ, all. दिशः Diśaḥ, directions; situated in all the directions. सः Saḥ, that. एषः Eṣaḥ, the Paramâtman. इति Iti, such; touched with misery, like Brahmâ. न Na, not. इति Iti, such; untouched by misery, like Mukta Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agṛihyaḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Grihyate, has ever been grasped, or comprehended. अशीर्यः Aśîryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śiryate, has ever worn out. असंगः Asangaḥ, such as does not come in contact (with any thing foul.) हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact with. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. इति Iti. जनकः Janakaḥ, Oh, Janaka. अभयं Abhayam, him who removes the causes of fear of those that have attained Mukti; the Paramâtman. प्राप्तः Prâptaḥ, possessed of: reached. असि Asi, art. वै Vai, to be sure. इति Iti. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. सः Saḥ, that. जनकः Janakaḥ, Janaka. वैदेहः Vaidehaḥ, the king of the Videhas. उवाच Uvâcha, said. ह Ha. भगवन् Bhagavan, Oh Venerable sir. याज्ञवल्क्य Yâjñavalkya, Yâjñavalkya. अभयं Abhayam, the Remover of fears. त्वा Tvâ, to thee. गच्छतात् Gachchhatât, may go; may be thine. यः Yaḥ, because, (thou). नः Naḥ, us; me. अभयं Abhayam, him who removes the causes of fear of those that have attained Mukti, the Paramâtman. वेदयसे Vedayase, makest (us) know; hast taught about. ते Te, to thee. नमः Namaḥ, salutations. अस्तु Astu, be. इमे Ime, these; of which I am the king. विदेहाः Videhâḥ, the land of the Videhas. Supply, तव यथेष्टं भोगाय संतु (Tava Yatheṣṭâm bhogâya santu), be at your disposal for your enjoyment. अयं Ayam, this. अहं Aham, I. अस्मि Asmi, am. इति Iti.

4. His Regents in the Eastern (and South-eastern) quarters are (Indra and Agni, and their wives) who rule the East (and South-east.)

His Regents in the South (and South-western) quarters are (Yama and Nirriti, and their wives, who) rule the South (and the South-west.)

His Regents in the West (and North-western) quarters are (Varuṇa and lower Vâyu, and their wives) who rule the West and North-west.)

His Regents in the Northern (and North-eastern) quarters are (Soma and Iśâna, and their wives) who rule the North (and North-east.)

His Regents in the Zenith (are Chaturmukha and the Chief Vâyu, and their wives, as they rule) the Zenith.

His Regents in the Nadir (are Śeṣa and Kâma, and their wives, as they rule) the Nadir.

His Regents in all these quarters are all these Prâṇas or Rulers. The Supreme Self is Neti, Neti. He is Incomprehensible, for He cannot be fully comprehended, He is Imperishable, for He cannot perish, He is Unattached, for nothing can taint Him, He is Unbound, for He is not subject to pain and destruction. O Janaka, thou hast (almost) reached the Fearless.—Thus said Yâjñavalkya.

Janaka Vaideha said :—" May that Remover of fear come to thee, O Yâjñvalkya, thou who hast taught us, O Venerable Sir, this Remover of fear. My salutations be to thee. Here is the whole land of the Videhas, and here am I (do with them as it pleaseth thee)."—251.

Here ends the Kurcha Brahmanam.

THE BHASYA ON THE KURCHA BRAHMANAM.

MANTRA 1.

The King, getting down from the throne and going up to the saint Yâjñavalkya, requested him to give him such instructions as he was fit for. One must worship that particular form of the Lord Paramâtman which he will obtain in Mukti, and by such worship alone there is Mukti. It was with the object of knowing this particular form of Brahmaṇ, suitable for his emancipation, that the King asked the question. It has been said in the Padmapurâṇa—that the term 'Vṛindâraka' (used in the mantra means) he who is approached by the Vṛindas or servants. A master of many servants is a Vrindâraka.

MANTRA 2.

The Lord Janârdana, who is also called Indra, and who is in the heart of the Kings and who is also in the heart of Indra as well as of Yama, is to be attained by the Kings, when they get Mukti ; therefore, that Lord is to be meditated on, and his wife is Virâj (विराज) who is supported by Him. Virâj is another name for Śri.

MANTRA 3.

All Jîvas are constantly chanting the praises of these two, the Lord and His wife ; and this their praise-chant is ever heard when both ears

are closed. This mystic song so heard, is the true essence of all the Vedas. That praise is called Âkâśa or Ever-disinct Sound, because it is directly heard by all the beings. (आ=full, all, काश=clear, distinct). The Lord Viṣṇu is in the right eye of all beings when they are awake. On the eastern direction of Him, there are firmly placed Indra and Agni, with their wives; on His south, are the two gods, Yama and Râkṣasa (राक्षस); on His west, are Varuṇa and Vâyu; on His north, are placed the two gods Soma and Îśâna; on the upper direction (Zenith) are Brahmâ and the chief of the Vâyus; and on His downward direction (Nadir) are the two gods, Śeṣa and Kâma; and each of these gods of directions has his wife with him. The four devas (two gods and two goddesses) in each of the directions, are called Prâṇas—the Leaders or guides, or Regents (prâṇa=praṇetṛi) which is the derivative meaning of the word Prâṇa. The word Prâṇa is also applied to the senses or indriyas, in a secondary sense only. Then the King closes with a prayer—"May the Paramâtman, the remover of the fears, be thine, O Yâjñavalkya, &c.," he means to say, "helpless as I am, I am unable to do anything in return for the teaching given to me, O Yâjñavalkya, and so I pray that the Lord might remove all thy causes of fear." This prayer is thus like the prayer—"सभगवान् स्वकृतेन तुष्येत्;—(sa Bhagavân Svakṛitena tuṣyet)—May your Lordship be pleased with your own acts."

The word Indha means luminous. The Lord truly enjoys the objects that are enjoyed by the Jîva; but the contrary is not true, for the Jîva does not enjoy the experiences of the Lord, whilst He enjoys them as the Adhiṣṭhâtâ (अधिष्ठाता) He enjoys such portions of the objects of enjoyment as are beyond the reach of the Jîva and his Indriyas, on account of the extreme subtlety of those portions. Such is the teaching of Padma Purâṇa.

Here ends the Bhâsya on Kûrcha Brâhmaṇam.

JYOTIR (THIRD) BRAHMANAM.

अथ ज्योतिर्ब्राह्मणम् ।

MANTRA IV. 3. 1.

जनकꣳ ह वैदेहं याज्ञवल्क्यो जगाम समेनेन वदिष्य इत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते तस्मै

ह याज्ञवल्क्यो वरं ददौ स ह कामप्रश्नमेव वव्रे तꣳ हास्मै ददौ तꣳ सम्राडेव पूर्वं पप्रच्छ ॥ १ ॥

याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. जनकं Janakam, to Janaka. वैदेहं Vaideham. the king of the Videhas. जगाम Jagâma, went. स: Sa, He; Yâjñavalkya. मेने Mene, thought within himself. न Na, not. वदिष्ये Vadiṣye, (I) shall speak anything. But Madhva reads it thus :—सम् एनेन वदिष्ये=एनेन (with him), संवदिष्ये (I shall hold an amicable discussion) He takes सम् as an upaśarga. इति Iti. अथ Atha, now; it so happened. ह Ha. यत् Yat, when. जनक: Janakaḥ, Janaka. वैदेह: Vaidehaḥ, the king of the Videhas. च Cha. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. च Cha, and. अग्निहोत्रे Agnihotre, on the sacrifice called Agnihotra. समुदाते Samudâte. Held a discussion तस्मै Tasmai, to him; to Janaka. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. वरं Varam, a boon. ददौ Dadau, gave; promised. ह Ha. स: Saḥ, He; Janaka. कामप्रश्नं Kâmapraśnam, questions according to his desire; the asking of questions as he liked. एव Eva, only. वव्रे Vabre, chose; asked for a boon. ह Ha. तं Tam, that; such a boon. ह Ha. अस्मै Asmai, to him; to Janaka. ददौ Dadau (Yâjñavalkya) gave. ह Ha. सम्राट् Samrâṭ, the sovereign. एव Eva, it was. तं Tam, to him. पूर्व: Pûrvaḥ, first पप्रच्छ Paprachchha asked; put questions to.

1. Yâjñavalkya once went to Janaka, the King of the Videhas, eager to hold an amicable discussion with him (samvadiṣye). Formerly, when Janaka Vaideha and Yâjñavalkya had held a discussion on the Agnihotra, Yâjñavalkya, had granted him a boon. Janaka chose the right to put him any question he liked. Yâjñavalkya granted this boon. It was, therefore, the monarch who put the question first (not waiting for Yâjñavalkya to begin).—252.

Note.—See *Śatapatha Brâhmaṇam, XI.* 6. 2. 10 for the granting of the boon.

MADHVA'S COMMENTARY.

MANTRA 1.

"Yâjñavalkya, having given Janaka a boon, that he might ask him any questions that he liked, went to the city of Videhas, wishing to hold a samvâda (an amicable discussion), for holy men are always most eager to hold sacred (śâstric) conversations." It is thus in the Skanda Purâṇa. The object of the saint's going there, was to carry on with the King Janaka a discussion of the nature of samvâda (an amicable discussion, and not Vâda). In spite of all that the King Janaka (eager as he was and to give effect to the boon received by him), was the first to ask him questions, and did not wait for Yâjñavalkya to begin. (The proper etiquette is that the guest should begin).

MANTRA IV. 3. 2.

याज्ञवल्क्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाचादित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ २ ॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world, who must need some light to guide him in all his doings. किंज्योतिः Kiñjyotiḥ, of what light; guided by what light. It is a compound word, meaning kim jyotiḥ yasya, asau. इति Iti. सम्राट् Samrâṭ, Oh sovereign. O Great King. आदित्यज्योतिः Âdityajoytiḥ, of the light of the sun; is guided by the light of the sun. इति Iti. उवाच Uvâcha, (Yâjñavalkya) said. ह Ha. आदित्येन Âdityena, by the Sun. ज्योतिषा Jyotiṣâ, by the light; by the help of the light. एव Eva, even, chiefly: there are other lights like sound, &c., coexistent with the sun. अयं Ayam, He, man. आस्ते Âste, sits down. पल्ययते Palyayate, walks to and fro, goes to villages, &c. कर्म Karma, work; business. कुरुते Kurute, does; performs. विपल्येति Vipalyeti, comes back: returns. इति Iti. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

2. "What is the light of this man, O, Yâjñavalkya?" (asked Janaka).

(Yâjñavalkya) said. "The sun is (chiefly) his light, oh, Sovereign. (It is) by the light of the sun mainly, (that) he sits down, undertakes a journey, performs his business there; and comes (then) back (home)."

"Just so, oh, Yâjñavalkya"—(said Janaka).—253.

MANTRA IV. 3. 3.

अस्तमित आदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुष इति चन्द्रमा एवास्य ज्योतिर्भवतीति चन्द्रमसैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ३ ॥

याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. आदित्ये Âditye, the sun. अस्तमिते Astamite, having set. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किंज्योतिः Kimjyotiḥ, of what light; guided by what sort of light. इति Iti. चंद्रमाः Chandramâḥ, the moon. एव Eva, even, mainly, chiefly. अस्य Asya, His; man's. ज्योतिः Jyotiḥ, light; the guiding light. भवति Bhavati, becomes. इति Iti. चंद्रमसा Chandramasâ, by the moon. ज्योतिषा Jyotiṣâ, by the light; by the help of the light. एव Eva, mainly.

अयं Ayam, He ; man. आस्ते Âste, sits down. पल्ययते Palyayatc, walks about, goes to a journey. कर्म Karma, work ; business. कुरुते Kurute, does ; performs. विपल्येति Vipalyeti, comes back. इति Iti. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, that ; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

3. "The sun having set, of what light is this man, O, Yâjñavalkya ?" (asked Janaka).

Yâjñavalkya said :—" The moon is mainly his light. (It is) by the moon-light mainly (that) he sits down, undertakes a journey, performs his business (there), and returns (home)."

" Just so, Yâjñvalkya," (said Janaka).—254.

MANTRA IV. 3. 4.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इत्यग्निरेवास्य ज्योतिर्भवतीत्यग्निनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ४ ॥

याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. आदित्ये Âditye, the sun. अस्तमिते Astamite, having set. चंद्रमसि Chandramasi, the moon. अस्तमिते Astamite, having set. अयं Ayam, this. पुरुष : Purusaḥ, purusa ; man of the world. किंज्योति: Kiñjyotiḥ, of what light ; guided by what sort of light. एव Eva, it is ; mainly. इति Iti. अग्नि : Agniḥ, fire. एव Eva, mainly. अस्य Asya, His ; man's. ज्योति : Jyotiḥ, light ; the guiding light. भवति Bhavati, becomes. इति Iti. अग्निना Agninâ, by the fire. ज्योतिषा Jyotiṣâ, by the light ; by the help of the light. एव Eva, only ; mainly. अयं Ayam, He ; man. आस्ते Âste, sits down. पल्ययते Palyayate, walks about, undertakes a journey. कर्म Karma, work ; business. कुरुते Kurute, performs ; does. विपल्येति Vipalyeti, comes back from journey. इति Iti. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, that ; what thou hast said. एवं Evam, so. एव Eva, Just. इति Iti.

4. " The sun having set, O Yâjñavalkya, and so also the moon, what is the light of this man ? "

Yâjñavalkya said : " It is Fire that becomes his light. (It is) by the light of fire mainly (that) he sits down, undertakes a journey and performs his business there and returns from it."

" Just so it is, Yâjñavalkya," (said Janaka).—255.

MANTRA IV. 3. 5.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिर्भवतीति वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरयत्युपैव तत्र न्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ५ ॥

याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. आदित्ये Âditye (in) the sun. अस्तमिते Astamite, having set. चंद्रमसि Chandramasi, (in) the moon. अस्तमिते Astamite, having gone down. अग्नौ Agnau, (in the) fire. शांते Sânte, having been extinguished. अयं Ayam, this. पुरुष: Puruṣaḥ, puruṣa; man of the world. किंज्योति: Kiñjyotiḥ, of what light; guided by what sort of light. एव Eva, mainly. इति Iti. वाक् Vâk, sound; it does not mean the organ of speech. एव Eva, mainly. अस्य Asya, His; man's. ज्योति: Jyotiḥ, the light, the guiding light. भवति Bhavati, becomes. इति Iti. वाचा Vâchâ, the sound. ज्योतिषा Jyotiṣâ, by the help of the light. एव Eva, mainly, it is. अयं Ayam, He; man. आस्ते Âste, sits down. पल्ययते Palyayate, walks about, undertakes a journey. कर्म Karma, work; business. कुरुते Kurute, performs. विपल्येति Viplayeti, comes back. इति Iti. सम्राट् Samrât, oh sovereign. तस्मात् Tasmât, therefore. वै Vai, to be sure. यत्र Yatra, when; when there is neither the sun, nor the moon, nor fire. स्व: Svaḥ, one's own. अपि Api, even. पाणि: Pâṇiḥ, the hand. न Na, not. विनिर्ज्ञायते Vinirjñâyate, is distinctly seen owing to the intensity of darkness brought on by the absence of the sun, the moon, and fire. अथ Atha, then. यत्र Yatra, where. वाक् Vâk, the sound, the voice. उच्चरति Uchcharati, proceeds, is uttered aloud. तत्र Tatra, thither. उपन्येति Upanyeti, goes towards. एव Eva, it is. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

5. "The sun having set, and so also the moon, and the fire also being extinguished, of what light is this man, Oh, Yâjñavalkya?"—(asked Janaka).

Yâjñavalkya said: "It is the Voice, that becomes his guiding light. (It is) by the light (guidance) of the Voice mainly (that) he sits down, undertakes a journey, performs his business there, and then comes back (home). It is, therefore, Oh monarch, when (even) one's own hands are not visible, then a man goes thither, whence the voice comes."

"Just so it is, Yâjñavalkya," said Janaka.—256.

MANTRA IV. 3. 6.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भवतीत्यात्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥६॥

याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. आदित्ये Âditye, (in) the sun. अस्तमिते Astamite, having set. चंद्रमसि Chandramasi (in) the moon. अस्तमिते Astamite, having gone down. अग्नौ Agnau, in the fire. शांते Sânte, having been extinguished. शांतायां Sântâyâm, in the ceasing. वाचि Vâchi, in the sound or voice. अयं Ayam, this. पुरुषः Purusaḥ, purusa; man of the world. किंज्योतिः Kimjyotiḥ, of what light; guided by what sort of light. एव Eva, it is. इति Iti. आत्मा Atmâ, the Self, the Lord Âtman, Visnu. एव Eva, mainly. अस्य Asya, His; man's. ज्योतिः Jyotiḥ, the light; the guiding light. भवति Bhavati, becomes. इति Iti. आत्मना Âtmanâ, by the Self, Lord Âtman. ज्योतिषा Jyotiṣâ, by the help of the light. एव Eva, only; it is. अयं Ayam, He; man. आस्ते Âste, sits down. पल्ययते Palyayate, undertakes a journey; walks about. कर्म Karma, work; business. कुरुते Kurute, performs. विपल्येति Vipalyeti, comes back. इति Iti.

6. "The sun having set, and so also the moon, the fire being extinguished and the voice ceasing utterance, what is the light of this man, O Yâjñavalkya"?

Yâjñavalkya said: "It is Self (Âtman) that becomes his Light (through human Reason). (It is) by this light of the Self always (that) he sits down, undertakes a journey, performs his business there, and then comes back home."—257.

Note.—God is the perennial Light of man, but His guidance becomes more manifest when the worldly bustle ceases, and the Pure Reason finds its full scope.

MADHVA'S COMMENTARY.

The word Âtman here means the Lord Bhagavat. He alone is the light of this man, as says the Skanda: "The great Lord Visnu is the sole light or guide of the Jîvas, whether there be present or absent such luminaries as the sun, the moon, etc. When, however, there is an absence of the sun, etc., this Light of the self becomes more prominent, and so it is easily understood, that the Âtmâ is the Great Light or Guide. The Jîva even is not independent (to become his own light); the Lord Janârdana illumines the Buddhi of the Jîva, and thus the Great Lord makes the Jîva work, even in darkness." (So the Âtmic Light does not mean the light of one's own self, but the Light Supreme).

MANTRA IV. 3. 7.

कतम आत्मेति । योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव । सहि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥७॥

कतमः Katamaḥ, which. Âtman, has several meanings, namely, human soul (Jîva), body, senses, &c. Out of these, to what do you refer? आत्मा Âtmâ, the Âtman. इति Iti. अयं Ayam, he. यः Yaḥ, who, विज्ञानमयः Vijñânamayaḥ, full of Vijñâna or knowledge. प्राणेषु Prâṇeṣu, in the indriyas or senses. हृदि Hṛidi. in the heart. अन्तः: Antaḥ, inside residing. ज्योतिः: Jyotiḥ, the light; the guide of the Buddhi, &c. of the Jîva. पुरुषः: Puruṣaḥ, the puruṣa; the Supreme Person, possessing all the six divine attributes in fullness. सः: Saḥ, He. समानः: Samânaḥ, ever the same; unchangeable. सन् San, Being. उभौ Ubhau, both. लोकौ Lokau, worlds; either Bhuloka (भूलोक) and Dyuloka (द्युलोक), or waking and sleeping states. अनुसंचरति Anusañcharati, travels, by causing the Jîva to travel through them. ध्यायति Dhyâyati, thinks. This word has here the sense of a causative verb; the Âtman makes the Jîva think. इव Iva, a little. The Jîva thinks out his little thought. लेलायति Lelâyati, takes. This word has also the sense of a causative verb, like ध्यायति. इव Iva, a little. The Jîva grasps a little. सः: Saḥ, He; the Âtman. हि Hi, again. स्वप्नः: Svapnaḥ, dream; but here it means the bringer on of dream in a Jîva. भूत्वा Bhutvâ, becoming. मृत्योः: Mṛityoḥ, of death. रूपाणि Rûpâṇi, forms. The waking consciousness or the physical plane is called here the "forms of death." By causing dream, the Lord takes the Jîva away from waking ("forms of death") to dream consciousness; or from the physical plane ("forms of death") to the astral plane. इमं Imam, this. लोकं Lokam, world. अतिक्रामति Atikrâmati, surpasses; makes the Jîva transcend this world.

7. "Which is the Atman?" (asked Janaka).

"He is the Supreme Person, who is All-knowledge, who is in the senses (as their Master), who is in the heart. He is the Light. He, remaining ever the same (Samâna), causes the Jîva to migrate to both worlds, and makes him think a little, grasp a little. Again, being the Dream-Producer, He makes the Jîva transcend this world of mortal forms."—258.

Note.—"This world" refers to the waking consciousness as well as to the physical plane. It also means the condition of bondage or Sansâra.

MADHVA'S COMMENTARY.

It is thus said in the Mahâmimânsâ:—This Great Lord is said to be Dhyâyatîva (**ध्यायतीव**) "thinks, as it were, slightly" because being

Himself independent, He, the Lord, causes the Jîva always to think. He is said to be Lelâyatîva (लेलायतीव) "grasps as it were, slightly," because he causes the Jîva to grasp things. For he is the Lord of all Lords even. He is said to be Vijñânamaya (विज्ञानमय) "all knowledge," because he is full of knowledge. He is said to be Samâna (समान) because he is always the same; for always remaining the same, owing to His unchangeableness, He produces all changes in the Jîva. He makes it travel both the worlds, taking it along with Him. The Great Lord is called Dream (Svapna), because He produces the dream condition in the Jîva. "Imam lokam" in the mantra means the state of consciusness, called waking. It is called "mṛityo rûpâṇi" or "forms of death," because the essential nature of waking consciousness is always death, inasmuch as it is the cause of committing all sorts of sins, and sin is death. By bringing about dream state, the Lord saves the Jîva, for the time being, from these "forms of death," from the commission of fresh sins. (The Mantra has another meaning also). "Imam lokam" in the mantra also means the Physical Plane, the Bhuloka. "The Lord takes the Jîva, after death, away from "this world" into the other world called Antarikṣa or the Astral Plane; and "Svapno bhûtvâ," then means, "by becoming the carrier of the souls to Astral or Dream world, after death." For, in this world, called Bhû, the Jîvas are subject to quick and constant deaths, and so it is "mṛityo rûpâṇi." Deaths there are of various kinds in this world, called Bhû; and these deaths are the consequences of various kinds of sins committed in this world. It has, therefore, been said that the various kinds of deaths are "the forms of death." The term Prithivî or earth is synonymous with waking (jâgrata) consciousness; and the term heaven (svarga) is synonymous with (suṣupti) or dreamless sleep-consciousness; and the term Astral Plane (antarikṣa) is synonymous with dream (svapna) consciousness." It is thus in the Mahâmimânsâ.

[An objector says: just as you have shown that the above Mantra cannot apply to the Jîva, because there are indications in it which show that they are non-applicable to Jîva, so we say that the above Mantra is not applicable to the Îśvara also, for there are indications in it which show that Îśvara could not have been meant by this Mantra. The Mantra says:—

स्वप्नो भूत्वा—"becoming a dream."

How can this apply to the Lord? How can the Lord become a mere dream? This the author explains:—]

Svapnobhûtvâ means svâpako bhûtvâ, namely, being the cause of producing dreams. It does not mean "becoming a dream," but becoming

"a dream-producer." Nor does this word Svapnobhûtvâ apply to the Jîva, for not even the Jîva becomes a mere dream, but he experiences dreams. So it cannot apply to the Jîva even. In fact, the word Svapna is derived from two words, Svapam-nayati, leading to sleep. He who leads to or produces (*na*—meaning leading) sleep or Svâpa, the न in स्वप्न is an affix, and so Svapna is sleep-producer. The *na* in svap-na, is thus a portion of the verb nayati, "who leads." Here ends Mantra seven.

MANTRA IV. 3. 8.

स वा अयं पुरुषो जायमानः शरीमभिसंपद्यमानः पाप्मभिः संसृज्यते स उत्क्रामन् म्रियमाणः पाप्मनो विजहाति ॥ ८ ॥

स: Saḥ, He. Vai, verily. अयं Ayam, this. पुरुष: Puruṣaḥ, the Jîva; the Lord. This Mantra applies both to the Jîva and the Lord. जायमान: Jâyamânaḥ, having been born in the case of Jîva, and causing it to be born in the case of the Lord. शरीरं Sariram, the body. अभिसम्पद्यमान: (1) Having got; the Jîva having got the body, when applied to the Jîva; (2) Causing the Jîva to get the body, when applied to the Lord. पाप्मभि: Pâpmabhih, with sins. संसृज्यते Samsrijyate (1) (the Jîva) comes in contact with, (2) The Lord comes in contact with, sins figuratively only. स: Sah, He, (1) the Jîva; (2) as well as the Lord. म्रियमाण: Mriyamânaḥ, (1) Having died; (2) Having caused the death. उत्क्रामन् Utkrâman (1) Having got Mukti; (2) Having given Mukti to Jîva. पाप्मन: Pâpmanaḥ, sins. विजहाति Vijahâti, (1) gives up (2) makes it give up. वै Vai, indeed.

8. (1) This Puruṣa (Jîva), indeed, comes in contact with sins, when he is caused to be born; and is made to assume a body (by the Lord). He gives up sins when dead, *i.e.*, when he gets Mukti.

(2) This Puruṣa (the Lord), indeed, comes in contact with evil, as it were, when he causes a Jîva to be born and to assume a body and commit (evil deeds); and when He gives Mukti to the Jîva, He (metaphorically) gives up all sins, (for the giving up sins by the Jîva, redounds to the glory of the Lord).—259.

MADHVA'S COMMENTARY.

As the word Lokau in Ubhaulokau "both worlds" in the mantra has a double meaning., *viz*, (1) worlds or planes, (2) states of consciousness so also the Śruti स वायं जायमानः (Sa vâ ayam jâyamânaḥ) &c., has a double application, *viz.*, (1) it refers to the Lord or the Paramâtman; and (2) to the Jîva. (But how do you say that this Mantra refers to Jîva as well? Throughout it the reference is to the Lord, where do you find any

suggestion or implication of the Jîva in this portion of the Brâhmaṇam? To this, the Commentator answers:—

This portion of the Mantra also refers to him (the Jîva), because he is implied as the object whose light or guide is this Paramâtman Viṣṇu. Again, when this portion of the Mantra refers to the Lord, it speaks of Him as Svatantra (**स्वतन्त्र**) independent, and all-pervading. The terms Mṛiyamânaḥ (**म्रियमाणः**) 'dead,' and Jâyamânaḥ (**जायमानः**) "born" are applicable to both the Jîva and to his Leader, the Paramâtman, for the latter regulates and controls the births and deaths of the Jîvas, and in this sense He is said to be "being born," "being dead." (Just as the conquest or defeat of the soldiers in the field, can also be applied to the king, their leader). When the Paramâtman takes or considers the sins of a Jîva, whilst giving punishment to him for sins committed, He is said to come in contact with sins (**पाप्मभिः संसृज्यते**). While the Lord gives Mukti to the Jîva, He also is said to have derived the benefit of it, and so He is said to have given up these sins **पाप्मनो विजहाति ।**

(Even admitting this, how has this text a double meaning? No doubt it can apply both to the Lord (Iśa) and to the human soul (Jîva), so far as birth, death and contact with sins are concerned: but how can the text apply to the Jîva when it says that "it leaves behind all its sins." A Jîva can never destory his own sins, the Lord alone is the destroyer of sins. To this, the Commentator answers:—)

So also the Jîva, at the time of Mukti, is said to have left behind or given up all sins.

Since the Eternal Lord cannot die and cannot be born, therefore, the verbs "Jâyamâna," "Mriyamânah," "Prasvapiti," "Atikramati," &c., should be taken in their causative sense. "Jâyamânah"="He causes the Jîva" to be born;" "Mriyamâṇah"="He causes the Jîva" to die;" "Prasvapiti"="He causes the Jîva to sleep," and "Atikrâmati"="He causes the Jîva to go." Such should be their explanations. There are many similar explanations in the Sanskrit language, such as "Vivaham kritvâ," meaning "Vivaham kârayitva." "Tadetanme Vijânihi" in the sense of "Vijñâpaya."* Moreover, there is a rule in the Sanskrit

* As in the sentences—

(1) **कृत्वा विवाहं तु कुरुप्रवीराः॥**

(2) **तदेतन्मे विजानीहि यथाहं मन्दधीर्हरे ।**

"*Cause me to know* this, O Hari, as I am dull of intellect."

(3) **सुखं बुध्येय दुर्बोधं योषा भवदनुग्रहात् ।**

(4) **जज्ञे बहुज्ञं परमाभ्युदारं (जनयामास) द्रष्टुश्चक्षुषो नास्तिजिह्वा [दर्शयितुः]**

grammar—"Svâtantryasnehayor antarṇich iti." In order to show Svâtantrya of the Prakriti and Sneha, the sense of the Ṇich affix (causative) is implied by being always understood in these roots.

In fact, no separate affix, denoting a causative sense, is employed in such cases; and the simple root has also the sense of the causative verb hidden in it.

[Having thus explained the phrases which might have been taken to denote a Jîva, and having explained them as referring to Viṣṇu, the Commentator now shows that if these phrases be not so taken to refer to Viṣṇu, and be taken to refer to the Jîva, then they would be absurd:—]

How, if these phrases be taken to apply to a Jîva, then you explain the sentences where it is said—

Svayam vihatya, Svayam nirmâya, sravantyah srijate—"Stopping himself their activities, producing the objects, he creates rivers, &c."

If these phrases mean that stopping all external activities, the Jîva creates dream objects, then he would not be the all-creator. The Śrûti, however, says, Sahi kartâ, "He verily is the all-creator."

Note.—It may be asked, how is it possible for the Jîva who lies inactive, to create the objects seen in the dream condition, when it is admitted on all hands that the Jîva has not the capacity of doing anything and everything? Therefore, in these sentences the Paramâtman is meant, and not the Jîva.

Again, supposing for argument's sake that these sentences speak of the Jîva only, how could these ideas be in conformity with the idea in the sentences:—"Svapnena sârîramabhiprahatyâsuptah suptânabhi châkaśîti—" "after having joined (the Jîva) with (either) dreamy condition (or heaven or with Mokṣa), "He" sees (the Jîvas) that are in the dreamy condition (or in heaven, or that enjoy Mokṣa), though He Himself has no dream (no heaven, and no Mokṣa)."

[If it be said that out of the different indications in these Mantras, some point to the Lord, and some of them clearly point to the Jîva, and then they have been so used, in order to show that, as the final truth, there is no difference between the Lord and the Jîva, and therefore the text uses these Mantras indifferently, some time applying them to the Jîva and some time applying to the Lord. To this the author replies:—]

Besides, these sentences are quoted as a convincing proof of the distinction between the Jîva and the Paramâtman.

[Thus the Lord is shown in these Mantras as Asupta, 'not sleeping;' and the Jîva is shown as Supta or sleeping; the Lord is shown as carrying the Jîva (Śukram âdâya). The Lord is the Agent and the Jîva is

the object. All this shows that there is a distinction between the Jîva and the Îshwara.]

There are other Mantras also which may be quoted to show the distinction between the Jîva and the Îśvara. These are "Iśvarajivasya bhayâni paśyan, Jokṣadiva hasadiva—." "The Lord seeing the fears of the Jîva smiles as it were."

"Prâjñenâtmana Samprisvaktah—." "Embracing the Jîva in His Self of wisdom."

"Prâjñenâtmanâ Anvâruḍha," &c.,—"Mounting the Jîva on the Self of wisdom." The repetition of these and such like sentences tell positively that the Lord and the Jîva are different.

[An objector may say: the above quotations given by you, do not refer to the same context. Thus the extract about "embracing the Jîva in the prâjña self" refers to the condition of Suṣupti and occurs in the mantras relating to Suṣupti. While the quotation—Prajñena Âtmanâ Anvâruḍha—refers to the condition of the Jîva at the time of passing out of the body. These two extracts do not refer to the same subject matter, and so you cannot quote them as an authority showing the difference between the Jîva and the Îśvara. To this, the author answers by quoting the Vedânta Sûtra I. 3. 42., in which it is proved that the condition of Suṣupti and of death are the same :—]

सुषुप्त्युत्क्रान्त्योः भेदेन (He who sees dreams is Brahman only on account of Scripture describing both Brahman and soul) as distinct both in the state of sleep and in departing.

From the texts, "Embraced by the omniscient Lrod, he perceives nothing within or without" (Bri. IV. 3. 21); "With the omniscient Lord seated in him, he goes, casting off (the body)" (Bri. IV. 3. 35); which state the distinguishing characteristics, it is concluded that the Supreme Lord is the thing untouched (unassailed) by (anything extraneous), but not the soul.

[It may be objected that this distinction, the distinction between the Jîva and the Îśvara is not real, but "vyavahârika" or a conventional usage among the common people only; and this usage is solely due to the two different conditions or circumstances in which the Jîva finds himself. To this, the commentator replies :—]

There is no proof that there is any difference in the personality of the Jîva when it passes through the different conditions of waking, dreaming and deep sleep, even in the conventional language. For even conventionally speaking, men do not say that the waking soul is a different

person from the dreaming soul, and that the dreaming soul is a different person from the soul in deep sleep. Even the most ignorant person never says that his waking soul is a different entity from his dreaming soul, and that there is no ordinary usage also of the worldly people to speak of two different souls of a man. Of course, there is no Vedic usage to that effect. Nor is there any illusion or hallucination by which one may say that there are three personalities in a man.

Therefore, it follows that the Lord Himself is spoken of in these Mantras by the very fact that He is said to be the Creator of all.

Note.—No one ever says that the Jîva in waking condition is a separate Jîva from the Jîva in dreaming condition ; but every Jîva is perfectly sure of his identity in these states. No one ever even by error thinks that he is a different person in his dream condition from what he was in his waking condition. So this Mantra cannot apply to the different conditions of the Jîva. On the other hand, the Mantra expressly says He is the all-creator. This can never apply to the Jîva, but to the Lord.

In the Mantra occurs the word Veśânta. It means 'houses' : and not what the others say, namely, that it means 'lakes'. For there is no difference then in the meaning of this word and the word which precedes it.

[In the Mantra occur the words, " Here a father becomes no father, a mother no mother, etc." These words are equally applicable both to the condition of dreamless sleep and to the condition of Mukti. And this is shown by the Lord Bâdarâyaṇa himself in the Sutra IV. 4 16.]

That Sûtra says : (The scriptural passage, " for then, indeed, the soul has got over all miseries and become directly related to the Lord who is seated in the heart of all" (Bri. IV. 3. 22.) has reference to *either* of the two states of sleep and release, for (this) is evident.)

Note.—According to this Sûtra also, the condition of Mukti and the condition of deep sleep are treated as identical ; and so the text relating to Mukti or to deep sleep may be adduced in supporting any argument,

The full Sûtra IV. 4. 16., in the original Sanskrit, is as follows :—

स्वाप्ययसम्पत्त्योरन्यतरापेक्ष्यमाविष्कृतं हि ॥

(The difficulty here lies in the word Anyatara. It means " either ;" and the force of 'either ' is two-fold. It may denote one of two things, excluding the other alternative, or both things together. If it has the exlcusive force, then it would apply either to the deep sleep state or to the state of release ; but if it is taken in a conjunctive sense, then it applies to both states. In order, therefore, to understand the force of this ' either', it is necessary to see the preceding Sûtra. In the preceding Sûtra, Bâdarâyaṇa says that the Muktas enter a body like a flame entering a wick. As the wick only takes up the oil of the lamp and does not take up the

dirt, etc., so that Mukta in entering a body, enjoys only the blessings of that body and does not suffer the miseries of it. And in support of this view Bâdârâyaṇa quotes this Mantra of the Brihad Âraṇyaka Upanishad IV. 3. 22 namely :—" For then, indeed, the soul has got over all miseries and become directly related to the Lord, who is seated in the heart of all." To this, an objector says :—

The words, "the soul has got over all miseries," refer to the condition of the heaven-world entered into by the soul, and does not refer to the condition of the Muktas, and is no proof that the Muktas have no suffering. Of course, people in the heaven-world have no suffering, as we find stated in the Kaṭha Upaniṣad. " In the svarga-world there is no fear, O death! thou art not there, nor does the old age frighten one there." This shows that in the heaven-world there are no miseries. To this, it is replied that the Śruti of the Kaṭha Upaniṣad clearly shows that in the heaven-world there are no sufferings, and so there was no necessity of making a Sûtra to prove this clear fact. The Sûtra IV. 4. 15., given above, therefore, refers not to the heaven-world, but to the condition of dreamless sleep and of Mukti. The word Svâ-pyâya means Mukti, and the word Sampatti in the above Sûtra IV. I. 16 means the condition of dreamless sleep. The words of the Brihad Âraṇyaka Upaniṣad IV. 3. 22.—"For then indeed the soul has got over all miseries," refer to this condition of Mukti and dreamless sleep, and do not refer to the condition of heaven-world. Why do we say so? Because the previous portion of the Mantra shows that it refers to the Mukti and dreamless sleep, and cannot refer to the condition of the heaven-world. There it is said :—

" Then a father is not a father, a mother not a mother, the worlds are not worlds, the gods not gods, the Vedas not Vedas. Then, if thief is not a theif, a murderer not a murderer, a Chândala not a Chândala, a Paulkasa not a Paulkasa, a Śramana not a Śramana, a Tâpasa not a Tâpasa. He is not followed by good, not followed by evil; for he has then overcome all the sorrows of the heart."

This shows that the text applies to the condition of Mukti and deep sleep, and not to the condition of going to heaven. A man going to heaven does not lose his relationship with his father, etc.: for in heaven a father gets the enjoyment of the Śrâddha offering made by his son, etc. Similarly, in heaven one is not absolutely free from all his Karmas, good and evil: for, after enjoying the heaven-world, one has to return to this world again, to suffer the fruits of his physical Karmas.

[An objector may say, ' Admitting that the Mantra, IV. 3. 22, refers

to deep sleep, or to the condition of Mukti ; how do you say that it refers to *both* these conditions. The Sûtra IV. 4 16, says that it refers to *either* of these conditions, of Mukti or dreamless sleep. The force of either is of exclusion, namely, that the above Mantra refers either to dreamless sleep or to Mukti, but not to both. In fact, the Lord Bâdarâyaṇa was not certain as to the meaning of this Mantra IV. 3. 22, and he was not sure whether it applied to the condition of Mukti or to the condition of dreamless sleep, and so he used the word 'Anyatara' in the Sûtra. This objection is answered by the Commentator by saying :—]

The Lord Bâdarâyaṇa means that the above Mantra IV. 3. 22 refers to both these conditions, namely, to the condition of those Jîvas who are in Mukti and to the condition of those also who are in Suṣupti or dreamless sleep.

(An objector may say, if the Lord Bâdarâyaṇa meant this, why did he not construct his Sûtra in these terms :—Svâpyaya-Sampattî-Apekṣam. Why has he used the word Anyatara which is perfectly useless. To this, it is answered :—)

Had he said, as you say, then a man of dull intellect would have fallen into this doubt that Bâdarâyaṇa meant by the words Svâpyaya Sampatty-Apekṣam that "there was deep sleep in Mukti," for the compound Svâpyaya-sampatti might have meant "Svapyaye Mokṣe yâ Sampattiḥ suptiḥ tad apekṣam," that is, tadviṣayam. In other words, it would have meant that the Mantra IV. 3. 22 has for its subject matter the treatment of the condition of dreamless sleep in Mukti, namely, that in Mukti men are in a condition akin to dreamless sleep. It would have meant that, even in the condition of Mukti, there was dreamless sleep. Therefore, in order that even the dullest intellect may not fall into this eggregious mistake, the author of the Sûtras, Lord Bâdarâyaṇa, uses the word Anyatara in the Sûtra which indicates that the Mantra IV. 3. 22 applies to both these states, and not to the state of dreamless sleep in Mukti.

(An objector may say, admitting all what you say, cannot the word Anyatara have an exclusive force? Can it not mean any one of the two? To this, the Commentator replies :—)

It cannot mean "any one of these two," for then you will have to admit, that the Lord Bâdarâyaṇa was himself in doubt as to the scope of this Mantra; and you will have further to admit, that there can be an alternative statement of a true fact regarding some object of knowledge. With regard to an object of knowledge, the statement must be definite and

precise, and not vague, as an alternative statement always is. Therefore, as Bâdarâyaṇa wanted to teach something definite, he would not have used the word "Anyatara" in that alternative sense. It, therefore, follows that Lord Bâdarâyaṇa meant by the word 'Anyatara,' used in that Sûtra, to denote *both* the condition of dreamless sleep and the world of the released soul.

MANTRA IV. 3. 9.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च सन्ध्यं तृतीयꣳ स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान् पाप्मन आनन्दाꣳश्च पश्यति । स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ॥ ९ ॥

तस्य Tasya, that; well-known. एत Etasya, this. पुरुषस्य Puruṣasya, of the Paramâtman. द्वे Dve, two. एव Eva, only. स्थाने Sthâne, places. भवतः Bhavataḥ, are. वै Vai, indeed. इदं Idam this; this world or wakeful state. च Cha. परलोकस्थानं Paralokasthânam, the next world; the heaven or the condition of deep-slumber. तृतीयं Tritîyam, the third. स्वप्नस्थानं Svapnasthânam, the dreamy condition; the space, astral world. सन्ध्यं Sandhyam, junction; the junction of the wakeful state and deep slumber; or the junction of the two places Bhûloka and Dyuloka, the heaven and the earth. तस्मिन् Tasmin, in that. संध्ये Sandhye, of junction. स्थाने Sthâne, in the place; in the dreamy condition or in Antarîkṣa (astral world). तिष्ठन् Tiṣṭhan, standing. एते Ete, these. उभे Ubhe, both. स्थाने Sthâne, places. पश्यति Paśyati, sees. इदं Idam, this; Bhûloka or wakeful state. च Cha. परलोकस्थानं Paralokasthâncam, the other world; the heaven or the condition of deep slumber. च Cha, and. अथ Atha, again. अयं Ayam, this Puruṣa the Paramâtman. परलोकस्थाने Paralokasthâne, in the place of the next world; in the heaven or in the condition of deep slumber. यथाक्रमः Yathâkramaḥ, what path. The road which (exists or stretches from this world to the next). भवति Bhavati, is. तम् Tam, that (road.) आक्रमं Âkramam, path; road. आक्रम्य Âkramya, having crossed. उभयान् Ubhayân, of both kinds. पाप्मनः Pâpmanaḥ, sins. The miseries that the Jîva suffers in he wakening condition or in this world. आनंदान् Ânandân, happiness. The bliss that the Jîva enjoys in the condition of deep-slumber or in heaven. च Cha, and. पश्यति Paśyati, sees; enjoys. सः Saḥ, He; the Paramâtman. यत्र Yatra, when. प्रस्वपिति Prasvapiti, sleeps; makes (the Jîva) sleep or go to heaven. अस्य Asya, this. लोकस्य Lokasya, of a

man. सर्वावतः Sarvâvataḥ. आ + सर्वावत-completely, of the person having knowledge of various objects. मात्राम् Mâtrâm, the organs; the indriyas; the gods of the indriyas. उपादाय Upâdâya, taking. स्वयं Svayam, himself. विहृत्य Vihṛitya, having made the Jîva stop from external work. Some read विहत्य Vihatya. Inhibiting all the senses of the soul. स्वयं Svayam, himself. निर्माय Nirmâya, having made; having produced the objects of dream, or the objects of enjoyment of the fruits of the Jîva's work in this world. स्वेन Svena, his own. भासा Bhâsâ, by brightness; by lustre. स्वेन Svena, his own. ज्योतिषा Jyotiṣâ, by internal light. प्रस्वपिति Prasvapiti, sleeps; makes (the Jîva) sleep or go to heaven. अत्र Atra, here; at the time of deep-slumber. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramâtman. स्वयं Svayam, himself. ज्योतिः Jyotiḥ, light भवति Bhavati, becomes.

9. Of that Person, verily, there are two localities only, namely, this world and the locality in the other world. The third locality of dream-world is the intermediate place between these two (and so not counted as a separate locality). Remaining in this intermediate locality, He sees both the other two localities; namely, this world and the locality in the other world. Again, this Puruṣa, after seeing the objects in deep sleep and waking, takes to the road which exists in (or goes to) the other world locality, and, crossing over that road and staying there (in the dream world), sees both the sins (of the waking) and the joys (of the sleeping). And when He sends the Jîva to the deep sleep, by taking away with Him completely all the knowledge possessed by this person (loka), (in the waking consciousness) and all his senses (Mâtrâ), and Himself inhibiting all his out-going senses and Himself creating those dream objects, He sends the Jîva to sleep, illumining all dream objects with His own light, and irradiating all dream-thoughts with His own lustre. Then this Puruṣa is Himself the only light (of the Jîva).—260.

Note.—Indeed there are only two places for this Puruṣa, *viz.*, this world (the wakeful state) and the other world or heaven (the state of deep slumber or samâdhi); and the third, the Svapana-sthâna (Antarîkṣa or the space, and the dreamy state) is the place of junction (of the heaven and the earth, of wakeful state and deep slumber). He, standing in this place of junction (the antarîkṣa and the dreaming state), sees both these places—this (the world or the wakeful state), as well as the other (the heaven or the state of deep

slumber). Again, gradually as this Puruṣa is (advances) towards the other world (the heaven or samâdhi), He crosses this path (the space and the dreaming state), (and in so doing), He sees (experiences) the sins and the happinesses of both kinds (of both the places). When He sleeps, taking away tho knowledge and the indriyas of the Jîva Himself, making the Jîva stop from external work, Himself producing the objects of enjoyment (in space or in dreaming condition), He sleeps with His own lustre and with His own internal light. Here this Puruṣa Himself becomes All Light.

Note.—This Mantra has another meaning also, when it is made applicable to the condition of bondage in the world and to the condition of release or Mukti. The word Paraloka means also the condition of Mukti.

Of that Person (Jîva), verily, there are two localities, namely, this world (of bondage) and the locality in the other world (the condition of Mokṣa). The third locality of the condition of Jîvan-mukti is the intermediate place between these two (and so not counted as a separate locality). Remaining in this intermediate locality or Jîvan-mukti, he sees both the other two localities; namely, this world (condition of bondage) and the locality of the other world (the condition of complete Mukti.) Again (after seeing the Sansâra and Mukti), this Puruṣa (Jîva) enters the road which leads from Sansâra to Mukti. Walking on this road, called Jîvan-mukti, and staying there, he sees both the sins (committed in the Sansâra) and the joys (experienced in Mukti). And when He (the supreme soul) sends the Jîva to the condition of sleep (the condition of Mukti), by taking away with Him completely all the knowledge possessed by this released intelligence (in the form of functions), and also taking with Him all the Devas presiding over the senses (Mâtrâ), and Himself inhibiting all his out-going senses (which were immersed in the Sansâra), and Himself creating those objects of joy experienced in Mukti, He makes the Jîva experience Mukti, Himself illumining all objects of Mukti with his own light, and irradiating all Mukti-thoughts with His own lustre. Then this supreme Lord (Puruṣa) becomes Himself the only light of the Mukta Jîva (there being no other light there, such as the sun, etc.)

MADHVA'S COMMENTARY.

(The words "this world and the next world" have been explained in the previous Mantra seven, as applying to both the physical plane and the astral plane, as well as to waking and sleeping consciousness. But they have a third meaning also, namely, "this world" means "the condition of bondage" or sansâra; and the "next world" means the condition of Mukti or emancipation. This the author shows next :—)

As the words Svarga (heaven) and Suṣupti have the same denotation as the word Mukti, so also the word Paraloka (the next world) is chiefly applicable to the condition of Mukti, and not to any other condition. (It

secondarily means the next world, like the Astral plane and heaven-world)' So also the words Dyu (heaven-world) and Supti (sleep-consciousness) have been employed with the object of expressing the condition of Mukti. Therefore, it is that the word Dyu (heaven has been used in the Mantra in the sense of Supti and Mokṣa.

That is to say, the word Supti not only denotes (1) the dreamless consciousness and (2) heaven, but it denotes also (3) the state of Mukti. And, therefore, the word Supti has three meanings, namely, (1) Heaven (2) dreamless-consciousness (3) the state of Mukti. Similarly, the word Svarga, not only denotes (1) Heaven and (2) Dreamless consciousness, but it also denotes (3) the condition of Mukti. Thus Svarga has also three meanings, namely, (1) Heaven, (2) the dreamless-consciousness, (3) and the condition of Mukti. Similarly, though the word Paraloka principally denotes the condition of Mukti and secondarily the Heaven world and the condition of dreamless sleep, yet it also has similarly three meanings. The word Paraloka means, thus, (1) Heaven (2) Dreamless sleep and (3) the condition of Mukti.

(Admitting that the words Supti and Svarga mean the same thing, how does the word Supti denote the condition of Mukti? The word Supti or Svâpa literally means going to God. Sva means the Great Self or Viṣṇu, and Âpa means reaching or obtaining. The obtaining of Viṣṇu is Svâpa or Mukti. Therefore, the author says :—)

The word Sva in Supti, etc., denotes Viṣṇu, because He is the giver of all joy, and Sva means joy. (Similarly, in the word Svarga, the word Svar means bliss, and the word Ga means going; and Svarga means "going to bliss," namely, going to Viṣṇu, who is the Great fountain of bliss; and so Svarga also means Mukti).

(An objector says, if the word supti is employed with the object of denoting the three-fold condition, namely, (1) heaven, (2) the dreamless-sleep and (3) the condition of Mukti, then how do you explain the sentence in Mantra eleven:—Asuptah Suptân Abhichâkaśîti, "being not asleep Himself, He looks upon the Suptas." Here Suptas cannot mean Muktas, but must mean the sleeping Jîvas. So this sentence cannot be explained as applying to the Muktas. Similarly, in the same Mantra 11, the words "Śukram Âdaya Punar Eti Sthânam" (taking up the Sukrah, he goes back to his place). This shows the coming back of the Jîva from sleep to waking-consciousness. It cannot apply to Mukti, for the Jîva once emancipated never returns from Mukti. Once Mukta, always Mukta. To this, the author replies ;—)

"The phrase coming back again" (punar eti sthânam, in Mantra 11) applies to Mukta also. At the Great Dissolution (Pralaya), the Muktas enter into the Lord Janârdana; and remaining there during the whole period of Pralaya, without losing their own consciousness, they come back again out of the Lord, when a new world period (Sriṣṭi) begins. Neither during the period of Sriṣṭi, nor during the Great Dissolution, there is any loss to the Muktas, with regard to their knowledge, or beatitude, etc. There is no change in their consciousness, as well as in the bliss enjoyed by them, both in creation and in dissolution.

Note.—All beings, whether Muktas or not, enter into the Lord at the time of the Great Dissolution; and they are all sent forth by tho Lord, at the time of a now creation. But the difference between the Muktas and ordinary Jîvas is this, that the Muktas retain their consciousness and enjoyment of bliss, both in the condition when they have merged in the Lord in pralaya, and when they havo come out of the Lord at the time of a new creation. The ordinary Jîvas lose their consciousness in Pralaya, and come back to creation with the load of their Karmas on their back, and have to suffer the consequences, in the shape of pain, to discharge the debt of these Karmas.. Therefore, it is said :—

The difference in the condition of the Muktas in Creation and Pralaya is this. In Pralaya, they enjoy bliss internally, and in Creation they enjoy the same bliss, but now externally. (Therefore, it has been rightly said, that the Lord comes back to creation at the beginning of a new creation, with all these Suptas, namely, Muktas).

(In the Mantra it is said :—"Sa Yatra Prasvapiti—" "when he brings about sleep." This indicates that the reference here is to the Jîva, who is made to go to sleep by the Lord. How can this refer to the Lord? How can the Lord be said to cause Himself to go to sleep? How do you explain this?)

To this, the author replies :—

The phrase 'sa yatra prasvapiti' has two meanings. When it applies to the Jîva, it means :—"He causes the Jîva to go to sleep." When it applies to the Lord, it means He Himself goes to Himself, namely, He, the Lord Hari, enters into His own inmost Self.

(But how is it possible to apply the Mantra to the Jîva?)

(The Mantra says that there are two states, this and the next world, and an intermediate state called Sândhyâ. Remaining in this intermediate state, he sees both places, he sees both the evils and the goods. This can apply only to the Lord, and not to the Jîva. In fact, that Mantra applies only to the Lord who causes the Jîva to see both conditions, and the Jîva himself has no power to enter into these conditions by his own will. Therefore, the author says :—)

The seeing of the worlds of sin and joy, of heaven and earth, in dream and in dreamless sleep, is only applicable to Viṣṇu always, but it is

not applicable to the Jîva at all. Both in slumber or in deep sleep (in Samâdhi), it is the Lord Himself who enjoys the bliss or sees the holy and sinful deeds; but the Jîva does never independently do so; for, the Lord is only the Jyotir (Light) or guide in these states, and no other guide there is in these states.

(In the text it is said, in Mantra 9—"remaining in that intermediate state." The intermediate state is explained to be the state of dream. The Lord remaining in this state of dream, sees both the other states, namely, the state of waking and the state of dreamless-consciousness. Therefore, the Lord sees the other worlds, only when he is in this intermediate state or the state of dream; but he does not see these worlds, when he is in the state of Supti or dreamless-sleep. In order to remove this doubt, the author says:—)

Of the Lord Viṣṇu there is *always*, the seeing of joy and the sins of others, both in the state of dreamless sleep (Supti) and of dream. It is only Viṣṇu alone, who is capable of this, and not any Jîva; for the Jîva never sees anything in dreamless sleep.

(The phrase "Âtma Eva Asya Jyotir Bhavati," "the Âtmâ is his light," in Mantra 6, has been explained as 'God is his light', and the word Âtmâ has been explained as meaning God. But in Mantra 9 it is said:—"Atra Ayam Puruṣaḥ Svayam Jyotir Bhavati" (here this man becomes his own light). This contradicts the above explanation. It means that the Jîva becomes his own light, in the condition of sleep. How do you explain this? To this, the author replies:—)

In this (Atra), namely, in deep sleep, as well as in the other two states also, the Lord Viṣṇu is Himself the Light of the Jîva. The Lord is the light of the Jîva in *all* conditions; but He is especially so in the condition of sleep, because in that condition there is a total absence of any other extraneous light.

(Therefore, this text does not contradict the above statement.)

(Moreover, the text of Mantra 9, quoted above, cannot apply to the Jîva, for this reason also:—)

The Jîva, when in deep slumber, cannot certainly himself see the sights. It is, therefore, not he who sees these fine and subtle sights; for the Jîva is not an independent seer, but is made to see dreams, etc., by the Lord. This sentence, therefore, applies more appropriately to the Lord, for He, the Seer of the subtle, sees everything.

(Or, it may be explained thus:—We have explained that the seeing of joy or of sinful worlds in deep sleep does not belong to the Jîva, but to the Lord Viṣṇu only. How do we say so? In answer to this, we

say :—The Jîva himself cannot see *independently* these worlds ; therefore, the text does not apply to the Jîva. He is made to see by the Seer of all, namely, by God.)

In this Mantra occurs the word Sarvâvataḥ. It is generally translated "from the whole world." The author shows that Sarvâvataḥ is a compound word. The long आ in it means "from all sides," and sarvavatah is the accusative plural of Sarvavat. He says :—)

The word Sarvâvataḥ in the text of the Upaniṣat means (Â Samantât Sarvavataḥ) taking all the knowledges.

Note.—It cannot mean "the whole world," because the whole world does not go into dreamless sleep, at one and the same time. It means taking up all the objects of consciousness in the waking condition. The word Sarvavata means those who have all the objects of consciousness within them.

(The author now explains the words Svena bhâsâ, svena jyotiṣ, in this Mantra. Both the words Bhâ and the word Jyotiṣ mean light. The author explains the difference between these.)

By the word "Bhâsa" in the text external manifestation (light) and by "Jyotis" internal manifestation (light) are meant.

MANTRA IV. 3. 10.

न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान् रथयोगान् पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान् मुदः प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्त्यथ वेशन्तान् पुष्करिणीः स्रवन्तीः सृजते स हि कर्ता ॥ १० ॥

तत्र Tatra, there ; in the dreamy condition, as well as in Antarîkṣa and in heaven. रथाः Rathâḥ, chariots. न Na, not. भवंति Bhavanti, are (from before). रथयोगाः Rathayogâḥ, the horses ; those that are yoked to a chariot. न Na, not. पंथानः Panthânaḥ, roads. न Na, not. अथ Atha, now ; it is then. रथान् Rathân, chariots. रथयोगान् Rathayogân, the horses, those that are yoked to a chariot. पथः Pathab, paths ; roads. सृजते Srijate, creates. These things are created according to the karma, or previous deeds of the man. तत्र Tatra, there ; in the dreamy condition, as well as in Antarîkṣa and in heaven. आनंदाः Ânandâḥ, the beatitudes, or pleasures derived from one's own self. Spiritual joys. मुदः Mudaḥ, pleasures that are derived from the gross things. Gross material pleasures. प्रमुदः Pramudaḥ, pleasures that are drived from gross things of a purer kind. Refined material joys. न Na, not. भवंति Bhavanti, are ; exist (from before). अथ Atha, now : then and there. आनंदान् Ânandân, the beatitudes. मुदः Mudaḥ, gross pleasures. प्रमुदः Pramudaḥ, the refined pleasures. सृजते Srijate, (He) creates. These are outcome of the previous karma of the man. तत्र Tatra, there ; in the dreamy condition,

as well as in Antarîkṣa and in the heaven world. वेशांता: Veśântâḥ, the houses. The usual form is वेश्या: Veśyâḥ. पुष्करिण्य: Puṣkariṇyah, the tanks with lotuses. स्रवंत्य: Sravantyaḥ, the currents ; the *flowing* (rivers). न Na, not. भवंति Bhavanti, are ; exist (from before). अथ Atha, now : then and there. वेशांतान् Veśântân, the houses. पुष्करिण्य: Puṣkariṇyaḥ, the tanks with lotuses. स्रवंत्य: The flowing rivers. सृजते Sṛijate, creates. हि Hi, indeed, verily. स: Saḥ, He ; the Paramâtman. कर्ता Kartâ, the Agent ; the Creator.

10. There (in dream condition, in astral plane, in Svarga-lokah and in Mukti) there are no chariots, nor (any horses to be) yoked to those chariots, nor are there any roads. He (the Supreme Lord) creates the chariots, the chariot-yoked horses and the roads then and there. There are no beatitudes, nor (gross) pleasures, nor (refined) joys (there existing) from before, but the Lord creates them then and there, these beatitudes, pleasures and joys. There are there, no houses, nor lakes, nor rivers from before, but the Lord creates them then and there, the houses, the lakes and the rivers (for the Jîvas). Because He is, verily, the All-creator.—261.

MADHVA'S COMMENTARY.

(In this Mantra, there occur the words : " There are no (real) chariots in that state, no horses, no roads, but He Himself sends forth (creates) chariots, horses and roads." These words have been explained to apply to the state of dream only. The Commentator shows that they apply not only to the dream condition, but also to the astral plane as well as to the heaven-world (Svarga) and Antarîkṣa :—)

Neither in the dream state (Svapna) nor in the astral plane (antarîkṣa) nor in the heaven-world (svarga), there exist chariots, etc., already from before. The Lord Hari Himself creates them, for the time being, according to the Karmas of the Jîvas (who are to enjoy these objects in the dream state or in the astral plane, or in the heaven-world). Thus it is in the Mahâmîmânsâ.

Note.—The objects seen in these three conditions and planes differ from the objects seen in the physical plane, in this, that the objects of the physical plane are created by by the Lord *from before*, and the Jîvas see them all from the time of their birth, and that these objects are common to all the Jîvas dwelling in the physical plane. But the objects seen in dream or those found in the Antarîkṣa-world, or in the Svarga-Loka are not created *from before*, but they are created then and there, only for the time being, and for each individual Jîva, as he enters these places.

(An objector says :—All the references in this Mantra, as well as in the other Mantras of this Brâhmaṇam, are made with regard to the Jîvas. Are there any references in them to the Lord, so as to prevent the application of these Mantras to the Jîvas, and to confine their application to the Lord ? The author now shows that there are such phrases in these Mantras which, by no force of construction, can apply to the Jîvas :—)

The word Âtman, when applied to the Jîva, means one's own ego or self. So the word Âtman is a well-known word, meaning one's own self when applied to the Jîva. But we find in this Brâhmaṇam Janaka asking in Mantra seven who is that Âtman. Had he meant by the word Âtman his own ego, he would not have put this question, for every one knows his own ego.

(Had the word Âtman in the Mantra 7 meant Jîva and had Yâjñavalkya meant to say that the Jîva is his own light, then there would have been no meaning in the question, "Katama Âtmâ,"—"who is the Âtmâ ?" For every one knows that his own "I" is the Âtman for him. The author shows another phrase also in this Brâhmaṇam which indicates that the reference here is to the Paramâtman, and not to the Jîva.)

In Mantra seven occur the words, "He remaining the *same* (Samâna), travels along the two worlds." Now, this is clearly a reference to the Paramâtman, and not to the Jîva, for the Jîva does not remain the *same* in travelling through the two states, jâgrat or waking, and svapna or dreaming, as he is differentiated by the possession of pleasure and pain. The Jîva undergoes a change in passing through these two states, so he cannot be said to be Samâna or changeless. The Jîva enjoys either pleasure or pain ; namely, in the world he has generally pain, while in the Svarga he has the experience of all pleasures. So he is not Samâna in these two Lokas. The difference consists in the difference of pleasure and pain which he has in one condition, and which he has not in the other.

(An objector says :—Though the Jîva may have pain in the wordly condition, and pleasure in the heavenly state, yet we say that he is Samâna or the same, because both pleasure and pain are false, and have no real existence. To this, the author says :—)

There is no proof that pleasure and pain are unreal, (and merely imaginary and wrongly attributed to the Jîva, as the blue colour is wrongly attributed to the colourless sky).

Note.—The proofs are either (1) perception, or (2) inference, or (3) sacred texts, or (4) presumption, or (5) non-existence, or (6) comparison, etc. By none of these proofs can it be shown that pleasure and pain are unreal. (1) The sky is proved to be not blue, by the very fact of *perception*, but no one has ever *perceived* the unreality of pleasure and pain

There is the absence of Pratyakṣa proof. On the other hand, every one knows directly the reality of pleasure and pain. (2) There is no *inferential* proof, either that pleasure and pain are unreal, for there exists no universal premise from which such a conclusion may be drawn. (3) There is no scriptural proof to the effect that these are unreal. If the text Neiha nâ nâsti, etc., be quoted to prove this, that text has already been explained in a realistic sense. (4) Nor is there any proof of Upamânâ or comparison here. For a comparison can take place with a thing already existing. Unreality cannot be compared with any existing object. (5) Nor can Abhâva or non-existence be any proof of the non-existence of pleasure and pain, for their existence is proved by direct perception.

(It is not only through the absence of any proof that we say that pleasure and pain are not false, but, on the contrary, there are direct sacred texts to prove that the world is real. The author, therefore, says :—)

In the Îśâvâsya Upaniṣad it is said याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः (Mantra 8), which means "from eternal years, the Lord has ordained all objects in their *real form* (Yâthâ Tathyatorthân Vyadadhât)." (This Mantra, therefore, shows that the world is Yâthâ Tathya or real, and not Mithyâ.) Similarly, in the Gitâ (XVI. 8) we find it declared that Asuras only say that the world is unreal. :—"The universe is unreal, without basis," they say, "without a God; brought about by mutual union, and caused by lust and nothing else."

That the world is real and not false, is proved also by the venerable author of the Vedânta Sûtras. In Sutra II. 2. 29, he says :

वैधर्म्याच्च न स्वप्नादिवत् ।

"And on account of the difference of characteristics (the world is not unreal) as those of dream, etc., are."

(There are other Sûtras also of the Lord Bâdarâyaṇa to the same effect. Thus the Sûtras II. 2. 26 and II. 2. 28, in which he says : "(Existence) does not spring from non-existence, that not being observed" and "The non-existence (of external things, *i.e.*, of the world) cannot be maintained, on account of our being conscious of them.")

(An objector says :—"Admitting that in our present state of existence there is no perception of the unreality of pleasure and pain, yet in some future condition there will arise the realization that pleasure and pain are unreal, and that the world never was, nor is, nor will exist in future ; and that this is the highest teaching of Vedânta, and it is perceived as a direct intuition when that stage of evolution is reached. This experience of Vedânta realization is a proof in favour of the unreality of the world. Nor does this experience contradict those sacred texts which maintain that the world is real. Those texts refer to the reality of the world in Vyavahârika Sattâ only, namely, they apply to the ordinary unillumined

condition of mankind. The real truth is that the world is unreal. To this, the author says :—)

There is no proof that anybody has ever experienced or will ever experience in some future condition that the world is unreal, and that it neither was in the past, nor exists in the present, nor will come into non-existence in future. (No one ever had any such experience, nor is there any proof that such experience is possible in the future.)

(An objector says :—The Sûtra of Bâdarâyaṇa II. 2. 29, quoted by you, is wrongly applied by you. In that Sûtra, the world as it exists is shown to be real, in the sense, that it has a *temporary* reality, and does not vanish so quickly as the dream-world. Therefore, that Sûtra says this world has not the characteristics of the dream-world. But all the same, it is unreal, for it vanishes after some time. Moreover, that Sûtra is a refutation of the Doctrine of the Mâdhyamikâs or, the Śûnyavâdins or nihilists, who maintain that everything is void and nothing whatever is real. It is not a Sûtra directed against the Advaitins or Mâyâvâdins. The Commentator, therefore, shows that there is no difference between the Śûnyavâdins and the Mâyâvâdins in this respect :—)

(If you say, that we, Mâyâvâdins, believe that the world has permanency for some little time, then we reply) that the Sûnyavâdins also believe that for a *momentary* period, the world has some permanency, and that the Sûtra II. 2. 29 equally refutes the Mâyâvâda as well as Śûnyavâda, otherwise that Sûtra would become redundant. For, if that Sûtra, II. 2. 29, meant to say that the waking-world differs from the dream-world in having a temporary reality, while the dream-world has not even that temporary reality, then that Sûtra would be no refutation of Śûnyavâda. Because the Śûnyavâdins also believe that the world has a temporary existence and is not absolutely void. Since the Sûnyavâdin also believes in the temporary existence of the world, therefore the Sûtra II. 2. 29 must be taken to mean that the world is *permanently* real, and not temporarily real: that it is not a Vyvahârika Sattâ, but a Pâramârthika Sattâ. The Sûnyavâdins say :—

"सत्त्वं तु द्विविधं प्रोक्तं सांवृतं पारमार्थिकम् ।
सांवृतं व्यावहार्यांस्यात् निवृत्तौ पारमार्थिकम् ॥

"The reality is said to be of two sorts, the obscured and the transcendental. The obscured or Sânvritam reality is the Vyavahârika or empirical reality, while the total secession is the absolute reality."

Thus the Śûnyavâdins also believe in the temporary reality of the world, like the Mâyâvâdins. Therefore, the author says :—)

The text of the Sûtra II. 2. 29, therefore, is intended to refute the

doctrine of those persons who believe in the unreality of the world; and it shows that there will never come any experience of the nature maintained by the Mâyâvâdins, namely, that there is a stage when one realises that this world never was in the past, nor exists in the present, nor will come into existence in the future. (That Sûtra is not capable of any other explanation. Difference between the waking and the dream objects, consists in the absolute reality of the waking-object, and the relative reality of the dream object; that is the true meaning of the Sûtra II. 2. 29.)

(An objector says:—The objects of dream are also created by the Lord; how can they be unreal? They must be as real as the objects of waking consciousness. To this, we reply, that by the word "dream" in that Sûtra is meant "the *idea* of attributing the reality of waking consciousness to the dream consciousness." It means that when a person is dreaming, he thinks and wrongly thinks, that the objects, which he is seeing in dream are the very same objects which exist in the waking world. This notion is wrong. The true idea would be when the dreamer will think the dream-objects to be what they really are, namely, that they are dream-objects created by the Lord, for that particular individual, and that they are not waking-objects.

[The Advaitin may say we are not Śûnyavâdins, because we believe that the world is indescribable and ineffable (Anirvachanîya); while the Śûnyavâdins do not believe so. To them we say, 'What do you mean by the world being Anirvachanîya. Do you mean that the world does not exist at all, that it never existed in the past, and that it will never exist in future, and that the experiencing of this truth is the Anirvachanîya. Or do you not believe this. If you say, we do not mean the first alternative, then there is no difference between you and us. But if you say that by Anirvachanîya we mean that state of consciousness in which one realises that the world neither was in the past, nor exists in the present, nor will ever come into existence in the future, then, we answer with the Commentator':—]

There is no difference between the experiencing of the Śûnya or Void of the Śûnyavâdins, and the experiencing of the Anirvachanîya by the Mâyâvâdins.

(Both mean one and the same thing, though they express it in different words. When the Śûnyavâdin says the world is unreal, and when you say the world is Anirvachanîya, both of you mean the same thing. The experiences of both of you point to one common fact, namely, the unreality of the world.)

(The Advaitin may say :—" I admit the possibility of this experience, yet the experiencing of the Anirvachanîya is separate and distinguishable from the experiencing of the Śûnya or Void by the Śûnyavâdins. The distinction lies in the object, in the action and in the mode of realization. To this, we reply that there is no such difference. The Pâramârthika Satta of the Śûnyavâdin is the same as yours. Therefore, it is only a verbal distinction between you and they, and not a real distinction.)

(An objector may say :—How is the Sûtra II. 2. 29. applicable to us, the Mâyâvâdins? That Sûtra is propounded by the Lord Bâdarâyaṇa to refute the Śûnyavâdins. He never meant to refute the Advaitins. To this, we reply :—that that portion of the Sûtra which refutes the Śûnya vâda is equally applicable to your doctrine also. Therefore, the Commentator says :—)

In the conception of Mokṣa or final release, there is no difference between the doctrines of the Śûnyavâdins and of the Mâyâvâdins.

(Though there is a difference between the Mâyâvâdins and the Śûnyavâdins, so far as the rules of Âchâra or social conduct go, yet so far as philosophical doctrines go, there is absolutely no difference between these two schools. Both seek to establish the same point, namely, the unreality of the world. Therefore, the Sûtra II. 2. 29 is not irrelevant to the Mâyâvâda position, though that Sûtra is primarily intended for the refutation of the doctrine of the Śûnyavâdins.)

[How do you say that, philosophically, there is no difference between the Śûnyavâda and the Mâyâvâda? To this, we reply :—that the difference must be either (1) in the conception of the *summum bonum* by the two schools or (2) in the methods of practice in realizing this *summum bonum*, or (3) in the highest conclusion sought to be established by these two schools or (4) in the difference of conclusions arrived at by these two schools. The Commentator shows that the difference does not lie in the first point, namely, in the *summum bonum*. He says :—]

There is no difference between these two schools, so far as the *summum bonum* is concerned, for the highest end sought by them both is Mokṣa, or final release. (The Śûnyavâdin seeks Mokṣa, as well as the Mâyâvâdin. The aim of both is the same. So far, therefore, there is no difference between them).

(Nor is there any difference between them, as regards the means (Sâdhana) or practices adopted by them to reach the same. According to the Mâyâvâdin, the removal of Avidyâ or nescience is the means of attaining Mokṣa. According to the Śûnyavâdin, the removal of Samvriti is

the means of attaining Mokṣa. Now, Samvriti has the same meaning as the word Avidyâ, for samvriti means the obscuration of knowledge, while Avidyâ means want of knowledge. Samvriti comes from the root सम् meaning completely, and वृ 'to cover or obscure.')

(According to the Mâyâvâdins, the removal of Avidyâ is Âtman. Âtmaivâ-jñânahâniḥ. According to the Śûnyavâdin, the Śûnya is said to be the removal of Samvriti (Samvriti-Nivrittiḥ Śûnya mâtram). Thus the Śûnya of the Śûnyavâdin is the Âtman of the Mâyâvâdin, so there is no difference in the Sâdhanâs of these two schools; for the means employed by both is the same, namely, the removal of Avidyâ or Samvriti.)

(Nor is there any difference in the highest conclusion sought to be established by them both. For the aim of both is to establish the proposition that the world is unreal.)

(Nor is there any difference between these two schools in their idea of Mokṣa. According to the Mâyâvâdins, Mokṣa is a condition of Brahma-Bhâva, while according to the Śûnyavâda, Mokṣa is a form of Śûnya Bhâva. Thus the Brahma-Bhâva of the Mâyâvâdin is the same as the Śûnyabhâva of the Śûnyavâdin. The Śûnyavâdins say:—"Tad-Bhâvam Yoginam Nayet.)

The Advaitins say:—"According to our doctrine, Brahman being of the nature of supreme bliss, our goal is to get to this Brahman, or to get this supreme bliss. The Śûnyavâdins merely want to go to Śûnya or void. Their Śûnya is not bliss. So there is a difference between us and Śûnyavâdins." To this, we reply:—"Here also there is no difference. You Mâyâvâdins want to become Brahman or to become bliss. You do not say, "We want to *experience* bliss." You say, "We want to *become* bliss." When one becomes bliss, according to you, one has no consciousness of bliss. One does not enjoy bliss. For you do not believe that there is any consciousness of any enjoyment in that condition. For you say that the Self cannot become the object of Self-consciousness. According to you, Brahman is merely bliss and light. This cannot be the highest end. It is a state of inertness. It is thus like saying, "I do do not want to taste sugar, or its sweetness, but I wish to become sugar." What is the good of one's becoming sugar, if one has no consciousness of its sweetness."

The want of consciousness cannot be the highest end of man; in fact, there is no difference in this unconscious Brahma-Bhâva of the Mâyâvâdin, and the Śûnyabhâva of the Mâdhyamikâs.

(The Mâyâvâdin says:—"The Sûnyavâdin believes that the destruction of Âtman is Mokṣa. But we do not say so. We believe that in

Mokṣa the Âtman exists in the form of eternal knowledge. Why do you then say that there is no difference between the Mâyâvâdin and the Śûnyavâdin? To this, the author replies:—)

There is no difference between the Śûnyavâdin and the Mâyâvâdin, by the mere assertion of the one that the Âtman exists in Mokṣa in the form of eternal knowledge. It is merely a verbal distinction.

(By the mere assertion that the Âtman exists in the form of eternal knowledge in Mokṣa, there is no distinction between the Mâyâvâdins, who make this assertion, and the Śûnyavâdins. Because the Śûnyavâdins also admit the existence of an Âtman in the condition of Mukti, only they say that this Âtman has then the form of Śûnya. By Śûnya they do not mean absolute non-existence, for otherwise they would not have taught the reaching of this condition of Śûnya, in their command, "Tad-Bhâvaṁ Yoginam Nayet." Śûnya, therefore, is a substance according to them: for no one would teach "Try to reach the un-substantiality." If the Śûnyavâdin did not believe in an Âtman, then who would reach this condition? What the Śûnyavâdins mean by the words "the Âtman is destroyed in Mukti," is, that in Mukti, the Âtman loses its agency, its enjoyment of fruits, and its reasoning faculty, etc. It is only in these respects, that the Âtman is *lost*, and not that there is no Âtman at all in Mukti. Therefore, here also there is no difference between the Śûnyavâdin and the Mâyâvâdin.)

(The Mâyâvâdin says:—"Though the Śûnyavâdins admit the mere existence of Âtman, in the state of Mukti, yet they do not admit that the Âtman has eternal knowledge in that condition. We, Mâyâvâdins, believe that in Mukti the Âtman has Nitya Jñâna.)

(To this, we reply:—That according to your opinion also the mere possession of Nityajñâna by Âtman in Mukti is merely a sentence only, consisting of words, but they convey no meaning. It is merely a verbal statement, and not a real fact.)

(Here the Advaitin may say:—"Why do you say that it is a verbal statement only?" To this, we reply:—"If Âtman be of the nature of knowledge, is that knowledge relative to some object known, or is that knowledge unrelated to any object of knowledge? If you say that the knowledge of the Âtman is Mukti, and has no relation to any object known, for in Mukti there exist no objects, then our author says:—)

ज्ञेयाभावे ज्ञानस्याप्यभावात् ।

In the absence of an object of knowledge, there is absence also of

knowledge itself. For there is no proof at all that knowledge can exist without an object to be known.

(If knowledge can exist without an object to be known, then such an Âtman would be like a pot that knows no object, though it exists. In that condition a pot would also be knowledge, for it has no object to be known.)

(If the Advaitin says:—But, in Mukti, the Âtman has an object of knowledge, it has itself its own object of knowledge. It knows "I exist;" it asserts "I know myself." To this, the author says:—)

There is no proof at all that the thing called knowledge (Jñânam) can exist without an object of knowledge.

(If you say that in Mukti there is an object of knowledge, what is that object? Is that object separate from one's own self, or is it one's own self. It cannot be an object separate from one's own self; for, according to the Mâyâvâdins, there is no otber self-existing in Mokṣa, except one's own self. Moreover, according to the Mâyâvâdins, only an object existing in the present time can become an object of knowledge, but in Mokṣa there is no time, such as present. If you say that in Mokṣa the object of knowledge is one's own self, then the author says:—)

In Mokṣa one's own self is not the object of knowledge, for that is not the position taken up by the Mâyâvâdins; for they say the self cannot be the object of knowledge, for then there would be confusion between the subject and the object; for the subject *knowing* would become the object *known*.

(Of one verb there cannot be the same noun, botb the agent and the object.)

(According to them, in Mukti, the Âtman has the mere form of knowledge, and if tbey believe that Âtman knows itself, tben it would come to saying "knowledge knows knowledge," or knowledge itself is the subject of the verb "knows," and is also tbe object of the same verb. Which comes to this, tbat the subject becomes also the object.)

(Having tbus established that there can be no knowledge without an object of knowledge, the author now proceeds to show tbat without a subject knowing, there can be no knowledge. According to the Mâyâvâdins, knowledge only is the form of Âtman in Mukti, and knowledge cannot be the subject of any act of knowing. So, the author says:—)

The Mâyâvâdins do not admit that *knowledge* is agent to the verb 'to know,' 'to experience,' &c. Tbey do not say that knowledge knows itself.

(According to them, there is no agent to the verb 'to know;' for,

according to them, knowledge being the essence of Âtman, there is no agent to the verb 'know.' Therefore, if it be said that this very knowledge, which is the essence of Âtman, becomes the agent of knowing, then it is open to the following objection. Namely, then the Mâyâvâdins have to admit that knowledge has the power of becoming an agent; and that, consequently, it has the power of experiencing himself. But the Mâyâvâdins hold that in Mukti the Âtman is Nirviśeṣa, or without any qualifying attributes.)

(In fact, according to the Mâyâvâdins, in the state of Mukti, there is no knower, nor an object of knowledge, but mere knowledge. 'But what is the objection to such a belief?'—they say. We reply: It is like this, that there is no subject matter of speech nor a speaker, yet there is a speech; or there is no eatable, nor an eater, and yet there is eating There is no place to go, there is no goer, yet there is going. All these absurdities will have to be admitted, if it be said that in Mukti there is no knower, nor an object of knowledge, but that still there is knowledge. Thus this also shows that there is no difference between the doctrines of the Śûnyavâdins and of the Mâyâvâdins.)

(Nor is there any difference between these two schools in their methods of Sâdhana. The Śûnyavâdins say that the realization of the Śûnya is the method of getting Mukti. The Mâyâvâdins say the realization of Brahma-Advaita is the method of Mukti.)

(The objector may say, "There is a third alternative. The Mâyâvâdins say that Brahma alone is the Tatva or the substance, but the Śûnyavâdins do not believe in any substance. They say it is Śûnya or Void, there is no substance. Therefore, there is a difference in the realization of a substance like Brahman, and in the realization of a non-entity like Void or Śûnyam. Thus the objects sought by these two schools are different. One seeks Brahman, which is a substance; the other seeks Śûnyam, which is no substance." To this, we reply:—"The Śûnyam of the Śûnyavâdin has no difference from the Brahman of the Mâyâvadin. Why so? Because as the author says:—)

निर्विशेषत्वांगीकारात् ।

The Mâyâvâdins believe that Brahman has no attributes, and that, therefore, it is as good as a Śûnyam or Void.

(The Śûnyavâdins also say that their Śûnyam is also Nirviśeṣa. They say:—)

निर्विशेषं स्वयं भातं ॥

Admitting that there is no difference between Brahman and Śûnyam,

because Brahman has no attributes, yet is it not possible that there may be difference between Brahman and Śûnyam in other respects? To this also, the author answers in the same words:—

निर्विशेषत्वांगीकारात्

There is no difference between the Śûnyavâdin and the Mâyâvâdin; for the Sûnyavâdins also admit that their Śûnya has no attributes, like the Brahman of the Mâyâvâdins. For they say their Śûnyam is Nirviśeṣam. (Thus Sûnyam and Brahman might be different, if there had been any differentiating attributes. A pot is different from a cloth, because of their possessing different attributes. But Brahman and Śûnyam cannot be different from each other, because Brahman has also no attributes and the Śûnyam has also no attributes; since both, having no attributes, there can be nothing to distinguish them. Therefore, both are identical.)

If you say there is difference in the attributes of Brahman and Śûnyam, then we ask, where is that difference? If you say Brahman has the attribute of creating, preserving and destroying the universe, and that Śûnyam has no such attributes, to this the author replies again in the same words:—

निर्विशेषत्वांगीकारात् ।

"There is no difference, because of the admission." According to you, Mâyâvâdin, Brahman does not create, etc., really. (It is only an imaginary creation. The Śuddha Brahman is not the cause of creation, for you say it is Ignorance, supervening on Brahman, which is the cause of the creation of the universe. In this respect also there is no difference between the Śûnyavâda and the Mâyâvâda. For the Śûnyavâdins say that it is the supervening of Saṁvriti on Śûnyam that there is creation, as in the following line:—

विश्वाकारं च संवृत्या यस्य तत् पदमक्षयम् ॥

Visvâkâramcha samvrityâ yasya tatpadam akṣayam.

(In fact, there are no distinguishing marks between Śûnyam and Brahman.)

(If you say that Brahman of ours is Satyam, Jñânam, etc., to this we say, that these qualities of truth, knowledge, etc., do not exist in Brahman in the highest state. For Mâyâvâdins hold that from a Pâramârthikâ point of view, Brahman is absolutely attributeless. But—say the Mâyâvâdins—we believe in Brahman being opposed to falsehood, in Vyâvâhârikâ world at least. For our doctors say:—

अनृतं जड़विरोधिरूपं मतत्रयमलबंधनदुःखताविरुद्धम् ।

To this also, the author answers in the same words: Nirviśeṣatva aṅgikârât.

The Mâyâvâdins are really the same as the Śûnyavâdins, for the latter also believe in these attributes of their Śûnyam. They say:—

जाड्यासंवृति दुःखान्तपूर्वो दोषविरोधि यत् ॥

As Brahman is opposed to anṛitam (falsehood), jaḍam (inert matter), so Śûnyam is opposed also to jâḍyam; as Brahman is opposed to all faults ending in duḥkham, so Śûnyam also is opposed to all faults of Samvriti enumerated in the list ending with duḥkham. So here also, there is no difference in these two conceptions.

Nor is there any difference between Brahman and Śûnyam, in the possession by one of the attributes contradictory to the other. What are the contradictory attributes which you say distinguish them? Is it that Brahman is existence (bhâva) and Śûnyam is abhâva or non-existence? Or that Brahman is a substance (sattva) and Śûnyam is a non-entity (a-sattva)? Or that Brahman has goodness (guṇa) and Śûnya has faults (doṣa)? Or that Brahman is to be sought (upâdeyam) and that Śûnyam is to be avoided (heyam)? Or anything else? This also is answered by the same Aphorism:—

निर्विशेषत्वांगीकारात् ।

There is no difference between Brahman and Śûnyam, because of the acceptance of attributes by both.

The attributes of Bhâva, sattva, guṇas, &c., said to exist in Brahman, are imaginary only (kâlpanika), and not pâramârthika. The Śûnyavâdins also admit the possession of these attributes by Śûnyam. They say:—

भावार्थप्रतियोगित्वं भावत्वं वा न तत्त्वतः ।
नास्य सत्वमसत्वं वा न दोषो गुण एव वा ॥
हेयोपादेयरहितं तच्छून्यं पदमक्षयम् ॥

But—say the Mâyâvâdins—Why do you say that Brahman has no guṇas. Our Brahman has guṇas. To this, our author answers by the same Aphorism:—

निर्विशेषत्वांगीकारात् ।

Because by your admitting that Brahman is nirviśeṣa or without any attributes.

Had Brahman possessed any qualities in the Pâramârthika state, then he could not be said to be nirviśeṣa.

But—says the Mâyâvâdin—the very fact that there are two words, Brahman and Śûnyam, shows that they must denote two different objects,

We ask, what do you mean by the word Brahman? Do you ta this word in its principal sense or in a secondary sense? If you take in its principal sense, is it a derivative word, or a non-derivative wor or partly derivative and partly non-derivative? It cannot be the fir For Brahman means, literally, "fulness of attributes," as says the Śruti:

अथ कस्मादुच्यते ब्रह्मेति, बृहन्तोह्यस्मिन् गुणाः ॥

Why is it called Brahman, because the attributes are in the *fullness* in him.

And, according to your opinion, "attributes" cannot exist Brahman. So the principal derivative meaning is not what you mean Brahman. For, according to you, Brahman is Nirviśeṣa, it is unlimit by time, space and substantiality, it is only a greatness, a greatne without any attribute. The Śûnyavâdins also admit such a greatne without any attributes, in their Śûnyam, as has already been shown the above quotation. Nor is the word Brahman used by you in its s condary sense, because it does not prove your position, and it proves som thing against your position. As the word 'pot' is applied to a substan having certain qualities, will you tell us what are the qualities possess by your Brahman. But, according to you, Brahman has no quality. S Brahman is a mere word with you, and you cannot describe it. In fac you cannot explain the word which you are using.

Thus, from all these reasons it can be shown that Brahman is n different from Śûnyam. For Śûnyavâdins also say that Śûnyam cann be described by words, as you say that Brahman cannot be described b words. There is this saying of the Śûnyavâdins :—

अवाच्यसर्वशब्दैस्तल्लक्ष्यतेचाखिलैः पदैरिति ।

Thus we have shown that there is no distinction in its essen between the Śûnyam of the Mâdhyamikas and the Brahman of the Mâyâv dins. Therefore, in their highest conclusion, there is no difference betwe these two schools.

Having thus eatablished the non-difference between the Mâyâvâdi and the Śûnyavâdins, the Commentator concludes :—

Athaśûnyavâdina eva tepi.

Therefore, it follows, that the Mâyâvâdins are also the same as Śû yavâdins.

Therefore, the pleasure and pain are not false and unreal, but the are real; and, therefore, as the Jîva has pleasure and pain in whatev state he may be, he cannot be said to be Samâna or unchangeable.

(The author next explains the words Mudâ, Pramudâ and Ânanda used in this Mantra :—)

The word " Ânanda " means the enjoyment of the bliss which is the real nature of the Self " Âtman ;" hence spiritual bliss. The word " Mudâ " means the pleasure derived from the baser worldly objects, whilst " Pramudâ " means the higher pleasure derived from the better class of worldly objects.

This is also in the same book.

MANTRA IV. 3. 11.

तदेते श्लोका भवन्ति ॥ स्वप्नेन शारीरमभिप्रहत्यासुप्तः सुप्तानभिचाकशीति ॥ शुक्रमादाय पुनरेति स्थानꣳ हिरण्मयः पुरुष एकहꣳसः ॥ ११ ॥

तत् Tat, to that effect. एते Ete, these. श्लोकाः Ślokâḥ, the verses; the mantras of the Vedas. भवंति Bhavanti, are. हिरण्मयः Hiraṇmayaḥ, of golden hue ; or store. house of pleasures and beatitudes. हि=निहितः depository. र=रति pleasure. ण् आनन्द beatitudes मय=full. The eternally full store-house of all pleasures and beatitudes. एकः Ekaḥ, the chief; the unique. हंसः Hamsaḥ, the Wanderer, the Voyager (from हन् Han, to wander; with the affix अ (A) one who wanders). पुरुषः Puruṣaḥ, Puruṣa; the Paramâtman. स्वप्नेन Svapnena, with dream or with Mokṣa, or with heaven. शारीरं Sârîram, the Jîva. The embodied one. अभिप्रहत्य Abhiprahatya, having joined. असुप्तः Asuptaḥ, sleepless, dreamless; one who knows no sleep or dreams; one who has no heaven for the reward of His karma, or one who gets no Mokṣa. The Paramâtman is beyond the limits of Samâdhi, Sarga or Mokṣa. सुप्तान् Suptân, in the dreamy condition, or in heaven, or in Mokṣa. (Supply, शारीरान् Śârîrân, after it). अभिचाकशीति Abhichâkaśîti, sees. शुक्रं Śukram, (Him) who has attachment through grief or ignorance; the Jîva. शुक्=शोक grief, रं =attached. Grief-bound. आदाय Âdâya, taking. पुनः Punaḥ, again. स्थानं Sthânam, the place; the wakeful state ; the earth or the created world. एति Eti, comes down.

11. On this (point, proving the difference between the Jîva and the Lord), there are the following (authoritative) verses (Mantras of the Veda.)

Having joined the Jîva with the dream condition (or with Suṣupti, or Svarga, or with Mokṣa, as the case may be), Himself remaining without sleep, He looks upon these Jîvas so sleeping. Again (after showing these conditions of dream, etc.), he takes up the Jîva (śukram " the grief-attached ") and returns to (the original) place (from

which he had started, whether it was the waking state (the Bhu-loka or the Sansâra or Mukti). He is the Golde hued Person, the Unique Wanderer.—262.

Note.—This Mantra proves that the Muktas or Released souls even return to world. But now they are co-workers with God.

MADHVA'S COMMENTARY.

(In this Mantra occurs the word Śukra : it is thus explained by t Commentator :—)

The phrase Śukram Âdâya in this Mantra means "taking up t Jîva." The word Śukra means the Jîva. It comes from the root Śu meaning grief, and ra, meaning attached to. He who is attached to gri or loves the objects which lead to sorrow, is called Śukra or sorro attached. It is the name of the Jîva. This is also in the same book.

The word Hiraṇmaya, occurring in this Mantra, means He in who is placed the fullness from eternity of all bliss. It is composed of fo words, namely, *Hi*, meaning Hita or placed or containing ; and *ra* meani pleasure (Rati) and *ṇa* meaning joy, Maya meaning full and eternal. H who in his essential nature has full and eternal joy and bliss with himself. Or, this word Hiraṇmaya may mean having the colour of gol In both these meanings, it is a name of the Lord Vâsudeva, having golden hue.

The word Ekahansa occurs in this Mantra. It means literally o Swan. The word Eka means One, and denotes here the Supreme, an the word 'hansa' means swan or Spirit. Hansa comes from the ro *han*, to go. He who goes to or journeys through all the worlds, to th world and to the next world, is called Hansa. Eka-hansa, therefor means the chief Rover, the sole traveller, the highest goer. This is al in the same book.

Note.—The Lord Vâyu has also the form of a swan. He is also a great traveller hansa; but the Lord Vâsudeva is the chief. Therefore, He is called the Ekahansa or t single swan or the chief traveller.

(An objector may say, the Lord shows to the Jîva all dream-object like elephants, etc., *within* the Jîva, because the materials out of whic these objects are created are the Vâsanâs or, latent impressions, existin in the mind of the Jîva. These dream-objects do not exist outside (the Jîva, as is said in the following words :—

मनोगतांस्तु संस्कारान् स्वेच्छया परमेश्वरः प्रदर्शयति जीवाय स स्वप्न इति गीयते इ

To this, the author answers :—)

The Lord sometimes takes a portion of the Jîva with Him and goe out ; just as He did in dream take away Arjuna to the Kailâsa mountain

Note.—Only a portion of the Jîva is taken out of the body, by the Lord, in the dream condition; otherwise, if the entire Jîva was to go out of the body, it would die. Moreover, the Jîva here does not mean the human Jîva, but the Deva Jîva. The human Jîva has no parts. The Deva Jîva can go out, in parts, from his body and leave a part of himself in the body, to maintain the bodily functions. What then becomes of the above words which say that dreams are generally created out of the Vâsanâs or latent impressions of the Jîva? To this, the author answers :—

As a general rule, the Lord shows the Jîvas all the dreams *inside* the Jîva, and they are created out of the Vâsanâs of the Jîva. So there is nothing contradictory in the above verse, for it is in exceptional cases only that the Lord takes a Jîva partially out of his body, to another place, to show him the dream objects there.

MANTRA IV. 3. 12.

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ॥ स ईयतेऽमृतो यत्र कामꣳ हिरण्मयः पुरुष एकहꣳसः ॥ १२ ॥

प्राणेन Prâṇena, with the help of the Prâṇa, *i.e.*, with a part of the Jîva; or it may mean—with the help of the chief of the Prâṇas. The Jîva of a Deva has parts, contrary to that of a human Jîva. अवरं Avaram, the inferior, because it is the outcome of the karma. कुलायं Kulâyam, the body; the nest. रक्षन् Rakṣan, preserving; guarding. अमृत: Amritaḥ, the immortal. पुरुष: Puruṣaḥ, the Puruṣa; the Parmâtman. कुलायात् Kulâyât, from the body. बहि: Bahiḥ, out-side. चरित्वा Charitvâ, going. (Supply. तान् अभिचाकशीति Tân Abhichâkaśîti, sees them, *i.e.*, the Jîvas; or supply. शुक्रमादाय पुन: कुलायरूपंस्थानमेति Śukrammâdâyapunaḥ Kulâya-rûpamsthânameti, taking the Jîva that has attachment through ignorance comes back again to that place which is the body). स: Saḥ, that. अमृत: Amritaḥ, the immortal. हिरण्मय: Hiraṇmayaḥ, of golden hue. एक: Ekaḥ, the chief. हंस: Hamṣaḥ, wanderer. पुरुष: Puruṣaḥ, Puruṣa; the Paramâtman. यत्र Yatra, where. कामं Kâmam, object of desire. ईयते Iyate, is known; is inferred. Since the objects cannot be स्वतंत्र (Svatantra) or independent, is inferred that there is some body else.

12. Guarding with a portion of the Jîva, the lower nest (the gross body), the Immortal having gone out of the body (with a portion of the Jîva, then brings it back again.) That Immortal Golden-hued Person, the Unique Voyager knows whenever there is an object of desire (and makes such object known to the Jîva).—263.

MADHVA'S COMMENTARY.

Therefore, there is nothing contradictory in the Mantra when it says that the Lord takes out the Jîva from its own nest, called in the

Mantra *bahih kulâ*, while the body is called the lower nest. It is therefo "Vahikulâyât" in the text, meaning outside the body, which is not inco sistent with the previous theory.

MANTRA IV. 3. 13.

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥१३

देवः Devaḥ, the God; the Paramâtman. स्वप्नांते Svapnânte, in the dre condition; in the place of dream. उच्चावचम् Uchchâvacham, the high and the lo the higher thought-forms as well as the lower. ईयमानः Îyamânaḥ, having g having assumed the forms of elephants or ants, etc., created according to thoughts of the dreamer. बहूनि Bahûni, various. रूपाणि Rûpâṇi, forms; thoug forms. कुरुते Kurute, makes; assumes. उत Uta, and. स्त्रीभिः Strîbhiḥ, women. Saha, with; in the company of. मोदमानः Modamânaḥ, taking pleasure. इव I as if. उत Uta, and. भयानि Bhayâni, the causes of fear. पश्यन् Paśyan, seei अपि Api, also. जक्षत् Jakṣat, laughing. इव Iva, as if.

13. In that place of dream (Svarga, or Mukti, dream), the God assumes various forms, by entering in higher and lower thought forms created through the desi of the Jîvas. There He Rejoices, as it were, with wome and laughs, as it were (at the Jîva), when it is frightened terrible sights (seen in that state.)—264.

MADHVA'S COMMENTARY.

(The author now explains the words Svapnântan uchchâvach îyamânan. These words distinctly allude to the Jîva, for they m entering into a higher or a lower body. How can these words be expla ed as applying to the Lord? To this, the author answers:—)

The Supreme Person, the Lord of the world, entering into the hig and lower thought-forms created (from the latent impressions of) Jîva, assumes various forms in that condition of dream. This is also the same book.

He (the Lord) rejoices there, *as it were*, with women. The fo of "as it were" is to indicate that the Lord is Himself the personificat of all joy, and so His delighting in the company of women is mer allegorical.

MANTRA IV. 3. 14.

आराममस्य पश्यन्ति न तं पश्यति कश्चनेति तन्नाय बोधयेदित्याहुः ॥ दुर्भिषज्यꣳ हास्मै भवति यमेष न प्रतिप

तेऽथो खल्वाहुर्जागरितदेश एवास्यैष इति यानि ह्येव जाग्रत्पश्यति तानि सुप्त इत्यत्रायं पुरुषः स्वयंज्योतिर्भवति सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

अस्य Asya, His; of the Âtman. आरामं Ârâmam, pleasure-ground; the play-objects, the things seen in the dreamy condition. पश्यन्ति Paśyanti, (they) see. तं Tam, Him; the Âtman. कश्चन: Kaśchanaḥ, any one. न Na, not. पश्यति Paśyati, sees. इति Iti. तं Tam, Him; the Âtman. अयतं Ayatam, one who has no energy; one who does not exert; to the unworthy: to the non-striving. न Na, not. बोधयेत् Bodhayet, should explain; should instruct. इति Iti, so. आहुः Âhuḥ, (they) say; the wise say. एषः Eṣaḥ, He; the Âtman. यं Yam, whom. न Na, not. प्रतिपद्यते Pratipadyate, attains; reveals; becomes the object of knowledge. अस्मै Asmai, to him; his. दुर्भिषज्यं Durbhiṣajyam, difficult to cure or give a remedy; injurious like a wrong medicine. भवति Bhavati, is; becomes. ह Ha, it is well-known. अथो Atho, moreover. खलु Khalu, indeed. एषः Eṣaḥ, this; this condition of wakefulness, or of deep slumber which the Jîva experiences. अस्य Asya, His; of the Paramâtman. जागरितदेशः Jâgaritadeśaḥ, wakeful condition. एव Eva, only; a word for emphasis. आहुः Âhuḥ, (they) say; the wise say. इति Iti. हि Hi, because. जाग्रत् Jâgrat, while in the wakeful condition. यानि Yâni, whatever. पश्यति Paśyati, sees. तानि Tâni, those. सुप्ते Supte, in the condition of deep slumber, in samâdhi. इति Iti. एव Eva, only. Supply पश्यति Paśyati, sees. अत्र Atra, here; in the condition of deep slumber or samâdhi. अयं Ayam, this. पुरुषः Puruṣaḥ, the Paramâtman. स्वयंज्योतिः Svayamjyotiḥ, self-illumed, All-light Himself. Himself is the sole light of the Jîva and not suns, &c. भवति Bhavati, is. सः Saḥ, that; who has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee. सहस्रं Sahasram, a thousand; a thousand of bulls and elephants. ददामि Dadâmi, give; make a present of. अतः Ataḥ, this, ऊर्ध्वं Urdhvam, after. विमोक्षाय Vimokṣaya, for Mokṣa, pure and simple. ब्रूहि Brûhi, say. इति Iti.

14. They, at the time of death or dream, see only the play-objects created by this Lord; but no one, not emancipated, sees Him (the Creator of these), (why not then instruct all ?). They say—"Let not the wise enlighten an indolent person. To whom this Lord is not an object to be attained. Such teaching acts like a good medicine wrongly administered." They also say—"This condition of sleep (of the Jîva) is, indeed, the same to the Lord as the condition of waking, for whatever the Lord sees in the waking condition (of the Jîva), He sees them also in the sleep (of the Jîva),

because this Person is Ever-awake. He becomes Himsel the sole Light of the Jîva in this condition of (Mukti, &c).

(Hearing this, the King said) :—" I give you, Si a thousand (bulls and elephants. Speak on, for the sake o my higher emancipation (vi-mokṣa).—265.

MADHVA'S COMMENTARY.

(The author now explains the words "people see his play-thing but not the maker of these play-things").

The Lord Keśava, though performing all these acts (such as creatin chariots, etc.), at the time of the death of the Jîva, or at the time whe the Jîva is dreaming, yet He is not seen by the ignorant Jîva. But He i seen by the Muktas, whether they are in waking condition or dreaming.

(Is it not then necessary that a person, ignorant of the Lord, shoul be taught by the wise the true nature of the Lord ? True, every ignoran man should be taught the true nature of the Lord, but with this conditio that the man must exert to know the Lord ; therefore, the author says :—)

The wise should not speak about the Lord Janârdana to those per sons who are not striving (ayata) to know the Lord. Of that person within the scope of whose knowledge the Lord Viṣṇu never enters, of suc a dull and unstriving sinful person, there is no remedy to cure him of hi ignorance. In fact, the teaching acts like a good medicine prescribe wrongly.

(Does the Lord ever sleep ? To this, the author answers:—)

Even in time of dreaming, the Lord Viṣṇu is always awake, for Hi essential nature is ever-wake-fullness. Whatever He sees in the waking those very objects He sees even in sleeping ; because His form is eterna knowledge ; for such is the Lord Puruṣottama.

(The Lord Viṣṇu always being the light of the Jîva, whether the Jîva be in the waking condition, or dreaming, what is the necessity of say ing that the Lord is the light of the Jîva in the sleeping condition. T this, the author answers :—)

Though the Lord is *always* the light of the Jîva, even in waking condition, when there are other lights also, like the sun, moon, fire, etc. yet lest there be any doubt in the minds of the ignorant people, that the Lord is not the light of the Jîva in his waking condition, therefore, the Śruti says that the Lord is *always* the light of the Jîva, even in the waking condition.

Now, the Lord is independent, and He is the constant light to the

Jîva. Whilst the Upaniṣad says: "Atrâyam puruṣah svayam jyotirbhavati." "Here (in deep Samâdhi) this Paramâtman becomes all light." Why should the word Atra, "here," (in deep Samâdhi) be used then? This limiting word "Atra" has been used, because there may arise a doubt whether the Lord alone is the Light or other things, such as Âditya &c., serve as light in this state; since the Jîva himself is not the light, being of a different nature from the Lord Viṣṇu. In order to remove this doubt, this word *Atra* has been used. Had it meant that in the condition of dreaming, the Jîva is even as wide awake as in the condition of waking, then the word *Asya* in the Mantra would have been meaningless. For, if the Jîva be as awake in dreaming as the Lord, then the Mantra would have run thus:—Tadâ eṣa svapnakâlo jagarita-besa eva. There was no necessity of using the word Asya. The force of Asya is to remove the Jîva from the scope of this Mantra and to confine it to the Lord.

(On hearing this, Janaka said, "Vimokṣâya brûhi." The question arises was not Yâjñavalkya already teaching Janaka the path of Mukti. Why does Janaka say, 'Teach me for the sake of my Mukti.' To this, the author answers:—)

The teaching already given by Yâjñavalkya was also meant to conduce to the Mokṣa of Janaka. What Janaka asks now is "Teach me after this that *especial* doctrine which will lead to *my* Mukti." For, such is the force of the particle Vi in Vimokṣa. On this, there is the following authority of the Brahmatarka:—

"By seeing the Lord in the form fitted to one's capacity, every one gets Mukti. But further knowledge, by the fact of its being more knowledge, conduces to the *increase* of happiness of that person who has already reached Mukti."

The word 'Supta' in this Mantra refers to the condition both of dreaming and of dreamless sleep, and not only to the condition of dreaming.

Note.—If the word Supta referred only to the dreaming condition, then it would not have applied to the dreamless sleep, and the result would be that the Lord would be excluded from the other condition. Therefore, it follows that whatever the Lord sees in the waking condition, He sees that also in the dream condition, as well as in the dreamless sleep condition. The reason for this is that if there, by the word Supta, only the condition of Suṣupti be taken, then in the condition of dream it would follow that the Lord was not awake. Therefore, Supta means the dreaming and the dreamless conditions both.

(An objector may say,—in the next Mantra it is said:—"That Paramâtman, indeed, in this blissful state (samprasâda), enjoying and seeing what is holy and what is sinful and wandering (to and fro) comes back at every time and in every Jîva (being), in order to cause the state of deep slumber

(of the Jîva). Untouched is He by whatever He sees there in that state; for untouched is this Puruṣa, or the Paramâtman.")

(In this Mantra, the word Samprasâda is taken to mean the condition of Suṣupti only, and not the condition of Svapna also. You have explained the word Supta as meaning both Svapna and Suṣupti. Therefore, the word Samprasâda should also be taken to refer to this Supta condition, or the condition of dreaming and dreamless sleep both. To this, the author answers :—)

In the next Mantra, the word Samprasâda, though it has for its antecedent the word Supta to which it alludes, yet it must be taken to refer only to suṣupti, and not to svapna. This is on the authority of the Śabdanirṇaya:—"Where the reference is to both objects mentioned in a preceding text, there both the objects should be taken in the succeeding part also. But where it is not possible to take both objects referred to in the preceding part, there only *one* of these two is to be taken, and not both. The reference must be governed by the sense of the succeeding part."

MANTRA IV. 3. 15.

स वा एष एतस्मिन् संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति स्वप्नायैव स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवमेवै-तद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

सः Saḥ, that. एषः Eṣaḥ, He; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. संप्रसादे Samprasâde, the perfect (sam) restfulness (prasâda) in the state of mukti; in the blissful state of Samâdhi or dreamless sleep. रत्वा Ratvâ, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pâpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣṭvâ, seeing. एव Eva, only. चरित्वा Charitva, wandering. प्रतिन्यायं Pratinyâyam, at every time; according to the law of periodicity; or, it may mean following the principle that there should be a change. प्रतियोनिं Pratiyonim, in every being; in every birth. पुनः Punaḥ, again. स्वप्नाय Svapnâya, in order to cause the dreamy state of the Jîva. एव Eva, only. आद्रवति Âdravati, comes or moves towards the dreamy condition. सः Saḥ, He; the Paramâtman. तत्र Tatra, there; in the state of deep slumber, in Samâdhi. यत्किंचित् Yatkiñchit, whatever. पश्यति Paśyati, sees. तेन Tena, by it. अनन्वागतः Ananvâgataḥ, untouched. भवति Bhavati, is. हि Hi, because. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramâtman. असंगः Asaṅgaḥ, without any attachment; untouched. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. एतत् Etat, it; what thou sayest. एवम्

Evam, such. एव Eva, to be sure. सः Saḥ, that; what has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (of bulls and elephants). ददामि Dadâmi, give; make a present of. अतः Ataḥ, this. ऊर्ध्वं Urdhvam, after. विमोक्षाय Vimokṣâya, for Mokṣa, pure and simple. ब्रूहि Bruhi, say. इति Iti.

15. "That Person, indeed, in this peaceful state, enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law (of periodicity), and (carries) to its proper body, every Jîva, in order to bring it to the state of dream even. Whatever (of evil) He sees there, He is untouched by it, for untouched is this Person."

"Indeed, so it is Yâjñavalkya," said Janaka. "I give thee a thousand (bulls and elephants); now speak on for the sake of my higher Mokṣa".—266.

MADHVA'S COMMENTARY.

The word Svapnânta in this Mantra means the place of Svapna. The word *Anta* means the place. In the lexicon Śabdanirṇaya, it is said that the word Anta, Sthâna, Sthala, Vâsa, and Pradeśa are synonyms.

Note.—The word Svapnânta, therefore, does not mean the *end* of dream state. On the contrary, it means the *condition* of dream state. Similarly, Buddhânta does not mean the *end* of waking state, but the *condition* of waking state.

In the words Svapnânta and Buddhânta, as used in the Mantras 15 to 18, the word Svapna has been taken in a double sense; and it denotes the dream condition strictly called Svapna, and the dreamless sleep condition called Suṣupti.

MANTRA IV. 3. 16.

स वा एष एतस्मिन् स्वप्ने रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति बुद्धान्तायैव स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

सः Saḥ, that. एषः Eṣaḥ, He; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. स्वप्ने Svapne, in the state of dreams. रत्वा Ratvâ, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pâpam, what is sinful. च Cha,

and. दृष्ट्वा Dristvâ, seeing. एव Eva, only. चरित्वा Châritvâ, wandering. प्रतिन्याय Pratinyâyam, at every time ; or, it may mean following the principle that there should be a change, according to the law of periodicity. प्रतियोनि Pratiyoni, in every being ; in every birth, according to the womb or law of body. पुनः Punaḥ, again. बुद्धांताय Budhhântâya, in order to cause the state of what is called Buddhi ; in order to generate the state of waking-consciousness. एव Eva, only. आद्रवति Âdravati, comes back or moves towards (the dreamy condition). Flows back, swings back like a pendulum. सः Saḥ, He ; the Paramâtman. तत्र Tatra, there ; in the state of deep dream. यत्किंचित् Yatkiñchit, whatever. पश्यति Paśyati, sees. तेन Tena, by it. अनन्वागतः Annvâgataḥ, untouched. भवति Bhavati, is. हि Hi, because. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa ; the Paramâtman. असंगः Asaṅgaḥ, without any attachment ; untouched. इति Iti. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, it ; what thou speakest. एवम् Evam, such. एव Eva, to be sure. सः Saḥ, that ; who has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (of bulls and elephants). ददामि Dadâmi, give ; make a present of. अतः Ataḥ, this. ऊर्ध्वं Urdhvam, after. विमोक्षाय Vimokṣâya, for Mokṣa, pure and simple. ब्रूहि Bruhi, say. इति Iti.

16. "That Person indeed, in this state (of dreams) enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law, and (carries) to its proper body, every Jîva, in order to bring it to the state of waking consciousness. Untouched is He by whatever (evil), He sees there in that state ; for untouched is this Puruṣa." "Indeed, so it is, Yâjñavalkya," said Janaka. "I give thee a thousand (bulls and elephants) ; now speak on for the sake of my higher Mokṣa.—267.

MANTRA IV. 3. 17.

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्वैवव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतिन्यायं प्रतियोन्या द्रवति स्वप्नान्तायैव ॥ १७ ॥

सः Sah, that. एषः Eṣaḥ, He ; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. बुद्धांते Buddhânte, in the state of what is called buddhi or waking-consciousness. रत्वा Ratvâ, enjoying ; taking delight. पुण्यं Puṇyam, what is holy. Cha. पापं Pâpam, what is sinful. च Cha, and. दृष्ट्वा Dristvâ, seeing. एव Eva, only, merely. चरित्वा Charitvâ, wandering. प्रतिन्यायं Pratinyâyam, at every time ; or, it may mean following the principle that there should be a change. प्रतियोनि Pratiyoni, in every being ; in every birth. In accordance to its birth. पुनः Punaḥ, again. स्वप्नांताय Svapnântâya, into the condition of dream. एव Eva, only.

17. That Person, indeed, in this state of waking, enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law, and (carries), in accordance to its birth, every Jîva, in order even to bring it to the condition of dream.—268.

MADHVA'S COMMENTARY.

(The author now explains the three verses 15, 16 and 17 in a sense applicable to the Lord, and not to the Jîva. Ordinarily, these verses are taken to refer to the Jîva; and they are then translated as follows :—

15. Yâjñavalkya said :—"That (Person) having enjoyed himself in that state of bliss (samprasâda, deep sleep), having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started (the place of sleep), to dream. And whatever he may have seen there, he is not followed (affected) by it; for that person is not attached to anything."

(Janaka Vaideha said :—'So it is, indeed, Yâjñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

16. Yâjñavalkya said :—'That (Person) having enjoyed himself in that sleep (dream), having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started, to be awake. And whatever he may have seen there, he is not followed (affected) by it; for that person is not attached to anything'.

Janaka Vaideha said :—'So it is; indeed, Yâjñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

17. Yâjnavalkya said :—'That (Person) having enjoyed himself in that state of waking, having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started, to the state of sleeping (dream).

(The author explains it, therefore, in a different sense :—)

"Seeing even the good and evil conditions of the Jîvas, in their states of dream (and deep sleep), and in waking state as well, but always untouched by their sorrows (though participating in their joys), the Lord moves about again and again.

Note.—The words '*again and again*' explain the Mantras which describe the going of the Lord to the condition of deep sleep, then coming back to the condition of dream, then coming to the condition of waking, and again returning from waking consciousness to the dream state, and from dream to deep sleep state. Though there are three states through which the Lord vibrates, yet these three constitute but two banks, as said in mantra 18. Namely, the dream and deep sleep constituto one bank, and waking constitutes another. This, the author explains :—

The dream and the deep sleep constitute one bank, and the state of waking constitutes the other bank. Between these two banks moves about this one Janârdana, like a great fish in a river, now on the right bank and now on the left bank, but unattached to any.

MANTRA IV. 3. 18.

तद्यथा महामत्स्य उभे कूलेऽनुसंचरति पूर्वं चापरं चैवमेवायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥ १८ ॥

तत् Tat, that. यथा Yathâ, just like. महामत्स्य: Mahâmatsyaḥ, a large fish. पूर्वं Pûrvam, the one; the forward. च Cha. अपरं Aparam, the other; the backward. च cha, and. उभे Ubhe, both. कूले Kûle, banks (of a river). अनुसंचरति Anusañcharati, glides; plays. एवं Evam, so; similarly. अयं Ayam, this. पुरुष: Puruṣaḥ, Puruṣa; the Paramâtman. स्वप्नांतं Svapnântam, to the condition of dream. च Cha. बुद्धान्तं Buddhântam, to the state of what is called Buddhi or waking-consciousness. च Cha, and. एतौ Etau, these. उभौ Ubhau, both. अंतौ Antau, extremities. अनुसंचरति Anusañcharati, moves.

18. And, just as a large fish moves along the two banks (of a river), now, in the one, and now, in the other, so does this Puruṣa move along between these two extremities, the state of dream and the state of waking.—269.

MANTRA IV. 3. 19.

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ सल्लयायैव ध्रियत एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति ॥ १९ ॥

तत् Tat, that; the example. यथा Yathâ, just as. श्येन: Śyenaḥ, a falcon. वा Vâ. सुपर्ण: Suparṇaḥ, an eagle. वा Vâ, or. अस्मिन् Asmin, this. आकाशे Âkâśe, in the sky. विपरिपत्य Viparipatya, soaring. श्रांत: Śrântaḥ, being tired. पक्षौ Pakṣau, the wings. संहत्य Samhatya, folding. सल्लयाय Sallayâya, towards the nest. एव Eva, only. ध्रियते Dhriyate, goes; floats down. एवं Evam, similarly. एव Eva, just. अयं Ayam; this. पुरुष: Purusaḥ, Puruṣa; the Paramâtman. एतस्मै Etasmai, this. अंताय Antâya, extremity; state, place. धावति Dhâvati, moves. यत्र Yatra, where. सुप्त: Suptaḥ, asleep. कंचन Kañchana, any. कामं Kâmam, object of desire. कामयते Kâmayate, wishes for. कंचन Kañchana, any. स्वप्नं Svapnam, dream. न Na, not. पश्यति Paśyati, dream.

19. And, just as a falcon, or an eagle, after flying about hither and thither, in the air, becomes tired, and, folding his wings, floats down even towards his nest, just so that Person (Jîva) (moving through waking and dream

states becomes tired) runs towards that state, where, having reached the Blissful (Supta), he does not desire any desires, nor does see any more dreams.—270.

MADHVA'S COMMENTARY.

(The author now explains Mantra 19 :—)

As a falcon, flying hither and thither in the sky, and becoming tired, goes back to his nest to get rest, so the Jîva, moving to and fro, through dream and waking consciousness, gets tired ; and in deep sleep, he enters into that Viṣṇu who is called Su or All-joy. The word Su denotes joy, or the Supreme Viṣṇu, and going (Âpti) to this Su or Viṣṇu is called Supti. He who has reached the All-bliss, is called Supta or the Bliss-attained.

Note.—The words Yatra Suptah nakanchana, etc., are now explained :—

Having obtained him who is Su or All-bliss, and thus having become Suptah or bliss-attained, this Jîva does not desire anything else, nor does he ever pass through erroneous knowledge, as he does in dream condition. When such is the condition of the Jîva, when he reaches the Lord *unconsciously* in deep sleep, how much more must be the joy of that Jîva who reaches Janârdana *consciously* in Mukti, where he has perfect knowledge of the Lord.

MANTRA IV. 3. 20.

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्त्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा अथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव विच्छाययति गर्तमिव पतति यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यतेऽथ यत्र देव इव राजेवाहमेवेदꣳ सर्वोऽस्मीति मन्यते सोऽस्य परमो लोकः ॥ २० ॥

अस्य Asya, His ; of the Puruṣa. ताः Tâḥ, those ; well-known. एताः Etâḥ, these. हिता Hitâ, hitâ. The Resting Place. The seat=nihitâ, for the Lord is seated here. नाम Nâma, by name. नाड्यः Nâḍyaḥ, the Nâḍies, (the vessels). वै Vai, indeed. यथा Yathâ, just as. केशः Keśaḥ, a hair. सहस्रधाः Sahasradhâḥ, a thousand times. भिन्नः Bhinnaḥ, divided. तावता Tâvatâ, so much ; such. अणिम्ना Animnâ, very minute and small in size, in fineness. तिष्ठंति Tiṣṭhanti, remain ; are. शुक्लस्य Suklasya ; whiteness ; by the Lord in that form which is white. पूर्णाः Pûrṇâḥ, filled, occupied, pervaded (Supply—तासांमध्ये सुषुम्ना च तत्र सुप्तिं प्रकत्यय and there is a Nâḍi, called Suṣumnâ, where this god of white colour remains asleep ; such is the interpretation given by Madhva in his khaṇḍârtha). नीलस्य Nîlasya, of blueness ; by the Lord in that form which is blue. पिंगलस्य Pingalasya, of yellowness ; by the Lord in that form which is yellow. हरितस्य Haritasya, of greenness ; by the Lord in that form which is green. लोहितस्य Lohitasya, of redness ; by the Lord in that form which is red. अथ Atha, moreover. यत्र Yatra, where ; in the

Nâḍis of the throat. एनं Enam, him; the dreaming self. घ्नन्ति Ghnanti, they kil the thieves kill. इव Iva, as if. जिनन्ति Jinanti, they strike; they beat: they ove come. इव Iva, as if. हस्ति Hasti, an elephant; the Jîva sees himself in the fo of an elephant. इव Iva, as if. विच्छाययति Vichchhâyayati, puts him to fligh chases. The Jîva sees as if some one is putting him, the elephant, to flight. Garttam, a pit; an old unused well &c. पतति Patati, falls into. इव Iva, as यदा Yadâ, when; in which condition. भयं Bhayam, the objects of fear. ज Jâgrat, like objects, seen when awake. पश्यति Paśyati, sees; perceives. तत् T that object. अत्र Atra, in this state. अविद्यया Avidyayâ, owing to the knowled got from seeing the Lord Viṣṇu. (अविद्या अः (Aḥ), the Paramâtman; and वि (Vidyâ)—seeing). मन्यते Manyate, sees. यत्र Yatra, where; in Mokṣa or in de slumber. देवः Devaḥ, a god. इव Iva, as if. राजा Râjâ, a King. इव Iva, as अहं Aham, I. एव Eva, only. इदं Idam, this. सर्वः Sarvaḥ, whole; fullness (accordi to one's capacity.) अस्मि Asmi, am. इति Iti, thus. मन्यते Manyate, thinks. सः Sa that; that state. अस्य Asya, his; of the Paramâtman. परमः Paramaḥ, best; highe लोकः Lokaḥ, place.

20. There are these vessels called, Hitâ (the restin places), in his (body). They are in minuteness as small a a hair divided into a thousand parts. They are pervade by the Lord in His various forms of white, blue, yellov green and red colour. (Among them in the vessel calle Suṣumnâ, the Lord is in His white form, and brings o Suṣupti to the Jîva. In other vessels, He is in His othe colours, and causes various dreams, such as) where the Jîv sees, as if (thieves) are killing him; as if (somebody) i striking him; as if he is an elephant, and (some one else is pursuing him, or as if one is falling into a pit; or whe he sees the objects of fear, as if wide awake. But all thes he (now in Suṣupti) knows as caused by the thought (vidyâ of the Lord, called Alpha (अ). Where (in Suṣupti or Mokṣa he thinks "I am like a deva, I am like a King, I am thi fullness of all my capacities," that is, His (Lord's) highes resting place (is in the Suṣumnâ Nâḍi of the Jîva).—271.

MADHVA'S COMMENTARY.

(The author now explains why the Nâḍis are called Hitâ :—)

These Nâḍis are called Hitâ, because the Lord Bhagawânâ lies hidde (Nihita) in these vessels of the human body.

(The author now explains the words white, blue, etc.)

The Lord Hari, having various colours, and assuming various forms, exists in these Nâḍis. Among these Nâḍis there is one called the Suṣumanâ. When the Lord carries the Jîva to this Suṣumnâ Nâḍi, the Jîva goes to deep sleep or Suṣupti. But in the other Hitâ Nâḍis, which spread through or exist in the region of the throat, the Jîva goes to the condition of dream. In other words, when the Lord carries the Jîva to these Hitâ Nâḍis which are in the throat, then the Jîva dreams dreams. And in that dream condition the Jîva gets sometimes frightened, as he gets frightened in waking condition, when he sees terrible dream objects.

(The author now explains the words "Tad atra avidyayâ manyate.")

(The word Avidyâ here does not mean 'ignorance;' and the sentence does not mean "he fancies through ignorance." The word Avidyâ is a compound of two words **(आ + विद्या)**. The word A means Viṣṇu, and Vidyâ means knowledge. Therefore, the author says :—)

By the syllable A is denoted Viṣṇu, and by Vidyâ is meant the knowledge. The knowledge obtained through Viṣṇu is Avidyâ. Through this Avidyâ, or the knowledge produced by Viṣṇu, the Jîva dreams dream, as well as sees the waking objects. This is in the Mahâmimâṇsâ.

Note.—The seeing of dreams and of waking objects is caused by the knowledge of Viṣṇu. Because the Lord wills it or thinks so, therefore the Jîva dreams and sees the waking objects.

The word Jinanti in the Mantra means 'striking.' The word Vichchhâyayati means 'driving away' or 'chasing away through fear,' as a person may drive away a mad elephant or other noxious animal.

(The words Aham eva idam sarvah asmi, mean 'I am full' having regard to my capacity.'

Note.—The phrase does not mean "I am indeed this all," but it means "I am this fullness." Sarva means "fullness."

(The force of the word Eva in the above sentence is to denote—'I am this fullness' in the form of realization of my own bliss, untouched by enjoyments of sensuous material objects.'

(The word Idam, a neuter noun, qualifies a masculine noun, Sarva. How is this ?. To this, the author answers :—)

The word Idam is an adjective, qualifying the noun Sarvaḥ, meaning fullness. Such a use of Idam is to be seen in other places also, as in the Gita :—

अजानतामहिमानंतवेदम् ।

Here also the neuter noun, Idam, qualifies the masculine noun, Mahimânam ; really it qualifies the neuter noun, Mahimattvam.

The Jîva, when realizing by direct knowledge his own fullness, then cries out, "I am all this fullness."

(The author next quotes the following authority of Śabdanirṇaya, to show that the word Idam is sometimes used as an adjective qualifying a noun, and sometimes as an adverb qualifying a verb, and sometimes as an adverb qualifying an adjective :—)

The word Idam is sometimes an adverb qualifying an adjective, (Bhâva Śeṣa), sometimes it is an adverb qualifying a verb (Kriyâ Śeṣa), sometimes it is an adjective qualifying a noun (Padârtha Śeṣa), as in the following three examples respectively :

(1) Idam mahimattvam, this greatness, (2) Taṇḍulân Idam pachati, (3) Idam Nîlam.

(An objector says :—Why explain it in this way? Why not take these words Aham eva idam sarva asmi, in their plain sense—"I am all this." To this, the author answers :—)

(The illustrations of the King and the Deva show that this plain meaning is not meant by the Śruti, for neither a King, nor a Deva can ever become all this universe.

The two illustrations of a King and a Deva are given for two different purposes. A Mukta is full just as a king is full. The fullness of a King is the fullness of enjoyment of worldly objects. The fullness of a Mukta is like the fullness of a King, so far as enjoyment goes, but not of worldly objects. The enjoyment of a mukta consists in enjoyment of non-worldly objects or Svarûpa-ânanda. So it was necessary to give both examples. For the example of Deva shows that Svarûpa-ânanda is also meant.

(An objector says,—If this is so, why give then the example of a King. The example of a Deva would have been sufficient. To this, the author answers :—)

The illustration of a King is given, because he is physically and directly seen, while the existence of the devas is known through Scriptures only, as is said in the Brahma-Tarka :—

"The condition of becoming *sarva* or all, means the attainment of the *fullness* of all enjoyment (sarva-bhâva), and it does not mean becoming of the form of all objects (sarva-rûpa,; in other words, the fullness according to one's capacity, and through this relative independence, one is said to have become all, as a King or the hosts of devas."

MANTRA IV. 3. 21.

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माऽभयꣳ रूपं तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरं तद्वा अस्यैतदाप्तकाममात्मकाममकामꣳ रूपꣳ शोकान्तरम् ॥ २१ ॥

अस्य Asya, his; of the Lord. तत् Tat, that; well-known. एतत् Etat, this. रूपं Rûpam, form. The white form in the Suṣumnâ. अतिच्छंदा Atichchhandâ, beyond the chhandas; more than what the Vedas can say. अपहतपाप्मा Apahatapâpmâ, sinless. अभय Abhayam, fearless; having no cause of fear. वै Vai, indeed. तत् Tat, that; the likeness of that. यथा Yathâ, just as. प्रियया Priyayâ, dear; attractive. स्त्रिया Striyâ, by a wife. संपरिष्वक्तः Samparisvaktaḥ, embraced. बाह्यं Bâhyam, external. किंचन Kiñchana, anything. न Na, not. वेद Vada, knows; becomes aware. आंतरं Ântaram, internal; such as the feelings. न Na, not. एवं Evam, in that way. एव Eva, just; exactly. अयं Ayam, this. पुरुषः Puruṣaḥ, the Jîva. प्राज्ञेन Prâjñena, all-knowing, Omniscient. आत्मना Âtmanâ, by the Paramâtman. संपरिष्वक्तः Samparisvaktaḥ, embraced. Both in dreamless sleep in Samâdhi as well as in Mukti. न Na, not. बाह्यं Bâhyam, external. किंचन Kiñchana, anything. वेद Veda, knows. न Na, not. आंतरं Ântaram, internal. अस्य Asya, his; of the Jîva. तत् Tat, that; well-known. एतत् Etat, this. रूपं Rûpam, form. आप्तकामं Âptakâmam, that of one who has attained all the objects of desire; satisfied of all the desires. आत्मकामं Âtmakâmam, that of one whose sole object of desire is Âtman. अकामं Akâmam, that of one who has no object of desire. शोकांतरं Sokântaram that of one who is beyond the reach of grief and, therefore feels happy. This word consists of शोकांतं (Sokântam), where there is the end of grief, and रं (Ram), one feels happy,—from the root रम्, to take delight, and with the affix ड (ḍa), one who.

21. Verily, that form of His is beyond the Chhandas, beyond all evil, and beyond all fears. Just as one in the embrace of a dear wife does not know anything external, nor anything internal, so this Puruṣa (the Jîva), embraced by the All-knowing Self, does not know anything external, nor anything internal. That (form) of His is the consummation of all desires, where the Self is the only desire, the Desireless Form beyond the reach of grief (and therefore) happy.—272.

MADHVA'S COMMENTARY.

(In this Mantra occurs the word 'Ati-Chhanadâ,' which literally means beyond Chhandas. Some explain the word Chhandas as meaning

'desire,' and so this word means "beyond all desires." But the Commentator explains it as follows :—)

The Lord Hari is called (Atichhandas), because He is beyond the range of the Chhanda or the Vedas. In other words, the Vedas cannot *fully* express the Lord.

(The author next explains the sentence "embraced by the Prâjña Self" :—)

This Jîva, in the condition of deep sleep and in Mukti becomes embraced by the Lord Hari, who is the Prâjña Self or the All-knowing Âtman.

Note.—This shows that it is not only in deep sleep that the Jîva is embraced by the Lord, but in Mukti also.

(The author now explains the sentence Apahatapâpmâ, Abhayam Rupam, etc. :—)

That form of Viṣṇu which is eternal, fearless, free from all sins, in which all desires are fully satisfied, because he is Âtma-Kâma who has His own Self as the object of desires, because He is all-happiness, who is free from grief, because He is always pleased with His own Self, and delights in His own Self, that form of the Lord Viṣṇu is said also to be Śokântaram (free from grief).

Note.—The Eternal Lord Himself is fearless and without sin (Apahatapâpmâ). He is âpta-kâma, because He is full in Himself, because He is Himself all-bliss; therefore He is Âtma-kama; and He is Sokântara, because He knows no Soka or grief, and He gives delight to others.

MANTRA IV. 3. 22.

अत्र पिताऽपिता भवति माताऽमाता लोका अलोका देवा अदेवा वेदा अवेदा अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्कसः श्रमणो ऽश्रमणस्तापसोऽतापसोनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥

अत्र Atra, here; in Mokṣa. पिता Pitâ, (formerly) a father. अपिता Apitâ, no father. भवति Bhavati, becomes. The fatherly feeling that existed before Mokṣa disappears. माता Mâtâ, (formerly) the mother. अमाता Amâtâ, no mother. लोकाः Lokâḥ, (formerly) the worlds. अलोकाः Alokâḥ, no worlds. देवाः Devâḥ, (formerly) the gods. अदेवाः (Adevâḥ), no gods. वेदाः Vedâḥ, (formerly) the Vedas. अवेदाः Avedâḥ, no Vedas. अत्र Atra, here; in the state of Mokṣa. स्तेन Stena, (formerly) a thief; one, who was a thief before, attaining Mokṣa. अस्तेन Astena, no thief. भवति Bhavati, becomes. भ्रूणहा Bhrûṇahâ, (formerly) the destroyer of the life of

a child in the womb. अभ्रूणहा Abhrûṇahâ, no destroyer of child in the womb. चंडाल: Chaṇḍâlaḥ, (formerly) a Chaṇḍâla; a base born. अचंडाल: Achaṇḍâlaḥ, no Chaṇḍâla; no base born. पौल्कस: Paulkasaḥ, (formerly) a paulkasa. अपौल्कस: apaulkasaḥ, no paulkasa. श्रमण: Śramaṇaḥ, (formerly) a Śramaṇa; a religious mendicant. अश्रमण: Aśramaṇaḥ, no Śramaṇa; no religious mendicant. तापस: Tâpasaḥ, (formerly) an ascetic. अतापस: Atâpasaḥ, no ascetic. अनन्वागतं Ananvâgatam, untouched. पुण्येन Puṇyena, by anything which is holy. अनन्वागतं Ananvâgatam, untouched. पापेन Pâpena, by anything which is unholy or sin. तदा Tadâ, then; in Mukti or in Samâdhi. हृदयस्य Hṛidayasya, of the Lord Viṣṇu; having attained the Lord. The word हृदय (Hṛidaya), consists of two words:—हृत् Hṛit, the heart, and अयन ayana, one who goes or is present. Therefore, हृदय Hṛidaya, means one who is present in the heart, *i. e.* Lord Viṣṇu. सर्वान् Sarvân, all. शोकान् Śokân, griefs. तीर्ण: Tîrṇaḥ, beyond. भवति Bhavati, becomes. हि Hi.

22. Here (in Mokṣa, or in Samâdhi), he who was a father before becomes (as if) no father; a mother no mother; the worlds, no worlds; the gods, no gods; and the Vedas, no Vedas. Here, a thief becomes no thief; a murderer, no murderer; a Chandâla, no Chandâla; a Paulkasa, no Paulkasa; a mendicant, no mendicant; an ascetic, no ascetic. Untouched (is he) by what is holy, and untouched (is he) by what is unholy. Crossed are verily then all sorrows, (no sooner one enters into this Lord called) the Heart-dwelling.—273.

MADHVA'S COMMENTARY.

(The author now explains the words "then a father is not a father" etc:—)

Being in the embrace of the Lord, the father in Mukti condition becomes as if he was not the father of the sons who are his heirs and whom he himself gave birth; because he does not feel grief on account of the grief of his sons. Similarly a mother is no mother in that condition. Similarly those people, who in ordinary conditions have the notion that they belong to a particular world, like that of Pitri Loka or Swarga Loka, do not entertain such notions in that condition and this is what is meant by the phrase "the worlds are not worlds." Similarly "the Devas are not Devas," because in that condition, they cease from performing the functions of their respective offices such as producing rain etc. Similarly "the Vedas are not Vedas," in that condition, in the sense that they lose their notion of being the Vedas. In other words, a person who

thinks himself a personification of all the Vedas, loses that notior Similarly "a thief is not a thief," nor any other sinner a sinner in tha condition, because the sinners when in the embrace of the Lord transcen the consequences of their sins. In other words, the sins cannot reacl them and produce their effect on them. (In Mukti the person of cours has left behind all sins because he has already suffered the consequence of his sins before entering into the condition of Mukti, and in deep slee the sins are, for the time being left behind, and the Jîva in the embrac of the Lord does not suffer the results of his sins.) Similarly in tha condition a Śramana is no longer a Śramana, because he has not t perform the obligatory duties of a Śramana for he has risen above th rules of a Yati. So also a Tâpasa is no longer a Tâpasa, for the rule of a Tâpasa do not apply to that condition. By the phrase "He is no followed by good," it is meant that the *undesirable* good deeds of a perso do not follow him in Mukti. In this way a Mukta, by the mere approacl to Viṣṇu, rises above all these worldly sorrows and sins, as well as abov all wordly goods and duties.

Note.—This verse practically applies to the condition of Mukti, rather than to th condition of deep sleep. In fact the commentator clearly says "these sorts of things d not follow a Mukta when he enters V ṣṇu." It does not apply to the condition of susup unless in a metaphorical sense.

MANTRA IV. 3. 23.

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति न हि द्रष्टुर्दृष्टेर्विप- रिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. (This word is to be sup plied from the context). तत् Tat, that; a second thing, other than himself, whic is either an equal or superior. न Na, not, पश्यति Paśyati, sees. वै Vai, indeed

[There is another Padachchheda possible of this sentence. Instead of read ing it as यद् वै तत् न पश्यति, it is read as यद् द्वैतम् न पश्यति. Then it would mean :—] य Yad, because. द्वैतम् Dvaitam, second; separate from each other, and separat from the Lord. न Na, not. पश्यति Paśyati; he sees. 'He' refers to the Lord men tioned in the previous mantra as Hridaya or the Heart-dwelling. The whol sentence would then mean: "because the Lord does not see these as separate (they are not different from the Lord)." पश्यन् Paśyan, seeing, because he see everything that exists. वै Vai, truly. तत् Tat, that; the second thing. न Na, no पश्यति Paśyati, sees. हि Hi, because. द्रष्टुः Draṣṭuḥ, of Him who sees. दृष्टेः Driṣṭeḥ of the sight. विपरिलोपः Viparilomaḥ, defect; fault. न Na, not. विद्यते Vidyate, ther is. अविनाशित्वात् Avinâśitvât, on account of (His) being eternal, or on account o (His) faultlessness. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second o

equal. ततः Tataḥ, than Him. अन्यत् Anyat, other than that. न Na, not. अस्ति Asti, exists. विभक्तं Vibhaktam, hostile; antagonist. यत् Yat, whoever. पश्येत् Paśyet, should see.

23. (There is no second or equal to Him) because verily He does not see any such (equal being, and whatever He does not see, does not exist): for to the All-seeing One (that does not exist which He does not see); because of the seer (the Lord) there can be no defect of seeing, since He is faultless. Therefore, there is no one equal or second to Him, so that He may see it as other than and separate from Him.—274

Note.—This and the subsequent similar Mantras may also be explained thus. It was mentioned above that the Lord in His various forms of white, blue, etc., exists in various Hitâ Nâḍis. This would suggest that the various forms of the Lord dwelling in these Nâḍis are different from one another; the Lord having the White form would be different from tho Lord having the Red form, etc. Thus there would be difference between the various forms of the Lord. Similarly, Mantra 21 speaks of another form of the Lord which is âpta-kâma, &c., by the sentence "that form of His is the All-desire-obtained form, etc." By using the genitive case "asya" "of His", a difference is shown between the Lord and His Form. To remove these possible misunderstandings, this Mantra is revealed. The Pada-chchheda then is यत् द्वैतम् न पश्यति; instead of यत् वै तद् न पश्यति ॥ It means: Because (the above-mentioned Brahman, called the Heart-dwelling) does not see these white, blue, etc., forms as second (dvaitam) or different from Himself, nor as different from each other among themselves, therefore these are not different from Him. For He, being paśyan or All-knowing, does not see those white, Blue, etc., forms as separate. (If so, is this insentient world and the sentient Jîvas also not different from the Lord? To this, the Śruti says ततोऽन्यत् विभक्तम् यत पश्येत Because the Lord sees the world as separate from Himself, therefore, it is separate from Him. (But how is it that the mere thinking of the Lord makes a thing separate or non-separate from Him? To this, the Śruti says), नहि द्रष्टुर् दृष्टेर् विपरिलोपो विद्यते there is never a conflict (Viparilopa) between the knowledge (driṣṭi), of the Lord (draṣṭri, the Seer) and the thing known—there is always a perfect agreement between His knowledge and the thing known). Because (His knowledge) is indestructible (not liable to obscuration or obstruction), therefore (the world), is not equal to (or non-different from) Him, because He sees it as another and separate from Him.

According to the second rendering, the Mantra would stand thus:—

Because, verily, the Lord does not see (any of the Hitâ-dwelling Forms as different from Him, they are not separate from Him). Verily, He being the Paśyam (the All-seeing), does not see them as different, (and so they are not so); because there is never any discordance in the sight of the Seer (the Lord), for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He sees it as another and distinct from Himself (so it is always different from Him).—274.

This reality of bheda (difference) being thus established, the position is further strengthened by Mantra 31.

MADHVA'S COMMENTARY.

(The author now explains the words "Yadvai tanna pasyati" etc. This Mantra is ordinarily translated as; "And when (it is said that) there (in the Sushupti) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else, different from him that he could see." The author shows that this explanation is not correct, because it is without authority, and so he gives his own explanation by quoting the authority of Brahma Tarka :—)

"Whatever thing the Lord Viṣṇu may not see, that thing does not exist; because he being the All-seeing, nothing can exist which does not come within the scope of His vision. (In other words, the very fact that the Lord does not see a thing, is proof that no such thing exists; and as the Lord does not see any one as His equal, so there is no one equal to the Lord.) The Lord being of the form of eternal knowledge, for that is His nature, so whatever is not known by the Lord cannot exist). Therefore, as the Lord does not know any one as His equal, so there is no equal to the Lord." This is in the same book. (The Brahmatarka.)

Note.—There is no second to the Lord Viṣṇu, who may be His rival. Had there been a second who is His rival, the Lord Viṣṇu must have seen him; for He is All-seeing, himself being of the form of pure knowledge. A thing which he does not see cannot exist. No one there is such as sees the things that the Lord does not see. Brahmâ and other Gods that see, see only through the favour of the Lord Viṣṇu. So they cannot see what the Lord himself does not see. Moreover, all the Avatâras are not looked upon by the Lord as His rivals but His own Self. He is knowledge eternal, and so He has no error in Him.)

In other words, whatever object is not seen by the Lord, that object verily does not exist at all; because whatever object exists, He certainly sees every one of such objects. Nor is there any second seer, because there is no other person existing, who can see a thing, which the Lord does not see, or who can see a thing in a way contrary to the vision of the Lord. There is no person, who can see the world in a separate way, in the sense, who can see it in a way contrary to the seeing by the Lord. All see the world partially, but only to the extent that the Lord sees it, and in the manner that he sees it. Of course, it does not include the case of those persons who suffer hallucination, for a person so diseased

sees a world or objects in a way contrary to the Lord. But a sane and healthy person always sees the world in conformity with the seeing of the Lord. Therefore no one sees anything which the Lord has not seen, or which is contrary to the vision of the Lord. And this is the meaning of the text of the Śruti like the following :—

Nânyo, to sti drastâ, "there is no other seer than Him."

(Bṛihad. Up.—III. 7. 23.)

"Whatever is seen by the Lord, that thing alone exists, and not any thing else. Because there does not exist any other seer who may see, (who has the power of seeing) anything, which is not seen by the Lord. Even high seers like Brahmâ and the rest, see objects through the grace of the Lord (they are not independent seers.) How can any one then see a thing not seen by the Lord, and how much more impossible it is to see a thing in a manner contrary to the vision of the Lord." This is also in the same book Brahmatarka.

(The author next explains this mantra in a non-dualistic sense by showing that the Advaita doctrine taught in this mantra refers to the various Avatâras of the Lord. These Avatâras are not separate from the Lord, but are the very Lord Himself just as the various forms of the Lord, red, white, blue etc., seen in the Hitâ Nâḍis are all one and the same form of the Lord, though appearing different. So the author gives another explanation of this mantra. This he does by explaining the sentence **यद्वैतन् न पश्यति** &c. yadvaitan na paśyati etc., by reading it in this way :—

This sentence is not to be treated as composed of five separate words **यत् वै तद् न पश्यति** "yat vai tad na paśyati," as has been explained above, but it is to be treated as if the words were yat dvaitam na paśyat **(यत् द्वैतम् न पश्यति)** and then it would mean "because whatever He does not see dvaita or duality." Breaking the sentence in this way, the author explains this mantra thus :—)

Whatever person like the Avatâras, etc. (or whatever qualities) the Lord does not see as dvitiya or separate from Himself, that person or quality is verily not separate from Him or separate from each other. Because the knowledge of the Lord is eternal ; nor is there any (possibility of) error in His knowledge.

Since the Lord in fact does not see all these Avatâras of Him as separate from Him, therefore these Avatâras are not second to the Lord, but they are the very Lord Himself. And because the Lord does not see these Avatâras as His second, they are the very self of the Lord ; for

the vision of the Lord is not subject to any defect or error, for t knowledge of the Lord is eternal.)

"And whatever the Lord Viṣṇu sees as separate from Himself, th object is verily separate from Him." This is also in the same boo And because the Lord Viṣṇu even sees this whole universe as separa from Himself, therefore this universe has indeed a real and separa existence. This mantra, therefore, far from teaching that the world do not exist in reality, teaches on the contrary that the world is real, becau the Lord sees it as separate from Himself. This is the proper explanati of this mantra. Otherwise the words, "anyad vibhaktam" would redundants in this mantra.

Note:—If this mantra taught non-duality, then the words "na tutad dvitiyam ast "because there is no second" would have been enough to prove non-duality. What w the necessity of repeating the same idea by saying "tato anyad vibhaktam yat paśye "that he may see another as separate." So these words could be spared.

Nor is this world a mere notion in the mind of a Jîva produced b error. For there is no proof in the scriptures, showing that the world is false conception, or a wrong notion. In fact, the text of the Gîtâ alread quoted once before rebukes those persons as Asuras who think that t world is false and not based on reality and that there is no Lord governin it. See the Gîtâ XVI. 8:—असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्. There are sever other texts like these proving that the world is real.

MANTRA IV. 3. 24.

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति न हि घ्रातुर्घ्रातेर्वि परिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्त यज्जिघ्रेत् ॥ २४ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. This word is to be supplie from the context. तत् Tat, that; a second thing, other than himself, which is eith an equal or superior. न Na, not. जिघ्रति Jighrati, smells. वै Vai, indeed. जि Jighran, smelling; because He smells eveything that exists. वै Vai, truly. Tat, that; the second thing. न Na, not. जिघ्रति Jighrati, smells. हि Hi, becaus घ्रातुः Ghrâtuḥ, of Him who smells. घ्रातेः Ghrâteḥ, of the perception of sme विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्व Avinâśitvât, on account of His being Eternal. तु Tu, therefore. तत् Tat, tha द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न N not. अस्ति Asti, exists. विभक्तं Vibhaktam, hostile; antagonist. यत् Yat, wh जिघ्रेत् Jighret, could smell.

24. (There is no second or equal to Him), because veri ly He smells no such (equal being, and whatever he does no

smell, does not exist), for to the All-smelling One, whatever he does not smell cannot exist; because of the Smeller (the Lord), there can be no defect of smelling, since He is faultless. Therefore, there is no one equal or second to Him, so that He may smell it as other than and separate from Him.—275.

24. Because the Lord does not smell (any of these forms as different from Him, they are not separate from Him). Verily, He being the Jighram (the All-smelling), does not smell them as different, (and so they are not so), because there is never any discordance in the smelling of the Smeller, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He smells it as another and distinct from Himself (as it is always different from Him).—275.

MANTRA IV. 3. 25.

यद्वै तन्न रसयते रसयन्वै तन्न रसयते नहि रसयितू रसयते-र्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्वि-भक्तं यद्रसयेत् ॥ २५ ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramâtman ; this word is to be supplied from the context). तत् Tat, that ; a second thing, one other than the Paramâtman. न Na, not. रसयते Rasayate, tastes. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. रसयेत् Rasayet, may taste. वै Vai, because. रसयन् Rasayan, one who tastes all. तत् Tat, that second. न Na, not. रसयते Rasayate, tastes. Here supply तत्नास्ति Tatnâsti, that thing does not exist. हि Hi, because. रसयितुः Rasayituḥ, of Him who tastes. रसयतेः Rasayateḥ, of the perception of taste. विपरिलोपः Viparilopaḥ, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

25. (There is no second or equal to Him), because, verily, He tastes no such (equal to Him, and whatever He does not taste, does not exist), for to the All-tasting One, that does not exist which He does not taste; because of the Taster (the Lord), there can be no defect of tasting, since He is faultless. Therefore, there is no one equal or second to Him, so that He may taste it as other than and separate from Him.—276.

25. Because the Lord does not taste (any of these forms as differen from Him), they are not separate from Him). Verily, he being the Rasaya (the All-taster), does not taste them as different (and so they are not so because there is never any discordance in the tasting of the Taster, for it i faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He tastes it as another and distinc from Himself (as it is always different from Him).—276.

MANTRA IV. 3. 26.

यद्वै तन्न वदति वदन्वै तन्न वदति न हि वक्तुर्वक्तेर्विपरि-लोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman; this word is to be supplied from the context. तत् Tat, that; a second thing, one other than the Paramâtman न Na, not. वदति Vadati, speaks. वै Vai, indeed. तु Tu, therefore. तत् Tat, that द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. वदेत् Vadet, may speak. वै Vai, because. वदन् Vadan, one who speaks all. तत् Tat that second. न Na, not. वदति Vadati, speaks. Here supply तत्नास्ति Tatnâsti, tha thing does not exist. हि Hi, because. वक्तुः Vaktuḥ, of Him who speaks. वक्तेः Vakteḥ, of speech. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

26. (There is no second or equal to Him), because, verily, He speaks of no such (equal being, and whatever He does not speak of, does not exist), for to the All-speaking One whatever He does not speak of, cannot exist; because of the Speaker (the Lord) there can be no defect of speaking, since He is faultless. Therefore, there is no one equal or second to Him, so that He may speak of it as other than and separate from Him.—277.

26. Because the Lord does not speak (any of these forms is differ ent from Him, they are not separate from Him). Verily, he being th Vadan (All-speaking), does not speak them as different (and so they ar not so), because there is never any discordance in the speaking of th Speaker for it is faultless. Therefore, these are not second to Him (bu the same as He).

(But as regards the world) because He speaks it as another an distinct from Himself (as it is always different from Him).—277.

MANTRA IV. 3. 27.

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman; this word is to be supplied from the context). तत् Tat, that; a second thing; one other than the Paramantma. न Na, not. शृणोति Srinoti, hears. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. शृणुयात् Srinuyât, may speak. वै Vai, because. शृण्वन् Srinvan, one who hears all. तत् Tat, that second. न Na, not. शृणोति Srinoti, hears. Here supply तत् नास्ति Tatnâsti, that thing does not exist. हि Hi, because. श्रोतुः Srotuḥ, of the hearer; of Him who hears. श्रुतेः Sruteḥ, of the perception of hearing. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

27. (There is no second or equal to Him), because verily, He hears no such (equal being, and whatever He does not hear does not exist), for to the All-hearing One, whatever He does not hear, cannot exist; because of the Hearer (the Lord) there can be no defect of hearing, since He is faultless. Therefore, there is no one equal or second to Him, so that He may hear it as other than and separate from Him.—278.

27. Because the Lord does not Hear (any of these forms as different from Him, they are not separated from Him). Verily, He being the Srinvan (the All-hearing), does not hear them as different (and so they are not so), because there is never any discordance in the hearing of the Hearer, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because he hears it as another and distinct from Himself (so it is always different from Him).—258.

MANTRA IV. 3. 28.

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥ २८ ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramâtman. This word is to be supplied

from the context). तत् Tat, that ; a second thing, one other than the Paramâtman. न Na, not. मनुते Manute, thinks. वै Vai, indeed. तु Tu, therefore. तत् Tat, that द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. मन्वीत Manvîta, may think. वै Vai, because. मन्वानः Manvânaḥ, one who thinks all. तत् Tat, that second. न Na, not. मनुते Manute, thinks. (Here supply तत् नास्ति Tatnâsti, that thing does not exist). हि Hi, because. मंतुः Mantuḥ, of the thinker. मतेः Mateḥ, of the thought. विपरिलोपः Viparilopaḥ, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

28. (There is no second or equal to Him), because, verily, He thinks of no such (equal being, and whatever He does not think of, does not exist), for to the All-thinking One, whatever He does not think of, cannot exist, because of the Thinker (the Lord) there can be no defect of thinking, because He is faultless. Therefore, there is no one equal or second to Him, so that He may think of it as other than and separate from Him.—279.

28. Because the Lord does not Think (any of these forms as different from Him, they are not separate from Him). Verily, He being the Manvana (the All-thinking), does not Think them as different (and so they are not so), because there is never any discordance. Therefore, these are not second to Him (but the same as He).

(But as regards the world), because He thinks it as another and distinct from Himself (so it is always different from Him).—279.

MANTRA IV. 3, 29.

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति नहि स्प्रष्टुः स्पृष्टे-र्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्य-द्विभक्तं यत्स्पृशेत् ॥ २६ ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context). तत् Tat, that ; a second thing ; one other than the Paramâtman. न Na, not. स्पृशति Spriśati, touches. वै Vai, indeed. तु Tu, Therefore. तत् Tat, that द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. स्पृशेत् Spriśet, may speak. वै Vai, because. स्पृशन् Spriśan, one who touches all. तत् Tat, that second. न Na, not. स्पृशति Spriśati, speaks. Here supply तत् नास्ति, that thing does not exist. हि Hi, because. स्प्रष्टुः Sprastuḥ, of Him who touches. स्पृष्टेः Spristeḥ, of the perception of touching. विपरिलोपः Viparilopaḥ, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

29. (There is no second or equal to Him), because, verily, He touches no such (equal being, and whatever he does not touch, does not exist), for to the All-touching One whatever He does not touch, cannot exist, because of the Toucher (the Lord) there can be no defect of touching, since He is faultless. Therefore there is no one equal or second to Him, so that He may touch it as other than and separate from Him. —280

29. Because the Lord does not Touch (any of these forms as different from Him, they are not separate from Him). Verily, He being the Spriśan (the All-touching), does not touch them as different (and so they are not so), because there is never any discordance in the touching of the toucher, for it it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world,, because He touches it as another and distinct from Himself (so it is always different from Him.)—280.

MANTRA IV. 3. 30.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ३० ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context.) तत् Tat, that; a second thing, one other than the Paramâtman. न Na, not. विजानाति Vijânâti, knows. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. विजानीयात् Vijânîyât, may know. वै Vai, because. विजानन् Vijânan, one who knows all. तत् Tat, that second. न Na, not. विजानाति Vijânâti, knows. Here supply तत् नास्ति Tât nâsti, that thing does not exist. हि Hi, because. विज्ञातुः Vijñâtuḥ, of Him who knows; of the knower. विज्ञातेः Vijñâteḥ, of knowing. विपरिलोपः Viparilopah, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

30. (There is no second or equal to Him), because, verily, He knows no such (equal being, and whatever He does not know, does not exist), for to the All-knowing One, whatever He does not know, cannot exist, because of the Knower (the Lord) there can be no defect of knowing, since He is

.fault-less. Therefore, there is no one equal or second to Him, so that He may know it as other than and separate from Him.—281.

30. Because the Lord does not know (any of these forms as different from Him, they are not separate from Him). Verily, He being the Vijânan (the All-knowing), does not know them as different (and so they are not so), because there is never any discordance in the knowing of the knower, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world), because He knows it as another and distinct from Himself (so it is always different from Him).—231.

MANTRA. IV. 3. 31.

यत्र वान्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेदन्योऽन्यद्रसयेदन्योऽन्यद्वदेदन्योऽन्यच्छृणुयादन्योऽन्यन्मन्वीतान्योऽन्यत्स्पृशेदन्योऽन्यद्विजानीयात् ॥ ३१ ॥

यत्र, Yatra, where, in denying the existence of another. वै Vai, indeed, verily. अन्यत् Anyat, independent; any other independent than the Lord. इव Iva, slightest. स्यात् Syât, may be. तत्र Tatra, then. अन्यः Anyaḥ, another; a person other than the Lord. अन्यत् Anyat, another; an object other than that not seen by the Lord. पश्येत् Paśyet, may see. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. जिघ्रेत् Jighret, may smell. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. रसयेत् Rasayet, may taste. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. वदेत् Vadet, may speak. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. शृणुयात् Śriṇuyât, may hear. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. मन्वीत Manvîta, may think or feel. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. स्पृशेत् Spriśet, may touch. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. विजानीयात् Vijânîyât, may know.

31. When, indeed, there may exist the slightest independence, as it were, then may another see another thing, another may smell another thing, another may taste another thing, another may speak about another thing, another may hear another thing, another may think another thing, another may touch another thing, and another may know another thing.—282.

MADHVA'S COMMENTARY.

(This mantra 31 has been explained by others thus :—" When in waking and dreaming there is, as it were, another than the Âtman, through

the influence of avidyâ, then alone can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one feel the other, then can one touch the other, then can one know the other." In other words, this idea of duality is the result of avidyâ. In Suṣupti avidyâ ceases its operations and so the false notion that another exists vanishes. The separations being due to avidyâ, when avidyâ stops, the separation becomes non-existent: and then it is said "with what will he see whom." Therefore, the preceding text also should be explained in this advaita sense, namely that in Suṣupti, there is an absence of the world and so the world is unreal. The commentator combats this view :—)

By saying that there is no other seer, (in mantra 32, it is not meant that the world is false, and the Âtman only exists, but that) it means that the power of *seeing everything* belongs to the Lord only, and to nobody else. And so to emphasise this, the Śruti concludes by saying **यत्र वा अन्यदिव स्यात्** &c.

(But cannot this mantra have the meaning given by the advaitins? To this the author says :—)

Otherwise (if the advaita explanation be taken) the (the second "anya" in) phrases **अन्योऽन्यत् पश्येत्** &c. would be redundant. (The sentences **अन्यः पश्येत्** &c. would be enough).

(The other side may say, this second "anya" is necessary in order to remove the doubt that the objects of sight, smell &c. are non-separate from the agent seeing, smelling &c. That is to say that if the second "anyat" was not employed in the Śruti, then it would mean that the object perceived was identical with the agent perceiving, but this is not the real meaning of the Śruti. It teaches the absolute non-existence of the object perceived. So the second "anyat" is necessary. To this the commentator says :—)

न ह्येकस्यान्यत्वेऽन्यस्यानन्यत्वं भवति । (When in order to remove the doubt lest the object of sight &c. be taken as identical with the seer and so the second anyat is employed to qualify the agent seeing, then no such doubt can arise at all) for by asserting the separateness of one, it does not follow that the other is non-separate from it. (If the separateness of the agent seeing be asserted, it does not follow that the object seen is identical with the agent. So no such doubt can ever arise). Therefore (under advaita explanation) the second "anyat" in this mantra would still remain useless.

Or it may he thus explained. If the advaita explanation he accepted, then *both* "anyat" in this mantra become useless. The mantra would convey its full advaita sense if it stood thus:—**यत्रवान्यदिव स्यात् तत्र पश्येत्, जिघ्रे्त्, रसयेत्** &c. " where there is another as it were, there he can see, smell, taste &c." This would he sufficient, and both the words **अन्योऽन्यत्** so often repeated are useless.

(The other side may say the first " anya " is necessary in order to remove the doubt that the mantra taught the identity hetween the agent seeing and the ohject seen. To this the commentator answers :—)

न ह्येकस्यान्यत्वेऽन्यस्यानन्यत्वं भवति ।

By asserting the separateness of the one (*i.e.* of the object) there does not follow the non-separateness of the other (the knower or the perceiver).

(If it he said that the first anya is necessary in order to emphasize the meaning, then the second " anyat " becomes unnecessary, and so the author says :—)

Even then the second word "anyat" would still remain useless. (For the separateness of the ohject was established hy the first 'anya' in the sentence "**अन्यदिव**).''

(An objector says, if the mantra stood only thus **यत्र वान्यदिव स्यात् तत्रान्यः पश्येत्** &c. as you propose, then it would mean that where there is not the separateness caused by avidyâ, there the Anya, namely, the Âtman, does not see, smell &c. This would merely prohibit the fact of seer—hood &c. But this is not what is meant. The real meaning is that even in the state where there does not exist the separation caused by avidyâ, and even where there is the absence of any other seer, the Âtman is still the seer. The second anya is necessary in order to show that in the state where there is ahsence of the separateness caused by avidya, the mantra teaches that there is no ohject of sight there, except one's own self. In fact the mantra teaches that in that state the Atmâ sees its own self, so the second " anya " is necessary. To this the Commentator answers :—)

In the opinion of the Mâyâvâdin, the Âtman has not the quality of preception etc. in that condition of pure Âtmanhood, for their doctrine is that the so-called perception hy the Âtman is due to Avidyâ, and even if the Âtman may somehow see itself as its own object of vision, yet according to Mâyâvâdin, Âtman can never *taste* itself or *smell* itself, etc., but the mantra says the Âtman tastes another, smells another, &c.

Therefore, whenever there may exist the slightest independence in any other being, there it is possible that another person, separate from

the Lord, may see something as different from what the Lord sees. But there is, as a matter of fact, no such trace of independence in any person. (The inanimate matter, of course, has no independence of its own. All its movements are absolutely governed by the will of the Lord. The animate beings possess some semblance of independence, but that so-called "free-will" is also not independent of the Lord, but governed by the Lord. Therefore, the Śruti says "another does not see another."

The word Iva in "Anyat Iva" means *slightly*, that is, even the slightest independence. Such a use of the word Iva is to be found in sentences like the following :—**राज्ञः पृथगिव भृत्यः** Rajñaḥprithag iva bhrityaḥ, etc.

In the lexicon called the Śabda-nirṇaya it is said that the word Iva is employed to denote comparison as well as to denote smallness. **उपमाथ तथाल्पत्वेपीव शब्दः प्रयुज्यते ।**

(The word Anya has been explained by our author as meaning independent agent. For this, he now gives an authority :—

In the same book, it is said that the word Anya is employed by the wise in four senses (1) to denote difference in the essential form of one object from another (2) to denote independence (3) to denote opposition and (4) to denote difference. As an illustration of such a use of the word Anya and of Iva two further examples are also given.

अनन्याः सर्वएवैते योधाः कुन्तीसुतादपीति ॥

दश रात्रैर्भुक्तमिव न सम्यक् स्वल्पभोजनादिति ॥

(The author having explained this mantra so far in his own words, now quotes an authority for his explanation :—)

In the Mahâmimânsâ it is thus said :—

"There is not an atom of independence either in Prakṛiti or in Puruṣa, because they are always under the will and government of the Lord Visṇu. What can there exist which is not seen by the Lord, and who can see a thing not cognised by the Lord." It has been also said in the Mahâmimânsâ :—"The Lord Hari, in whom there is no error, sees the Avatâras or incarnations (such as Râma, Kriṣṇa &c.) as not different from His ownself; and He sees the other beings (Jîvas) and objects as different from His ownself. It is therefore, the beings and objects that have been spoken of last are quite different and separate from the Lord Himself. For, when one sees something as different from his ownself, it can be rightly said that the seer and the thing seen can never be one and the same. There are six kinds of taste. No one has ever tasted something of the seventh kind of taste, so the seventh kind of taste can

never be said to have its existence. The Lord has the enjoyment of all His senses in Himself. Had there been no external world in existence—how can we say that in Mokṣa, all creatures subsist on a fragment of His bliss. (Anyâni Bhûtâni Mâtrâ Upajîvanti)?

[An objector may say that the extract given by you "anyâni bhûtâni &c." does not refer to Mukta jîvas, but to the jîvas in Samsâra. To this the author answers:—]

This passage occurs in a chapter or context which treats of mokṣa, and so we say that the Muktas even subsist on a reflection of His bliss. Even the Lord Bâdarâyana has taken that passage as referring to the Muktas, in his sûtra **स्वाप्ययसंपत्त्योरन्यतरापेक्षम्** &c.

MANTRA IV. 3. 32.

सलिल एको द्रष्टाऽद्वैतो भवत्येष ब्रह्मलोकः सम्राडिति हैनमनुशशास याज्ञवल्क्य एषास्य परमा गतिरेषास्य परमा संपदेषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

सलिले Salile, in waters; in the Prakriti. Or the word may be सलिलः Salilaḥ, playing—सह Saha, together with, and लीला Lîlâ, play. एकः Ekaḥ, only one; without a rival. अद्वैतः Advaitaḥ, without a second. द्रष्टा Draṣṭâ, the seer; the Lord Viṣṇu. भवति Bhavati, remains; is. सम्राट् Samrâṭ, Sovereign. एषः Eṣaḥ, He; the Âtman. ब्रह्मलोकः Brahmalokaḥ, one having his knowledge fully developed. The Perfect Intelligence (ब्रह्म Brahma, full; लोकः Lokaḥ, knowledge; of full knowledge). इति Iti, in such a way. ह Ha, formerly. याज्ञवल्क्यः Yâjñavalkya, Yajñavalkya. एनं Enam, him; Janaka. अनुशशास Anuśaśâsa, instructed. अस्य Asya, his; of the Lord Viṣṇu. एषा Eṣâ, this. गतिः Gatiḥ, movement; range. परमा Paramâ, highest, best, because all pervading. अस्य Asya, His; of the Lord Viṣṇu. एषा Eṣâ this. सम्पत् Sampat, wealth; perfection परमा Paramâ, highest, because inexhaustible. अस्य Asya, His; of the Lord Viṣṇu. एषः Eṣaḥ, this. लोकः Lokaḥ, knowledge. परमः Paramaḥ, highest all comprehending. अस्य Asya, His; of the Lord Viṣṇu. एषः Eṣaḥ, this. आनंदः Ânandaḥ, pleasure; happiness. परमः Paramaḥ, highest; because full and perfect. अन्यानि Anyâni, other. भूतानि Bhûtâni, beings; Barhmâ and other Mukta Puruṣas. एतस्य Etasya, His; of Viṣṇu. एव Eva, only. आनंदस्य Ânandasya, of the bliss. मात्राम् Mâtrâm, a very small drop or portion (of the nature of reflected image). उपजीवंति Upajîvanti, enjoy.

32. "That One Seer, sporting in the Waters (of space), exists without a second. He is the Perfect Intelligence, O Sovereign." Thus did, formerly, Yâjñavalkya, teach him

(Janaka). "This movement of His is the highest, (because the most far-reaching); these riches of His are the highest (because inexhaustible); this Intelligence of His is the highest, (because all comprehending); this bliss of His is the highest, because, verily, on a fragment of this bliss of His all other beings subsist.—283.

MADHVA'S COMMENTARY.

When in the Great Dissolution Prakriti pervades the whole world in the form of water, and no other sentient being exists but the Lord, it is then that the Great Viṣṇu, and Viṣṇu alone exists (and moves on the surface of the waters) and thus He is the one Seer in Water. He is **अद्वितीय** (Advitîya) or without a second or peer, for, there is none who can oppose Him as a rival. He is called **एकः** (Ekaḥ,—or One, because there is none who may be called equal to Him. He is called Brahmaloka (Brahma=Perfect, and loka=Knowledge) or All-Wise for, the knowledge of the Supreme Person is infinite. He is called paramâ gatiḥ or supreme motion because He is present everywhere. The sway of Viṣṇu is all-pervading. He is said to have **परमा संपत्** (Paramâsampat), for all (the six) **ऐश्वर्य** (Aiśvarya) are in full development in Him. He is said to be **परमो लोकः** (Paramolokaḥ)—on account of His knowledge (loka) about everything being the highest. The meaning of the word **लोक** (loka) is knowledge. Viṣṇu is said to be **परम आनन्द** (Parama ânanda) because He is **स्वतन्त्र** (Svatantra) or independent, and because He is full in all the qualities, it is therefore, His bliss is said to be the highest or infinite. All the Muktas, from Brahmâ downwards, enjoy only a reflection of His bliss, more or less bright according to their grade. The universal rule is that the bliss which Brahmâ and others enjoy, varies according to the grades of their Mukti and their capacity. The word **सलिले** in this mantra was taken in the genitive case and explained as "in the water (of Prakriti at the time of Pralaya)." But it may be in the nominative case also as **सलिलः** and then it would mean "with Lilâ." The long **ई** of **लीला** is shortened as a Vedic anomaly.

MANTRA IV. 3. 33.

स यो मनुष्याणाꣳ राद्धः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः स मनुष्याणां परम आनन्दोऽथ ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामान-

न्दोऽथ ये शतं पितृणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दोऽथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दो ये कर्मणा देवत्वमभिसपद्यन्तेऽथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथैष एव परम आनन्द एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीत्यत्र ह याज्ञवल्क्यो बिभयांचकार मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौत्सीदिति ॥ ३३ ॥

सः Saḥ, He. यः Yah, who. मनुष्याणां Manusyânâm, among the best of men among the chakravartins or world-emperors. राद्धः Râddhaḥ, liberated; Mukt and Perfected One. समृद्धः Samriddhaḥ, one who has attained all that can b attained by human means; fully liberated. अन्येषां Anyeṣâm, of other peopl अधिपतिः Adhipatiḥ, over-lord; Master on account of giving religious instructions t them. मानुष्यकैः Mânuṣyakaiḥ, reasulting from human deeds, such as giving awa gifts, &c. सर्वैः Sarvaiḥ, all. भोगैः Bhogaiḥ, with enjoyments. संपन्नतमः Sampann tamaḥ, rich; wealthy. भवति Bhavati, is. सः Saḥ, he. मनुष्याणां Manusyânâm, amon men. परमः Paramaḥ, highest. आनंदः Ânandaḥ, bliss. अथ Atha, again. ये Y those. शतं Śatam, hundred; hundred-fold. मनुष्याणां Manusyânâm, of men; huma आनंदाः Ânandâh, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. जितलोकानां Jital kânâm, that have got Brahmajñâna (ब्रह्मज्ञान), such as suits their capacity; Mukta Loka means wisdom. Jita=mastered. Jita-loka, therefore, means one who has co quered or mastered wisdom, *i. e.*, become a Mukta." Loka thus means Mukti. पितृ Pitriṇâm, of the Pitris; of the Fathers. आनंदः Ânandaḥ, bliss. अथ Atha, again. Ye, those. शतं Śatam, hundred; hundred-fold. जितलोकानां Jitalokânâm, of those w have mastered wisdom. Loka-Brahmajñânam, *i e.*, Muktas. पितॄणां Pitriṇâm, the Pitṛis; of the Fathers. आनंदाः Anandâḥ, pleasures, blessings. सः Saḥ, that. ए Ekaḥ, one. गंधर्वलोके Gandharvaloke, in the Gandharva mukti; of the Ghandharv in their Mukti. आनंदः Ânandaḥ, bliss. अथ Atha, again. ये Ye, those. शतं Śatâ hundred; hundred-fold. गंधर्वलोके Gandharvaloke, of the Gaṇdharvas in the Mukti. आनंदाः Ânandâḥ, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. कर्मदेव Karmadevânâm, of the god rituals. आनंदः Ânandaḥ, bliss; pleasure. ये Ye, wh

कर्मणा Karmaṇâ, by deeds; by the merit of their deeds. देवत्वं Devatvam, godhood. अभिसंपद्यन्ते Abhisampadyante, gain; earn. अथ Atha, again. ये Ye, those. शतं Satam, hundred; hundred-fold. कर्मदेवानां Karmadevânâm, of the god rituals. आनंदाः Aanandâḥ, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. आजानदेवानां Ajânadevânâm, of the best among the born; devas such as Indra, &c. आनंदः Ânandaḥ, bliss; pleasure. यः Yaḥ, He; they. (This and the following words, though in the singular number should be taken in the plural sense). च Cha, again. श्रोत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas; hence a Mukta. अवृजिनः Avṛijinaḥ, free from misery and sin. अकामहतः Akâmahataḥ, free from desires; such as are not troubled hy desires. अथ Atha, Again. ये Ye, those. शतं Śatam, hundred; hundred-fold. आजानदेवानां Ajânadevânâm, of the best among the born. आनंदाः Ânandâḥ, pleasures, bliss. सः Saḥ, that. एकः Ekaḥ, one. प्रजापतिलोके Prajâpatiloke, of the Prajâpatis in their Brahmajñana or Mukti. आनंदः Ânandaḥ, pleasure; hliss. यः Yaḥ, who; they. च Cha, again. श्रोत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas. अवृजिनः Avṛijinaḥ, free from misery. अकामहतः Akâmahataḥ, free from desires; such as are not trouhled hy desires. अथ Atha, again. ये Ye, those. शतं Śatam, hundred; hundred-fold. प्रजापतिलोके Parjâpatiloke, of the Prajâpatis in their Brahmajñana or Mukti. आनंदाः Ânandâḥ, pleasures; hliss. सः Saḥ, that. एकः Ekaḥ, one. ब्रह्मलोके Brahmaloke, in the knowledge of the Brahmaṇ; in Mukti. आनंदः Ânandaḥ, pleasure; bliss. यः Yaḥ, who; they. च Cha, again. श्रोत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas. अवृजिनः Avṛijinaḥ, free from misery. अकामहतः Akâmahataḥ, free from desires. अथ Atha, now. एषः Eṣaḥ, this. एव Eva, alone. परमः Paramaḥ, highest. आनंदः Ânandaḥ, bliss. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmalokaḥ, fully developed knowledge; Mukti. Perfect Wisdom. सम्राट् Samrât, Oh Sovereign. इति Iti, thus. ह Ha, formerly. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. सः Saḥ, that; thus instructed hy thee. अहं Aham, I. भगवते Bhagavate, to thee. सहस्रः Sahasram, a thousand (of hulls and elephants.) ददामि Dadâmi, give; make a present of. अतः Ataḥ, this. ऊर्ध्वं Urdhvam, higher than. विमोक्षाय Vimokṣâya, for Mokṣa proper. एव Eva, only. ब्रूहि Brûhi, say. इति Iti. अत्र Atra, here; on Janaka's making further request. ह Ha, certainly. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. बिभयांचकार Bihhayâñchakâra, got afraid, lest he should ask ahout the mystery of attaining his own Mukti. मेधावी Medhâvî, intelligent; sharp-witted. राजा Râjâ, the king. सर्वेभ्यः Sarvehhyaḥ, all. तेभ्यः Tebhyaḥ, among them. Among Aśvala. &c. मां Mâm, me. उदरौत्सीत् Udarautsît, has a fast hold on me, on account of my superiority.

33. He who amongst men (world-Emperors) is Perfect and completely liberated, and (by being teacher) of other men, has become their over-lord, who is most fully endowed with all human enjoyments, he amongst men has the highest beatitude.

Again, a hundred of these beatitudes of men is on beatitude of the Pitris, who have mastered the Wisdom (an become Muktas).

Again, a hundred of these beatitudes of the Pitris, wh have mastered the Wisdom, is one beatitude of the Gan dharvas in Mukti (loke).

Again, a hundred of these beatitudes of the Gandharva in Mukti, is one beatitude of the Karma Devas, who attai Devahood through merit (and must consequently be Muktas)

Again, a hundred of these beatitudes of Karma-Devas is one beatitude of the Born-Devas, who are Śrotriya (Muktas), free from sorrow and untroubled by desires.

Again, a hundred of these beatitudes of Born-Deva is one beatitude of the Prajâpatis (Paśupatis, Rudras, Śeṣas in Mukti, who are Śrotriyas, free from sorrow and untrouble by desire.

Again, a hundred of these beatitudes of Prajâpatis in Mukti, is one beatitude of Brahmâs in Mukti, who ar Śrotriyas, free from sorrow and untroubled by desire.

Now (since Brahmâs and the rest subsist on a fragmen of his beatitude), this (Supreme Self) alone is the highes beatitude. This is the perfect Intelligence, O Monarch.— Thus spoke Yâjñavalkya.

Janaka said :—" I give you, Sir, a thousand (oxen anc elephants). Speak for my further enlightenment."

Then, verily, Yâjñavalkya became afraid, thinking " this King is intelligent, as he has confined (himself to) me out of all these (questioners, like Śâkalya, &c.) "—284.

MADHVA'S COMMENTARY.

(Lest one should mistake that these grades of beatitudes refer t sansâri or bound jîvas, the author shows that they refer to various grade of muktas, and not to bound souls. Therefore, the author says :—)

" The bliss that the Mukta chakravartins (world-emperors) enjo is one hundred times greater than that enjoyed by the ordinary Mukt

human beings. The bliss enjoyed by the Pitṛis is a hundred-fold greater than that of Mukta Chakravartins. A hundred times greater than that of the Mukta Pitris is the bliss of the Mukta Ṛiṣis, called the Karmadevas; a hundred times greater still is the bliss of the Muktadevas, and a hundred times greater is the bliss of Umâpati in His Mukti, for his bliss is greater than that of the Muktadevas; and a hundred times greater than the bliss of Umâpati is the bliss of a Mukta Brahmâ and Mukta Garuḍa. But the greatest of all is the bliss enjoyed by the Lord Viṣṇu Himself. He is called Perfect bliss. Even Brahmâ in His state of Mukti enjoys only a small drop of His bliss, in the shape of a reflection of the bliss of the Lord Viṣṇu. The Muktas enjoy the bliss of the Lord whilst the others enjoy the shadow of it." Thus it is in the same book. Though the word Viṣṇu is not expressly mentioned in this passage of beatitudes, yet there is allusion to Him in the mantra **एतस्यैवानन्दस्यान्यानि भूतानि** &c.) The words **एष एव परम आनन्द** do not refer to the immediately preceding word **ब्रह्मलोकः**, but to Viṣṇu.

That the whole of this passage refers to Muktas, and not to sansârî jîvas is clear also from the various words used in it. One of such words is **राद्धः ।** It means Mukta.

Note.—**राद्धः** comes from the root **राध** "to be perfect," with the affix **क्त** with the force of agent. So **राद्धः** means **संसिद्धः** "A Perfect Person." Samsiddhi is mukti. For he being eternal and free from sorrow has reached perfection. Persons, other than Muktas, cannot be called Râddha in the primary sense of this word. They may be called Râddhas in a secondary sense only.

(An objector says. If the word **राद्ध** râddha means a Mukta, then the word **समृद्धः** in the text is useless. It means a "complete Mukta." There are no grades in Mukta-hood. To this the commentator answers :—

The word sam-riddha "a higher or complete Mukta" has been employed in order to indicate that among men, according to their capacity, and according to the greatness of their exertion, even in Mukti it is possible to acquire a higher status than that of other Muktas, though they are otherwise all equal.

Note.—"Greater exertion" means performing sacrifices like Râjasûya, &c., even after the attainment of Jñânam or Divine wisdom.

Note.—No doubt the removal of the veil of avidyâ is mukti and in this respect all Muktas are equal. But avidyâ alone is the veil that covers the real form of the self. But the Will of the Lord is also an element to be taken in consideration. So by jñânam, the avidyâ being removed, all obstacles cease to exist : and the bliss of self-manifestation shines out very largely, but not entirely. Therefore though in merit all muktas are equal yet those who after the attainment of this jñânam are energetic in performing actions, draw the special attention of the Lord, and through His grace obtain a fuller manifestation of self-realisation. But he who after attainment of Divine wisdom does not exert

himself further does not get this higher self-realisation. This is the reason why there is lesser or greater quantity of bliss in mukti. This of course applies to human beings only, and not to the Devas. There is no increase or decrease in the self-realisation of the devas, The increase or decrease belong only to human beings. Therefore the commentator explains the word Sam-riddha thus :—

It means one who has become Mukta by employing in their fulness all the means of accomplishment which one is capable of employing.

(An objector says "how does the phrase **अन्येषमाधिपतिः** apply to Muktas? For a Mukta Chakravartin the lordship over other men who are non-muktas is not at all befitting. Nor can you say that a Mukta Chakravartin continues his overlordship over those men whom he was ruling before he got Mukti, for there is no such rule. To this the author answers :—)

In his kingdom, by teaching divine wisdom to his subjects, the Chakravartin world-emperor continues to teach these subjects of his, for they also get Mukti along with the Chakravartin. Thus a Mukta Chakravartin remain, an adhipati or over-lord over those Muktas who were his disciples when he was a human emperor.

(An Objector says: How can the phrase 'he is endowed with all human enjoyments, (**सर्वैर्मानुष्यकैर्भोगैः सम्पन्न तमः**) be an attribute of a Mukta ? A Mukta transcend all human enjoyments, for all worldly enjoyments cease for Muktas. The author explains this :—)

The above phrase means that he is most richly endowed in Mukti with those enjoyments which are the fruits of the acts of good deeds like charity, &c., accomplished with knowledge and performed when he was a human being. For such good deeds are not exhausted as says the Śruti :—**न ह्यस्य कर्म क्षीयते** Bṛih. Up. I. 4. 15.)

(An objector says " but cannot this text apply to a samsâri human being who has all worldly objects of enjoyments like garlands, &c., and who is rich in servants, &c ? To this the author says : —)

(Then the epithet **राद्धः** râddhaḥ would become useless ; for it applies primarily to a Mukta only. (If it be said that râddha may mean 'healthy)' we reply that, that is a secondary meaning of the word. A secondary should not be taken where a primary meaning is possible.)

(Similarly the epithet Samriddha also applies to the Muktas only. In some places, however, Madhva has taken this passage to apply to non-Muktas also ; especially the similar passage in the Taittiriya Upanishad : and the word Adhipati in this mantra. But in explaining this text here, he has taken it to apply to the Muktas. He gives another reason for it.)

The text **स मनुष्याणां परम आनन्दः** " this is the *highest* human bliss "

also (shows that Muktas are meant, for no other bliss can be highest) for the bliss of self realization (svarupa ananda) is the true bliss. The reference is here to this svarupananda. But this svarupananda never manifests in a non-Mukta. As says a text भुज्यते स्वसुखं मुक्तौ रामा सेन्यै स्ततोपरे "The bliss of self-realisation is enjoyed by the Muktas only, others enjoy a bliss which is a mere semblance of it."

Similarly the word जितलोकः used in this passage also indicates that the Mukta is meant. The word "loka" means divine wisdom, none but a Mukta can be said to have divine wisdom. In fact wherever the word "loka" is used it means Brahma Jñâna.

Thus the word "gandharva loke" means the Brahma-Jñâna of the gandharvas in the state of Mukti." For in the state of Mukti only, the Brahma-Jñâna arises permanently and perpetually. Moreover, this upaniṣad itself uses the word लोक in a previous passage as in एष ब्रह्म लोकःसम्राट् । in the sense of Brahma-Jñâna.

Similarly the word श्रोत्रिय also indicates that the context is about Muktas. The Śrotriya primarily means one who has obtained the fruit of śruti, namely, Mukti. Secondarily it means Vedic student. Therefore âjânadevas and others, where they are called śrotriyas, refer to Muktas, and their bliss is hundred times greater than that of the Muktas of the preceding class. The non-Mukta devas have the enjoyment of bliss occasionally, but not permanently, as it is liable to be obscured by passion, etc.

(An objector says : but how do you say that the words Śrotriya, &c., are adjectives qualifying the words âjâna-devas, &c. ? They are separated by the word च and such a construction is grammatically impossible. We do not say वसिष्ठो ब्रह्मिष्ठोऽरुंधतीपतिश्च ॥ Therefore the verse must be construed as having *two* sentences in it, and it should be translated thus :—" A hundred blessings of the karma-devás make one blessing of the âjâna-devas, also of a Śrotriya, &c". In fact the word च should be translated as "also" To this the author replies :—).

The word च is employed in order to combine the epithets śrotriya, avrijinah, and akâmahata, in a Mukta. (In other words, a Mukta has *all* these three attributes and so the word च is not unnecessary,.

(An objector says : you have made these words qualify âjâna-deva in the face of the absence of the proper case and number. For they ought to have been श्रोत्रियाणाम् अवृजिनानाम् अकामहतानां च आजानदेवानाम्.

But admitting this forced construction of yours, the pronoun यः

in the above sentence becomes useless. To this the commentato answers :—)

These three attributes belong to the Muktas only, and so th epithet यः is used to make them apply to muktas.

(The words Śrotriya, &c., have been explained above as applying t Muktas : and it was said that the Muktas alone have these three attribute For this the commentator quotes now an authority :—).

Therefore, the Śrotriya means Mukta, because he has obtaine the true fruit of Śruti. Others, so-called Śrotriyas, are mere vedic student and they should properly be called Śrotriyaka and not Śrotriya. Moreove they are called Avrijina, which means " not suffering any sorrow". Th also shows that a Mukta is only meant, for none but a Mukta is free fro sorrow. They are further called Akâmahata, not obstructed in the desire. A person who does not obtain the object desired by him is o whose desire has been frustrated, and therefore, he is rightly calle Kâma-hata or desire-frustrated. Similarly a person who desires a undesireable, or an improper or a sinful object is also called Kâmaha or over-powered by desire. In none of these two senses (wheth frustrated in desire or desiring evil things) is a Mukta a person who Kâma-hata. Therefore, the epithet Akâma-hata applies properly to t Mukta only.

(The word Âjânadeva has been explained by others as a deva fro very birth. Our author, however, explains it in a different way :—)

Âjânadevas are Devas, like Indra, etc., because they are superi to born Devas. In fact the word Â in Âjâna means ' best ', ' superior And the word Jâna means ' born '. Those Devas who are superior to t rest of the born Devas are called Âjânadevas, and such Devas are Ind etc.

(The word Prajâpati-Loke means " Prajapati in getting Mu through divine wisdom."

An objector says, ' why was the word Loke used here. The wor Śrotriya, etc. denote Mukti. The word Loke also denotes Mukti. It therefore, a repetition. To this the author answers :—)

Though by the very use of the word Prajâpati Loke, it was denot that a Mukta Prajâpati was meant, yet by using the term Śrotriya, e it is desired to indicate that a Mukta Prajâpati has the additional spec quality of being a perfect master of Śruti, free from sorrow and desir These three attributes show the essential nature of the Devas call Prajâpatis as well as Devas called Brahmans.

(An objector may say, ' these three attributes Śrotriya, Avrijina and Akâmahata may be metaphorically applied to the secondary Śrotriyas also. They are not the specific attributes of Mukta Prajâpatis, etc. To this the commentator answers) :—

The repetition of Śrotriya, etc., is in order to indicate that these attributes are not used in a metaphorical sense, but in their literal primary sense here. Moreover, they also indicate that these three attributes belong to all the Muktas as a rule, and that there is no Mukta who has not these three attributes of Śrotriya, etc. Hence repetition of these attributes in these mantras, shows an additional meaning and is not a tautology.

(The word Prajâpati has been taken by some as meaning Brahmâ. But our author explains it in a different way :—)

The word Prajâpati means Pasupati or Śiva, because the word Prajâ means the same thing as the word Pasu, and therefore Prajâpati here is equivalent to Pasupati.

After Prajâpati comes Brahma-Loke. Brahma-Loke means Brahmâ in his Mukti. But after this comes the sentence Eṣa parama ânanda, Eṣa Brahma Lokah Samrât. This second Brahma-Loka does not mean Brahmâ in his Mukti, but it means the supreme Brahman himself. This interpretation is given, because this sentence is preceded by the word *Atha*, showing that a new topic has been commenced. And so the Brahma-Loka of this sentence beginning with *Atha* is separate from Brahma-Loka in the preceding sentence. Moreover, the word Eṣa Brahma-Loka also indicates that this Brahma-Loka is different from the immediately preceding Brahma-Loka. In other words this second Brahma-Loka refers to the Paramâtman, because of these two specific words *Atha* and Eṣa, which lead us to this conclusion. The word Eṣa would give us no meaning if it referred to Ânanda : for Ânanda already has the word Eṣa before it.

In fact the words " eṣa Brahma Loka " used here refers to those very words eṣa Brahma Loka " used in the opening passage **सलिल एको द्रष्टाऽद्वैतम् भवति एष ब्रह्म लोकः ।** There the reference is clearly to Brahman the superme even by advaitavâdins. The same ' Brahma Loka ' is meant in this concluding passage.

If this word Brahma Loka did not refer here to the supreme Brahman, then this Eṣa used for the second time in this sentence (Atha Eṣa Eva Parama Ânanda, Eṣa Brahma Lokah Samrât) would be superfluous for the idea could have been expressed by the word Eṣa Eva Parama Ânanda, and there was no necessity of repeating the word Eṣa in the next

clause Eṣa Brahma Loka. For the very word Brahma Loka would have referred to this Eṣa used in the first clause repeated here again.

(An objector says "in the Taittirîya Upaniṣad there is also a list given of the Ânandas in their various grades. Thus the list there given shows the following gradation :—)

"Let there he a noble young man, who is well-read (in the Veda) very swift, firm, and strong, and let the whole world he full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss is one measure of the bliss of human Gandharvas (genii) and likewise of a great sage (learned in the Vedas) who is free from desires.

One hundred times that hliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii) and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long state, and likewise of great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, horn in the Âjâna heaven (through the merit of their lawful works), and likewise of a great sage who is froe from desircs."

Now there is this conflict. In this Upaniṣad after the human Muktas come the Pitṛis. But in the other Upaniṣad thore are two other classes of grades, namely human Gandharvas and divine Gandharvas. Therefore, the hliss of the Pitṛis ought to be ten thousand times more than the hliss of human Muktas. But this upaniṣad says that the bliss of the Pitris is hundred times the bliss of men. The commentator therefore says :—)

The word Śata, not only means hundred, but it sometimes means ten thousand also, as well as ten lacs. Therefore, when the Upaniṣad says that the bliss of Pitris is Śata-ṭime the bliss of men, it means ten thousand times human bliss. Therefore, it follows that human Gandharvas are ten hundred times more blessed than Chakravartins and Deva Gandharvas are thousand times more blessed than human Muktas, while the Pitṛias are ten lacs of time more blessed than men. Therefore, taking the word Śata in the sense of ten lacs in that passage there is no discrepancy!

It is proper that the position of the Pitṛis should be higher than the ordinary good Gandharvas, while the Mukta Gandharvas should be higher than the Pitṛis. So there is no conflict in this passage and that of the Tattiriya upaniṣad.

Note.—In order to understand this, the following comparative list is given helow :—

Taittiriya-upaniṣad	Brihadaranyaka-upaniṣad.
Men	Men.
Human Gandharva and Śrotriya	...
Divine Gandharvas	...
Fathors (Chiraloka)	Fathers (Jitaloka)
...	Gandharvas
Gods by birth	Gods by merit
Gods by merit	Gods hy hirth and (Śrotriya)
Gods.	...
Indra	...

Brihaspati	...
Prajâpati	Prajâpati
Brahman	Brahman

The Pitris are certainly lower in scale than the highest Gandharvas like Tumburu, etc., who are generally classed among the superior Devas (Âjâna Devas).

(An objector says "in this upanisad Âjâna Devas are shown as superior to Karma-Devas, while in the Taittiriya Upaniṣad, they are shown as inferior to Karma Devas. How do you explain this discrepancy. To this the author answers :—)

In the Taittiriya Upaniṣad, the reading is Âjanajânâm Devânâm, while the reading here is Âjâna Devânâm. This shows that there is a difference. The reference in the Taittiriya Upaniṣad is to the inferior Devas, who are descendants of Âjâna Devas. For "Âjânaja" means born of Âjâna. Therefore there is no conflict here also. But if the text of the Brihat Upaniṣad be taken as Âjânaja Devânâm, then also there is no conflict for then Âjânaja would mean born of superior Devas (Âjâna), and hereby "superior Devas" would be meant Brahmâ and the rest, and not Indra. So this also would be no discrepancy.

Note.—The reading, however, in our text is "Âjâna Devânâ" and not "Âjânaja-Devânâm." While in the Taittiriya the reading everywhere is Âjânâjânâm-Devânâm.

An objector says you may reconcile these two texts in this way, if in the Taittiriya Upaniṣad the word Ajânaja meant the Devas born from Indra, etc., namely not famous Devas. But cannot Âjânaja in the Taittiriya Upaniṣad mean born of superior Devas, like Brahmâ, for Âjâna means a superior Deva, and then Ajâna Devas would mean Indra, etc. The Indra, etc., are certainly higher than Devas by karma. But in the Taittiriya Upaniṣad higher than the Âjânja Devas are Devas, and higher than the Devas are Indra and Brihaspati. How do yon explain this conflict. To this the author answers :—

Indra and Brihaspati are not specifically mentioned in this Brihat Upaniṣad because they are included in the general term Âjâna Devas. In the Taittiriya Upaniṣad they are specifically mentioned, so this specific mention of the Taittiriya Upaniṣad should be accepted here also. In other words all Âjana Devas are greater than Karma Devas, but among Âjâna Devas, Indra is greater than the rest of Âjâna Devas, except Bṛihaspati; and Brihaspati is greater than Indra. For the general rule is, that a specific text is always stronger than the general text. For, as a general attribute is more comprehensive than a specific attribute, similarly on the other hand a specific mention always greater than a general mention.

The order therefore of these Muktas stands thus:—

1. Mukta Chakrvartins.
2. Human Gandharvas.
3. Deva-Gandharvas.
4. Pitras.
5. Devas along with Gandharvas.
6. Risis.
7. Devas.
8. Indra.
9. Brihaspati.
10. The Chief Indra called Purandara.
11. Rudra.
12. Brahmâ.

This is the order of the Muktas, every one higher in order has hundred times the bliss of the one below it."

This is also in the same book (Brahma Tarka).

Now, it may be said that Janaka requested Yâjñavalkya to tell him of the highest Mukti, but Yâjñavalkya did not do so. Janaka repeatedly asks him and Yâjñavalkya each time tells of gradually higher and higher things. What is the use of doing so? In answer it may be said.

It is very difficult to get mastery over all the steps of Mukti; they are to be acquired with great care and caution; it is therefore, the different grades and stages of knowledge have been taught in order to smooth the way. When Janaka had been instructed in one stage, and when he had got mastery over that stage of knowledge, he then asks for the next higher stage, according to the boon given to him; and Yâjñavalkya favoured him with it.

It has been said that Yâjñavalkya got afraid. One may ask afraid of what? and why? A very little thinking will lead us to the conclusion that the following thoughts crossed the mind of Yâjñavalkya.

"Janaka may gradually ask me of the rahasya (रहस्य) or the highest mystery of this knowledge, and he is not yet the right person to be intrusted with it. But I am bound by my promise and I shall have to tell him the mystery. But to instruct one on a subject which he does not cannot understand and so is not entitled to get that knowledge is against the principles of the Dharmaśâstras." Hence was his fear and he was afraid lest the intelligent king Janaka should ask him the mystery (रहस्य). Such is the explanation given in the Brahmâṇḍa Purâṇa.

The word tebhya in the sentence **सर्वेभ्यो मां तेभ्य उदरौत्सीत्** has no

antecedent near about. To what does it allude? Some explain it by saying that tebbyaḥ refers to positions and they translate it thus :—"lest the king should drive him from all his positions." Madhva gives another explanation. He says :—

The word तेभ्यः has for its antecedent the sages Aśvala and the rest who had been asking questions from Yâjñavalkya as shown in the previous Adhyaya.

MANTRA IV. 3. 34.

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥३४॥

सः Saḥ, that. एषः Eṣaḥ, He; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. स्वप्नांते Svapnânte, in the state of dreamy condition. रत्वा Ratvâ, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pâpam, what is sinful. च Cha, and. दृष्ट्वा Driṣṭvâ, seeing. एव Eva, only. चरित्वा Charitvâ, wandering. प्रतिन्यायं Pratinyâyam, at every time; or, it may mean following the principle that there should be a change. प्रतियोनि Pratiyoni, in every being; in every birth. बुद्धांताय Buddhântâya, in order to cause the state of what is called Buddhi; in order to generate the state of consciousness or cognition. एव Eva, only. आद्रवति Âdravati, comes or moves towards the dreamy condition. The same as Mantra No. 16.

34. "That person, indeed, in this state, enjoying what is holy and merely gazing at what is sinful, and wandering (to and fro), swings back, according to law, and is carried to its proper body, every Jîva, in order to bring it to the state of waking consciousness. Untouched is He by whatever (evil) He sees there in that state; for untouched is this Puruṣa."—285.

MADHVA'S COMMENTARY.

The Lord Viṣṇu always as an invariable rule takes the Jîva along with Him, in all the stages of waking consciousness, slumber, etc.; there is never any violation of this rule. Therefore to teach this rule and to show that the Jîva is always dependent on the Lord, in all changing conditions, the Śruti repeats again the same fact in this mantra, as was taught before in mantra 16. So says the Nirṇaya. Therefore, the repetition is in order to convey an additional meaning as given above, and is not *a useless tautology*.

MANTRA IV. 3. 35.

तद्यथा नः सुसमाहितमुत्सर्जद्यायादेवमेवायꣳशारीर आत्मा प्राज्ञेनात्मनान्वारूढमुत्सर्जन्याति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥३५॥

तत् Tat, that; the well-known example is. यथा Yathâ, just as. सुसमाहितं Susamâhitam, inhabited by men. अनः Anaḥ, villages, &c. उत्सर्जत् Utsarjat, deserting; leaving. यायात् Yâyât, (one) goes. एवं Evam, similarly. एव Eva, just. अयं Ayam, this. शारीरः Śârîraḥ, one who thinks the body to be his; the embodied one. आत्मा Âtmâ, the Âtman; the Jîva. यत्र Yatra, when. ऊर्ध्वोच्छ्वासी Urdhvochchhvâsî, such as breathes his last; such as is gasping or breathing his last. भवति Bhavati, becomes. एतत् Etat, then. प्राज्ञेन Prâjñena, all-knowing. आत्मना Âtmanâ, by the Paramâtman. अन्वारूढः Anvârûḍhaḥ, presided over; directed, mounted. उत्सर्जत् Utsarjat, deserting; leaving. याति Yâti, goes away.

35. Just as (a man) goes away, deserting the village, &c., (formerly) dwelt in (by him), so when one breathes his last, does the Jîva, the embodied self, when leaving this body go away, presided over by the Omniscient Self.—286.

MADHVA'S COMMENTARY.

Just as, when a man, when leaving a village, goes away seated on a cart, and guiding it, so the Jîva goes away leaving the body. He is like a cart driven by the presiding Lord Viṣṇu, who always dwells in the heart of the Jîvas, and takes him away when the Jîva leaves the body.

Note.—The word utsarjat is a transitive verb. But the text shows no objective case to it. The commentator supplies it by the word "grâma" or "village."

MANTRA IV. 3. 36.

स यत्रायमणिमानं न्येति जरया वोपतपतावाणिमानं निगच्छति यद्यथाम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यत एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

सः Saḥ, that. अयं Ayam, this; the Jîva. यत्र Yatra, when. अणिमानं Aṇimânam, fineness; subtle state; Mukti. न्येति Nyeti, gets; attains. Supply प्राज्ञेन आत्मना अन्वारूढ इति presided over or guided by the Omniscient Âtman. जरया Jrayâ, by old age. वा Vâ. उपतपता Upatapatâ, by diseases. वा Vâ, or. अणिमानं Aṇimânam, fineness; subtle condition of death. निगच्छति Nigachchhati, gets; attains. तत् Tat, that; the example. यथा Yathâ, just as. आम्रं Âmram, a mango fruit. वा Vâ. उदुम्बरं Udumvaram, a fruit of the glomerate fig. वा Vâ, or. पिप्पलं Pippalam, a fruit of the holy fig. बंधना Bandhanâ, from the stem. प्रमुच्यते Pramuchyate, is separated.

एवं Evam, in that way. एवं Eva, just; exactly. अयं Ayam, this. पुरुषः Purusaḥ, the Jîva. एभ्यः Ebhyaḥ, from these. अंगेभ्यः Angebhyaḥ, from the limbs of the body. संप्रमुच्य Sampramuchya, being separated. प्रतिन्यायं Pratinyâyam, at every time; or it may mean following the principle that there should be a change, according to the law of periodicity. प्रतियोनि Pratiyoni, in every being; in every birth. पुनः Punaḥ, again. प्राणाय Prâṇâya, for the Prâṇa Vâyu; with the help of the Vâyu. एव Eva, alone; only. आद्रवति Âdravati, goes; proceeds.

36. When, he (*i.e.*, the Jîva) enters in Mukti, the Subtle (the Lord), and when he goes to the subtle condition of death either through old age or disease (he leaves the body), and, as a mango or a fig or a holy fig is loosened from the stem, so this Jîva, freeing himself from these members, hastens with the help of Prâṇa Vâyu to its appropriate body, according to the law of periodicity.--287.

MADHVA'S COMMENTARY.

The word **अणिमानं** (Aṇimânam) means the Lord Bhagwan as in the śruti **सयएषोऽणिमा** (Chh. VI. 8. 7). That the Jîva enters the Lord at the time of death is shown in the śruti: **तेजः परस्यां देवतायां** (Chh. VI. 8. 6.). The word "Upatapata" means troubled by diseases, etc. The mango falls down from the stalk long before it gets fully developed; the Udumbara falls down, when fully developed: whilst fruits of Aśvattha fall down, after they have become fully ripe; so do men die. Some in infancy, some in their manhood, and some in their old-age. In the Kaliyuga men die in their infancy like the mango fruit. In the Tretayuga men die in their manhood like Udumbara. And in the Satyayuga do men die in their old-age, like the fruits of the Aśvattha. But it must be borne in mind that man's death takes place as the Lord wills it. Thus it is in the Padmapurâṇa.

(The śruti uses the words "the jîva runs for the sake of Prâṇâya-eva." These words Prâṇâya-eva have been explained by others as meaning "in order to get prâṇa or life or a new body." The author explains, howevei the word "punaḥ pratinyâyam pratiyonya dravati prâṇâyaiva" thus):—

The word prâṇa means the Chief Vâyu. The jîva runs towards the Chief Vâyu, in order to get Mukti. (So the word prâṇâya means in order to get prâna or life, or Mukti).

(An objector says "why does the śruti use the word "punaḥ" "again," when it is for the first time that the jîva goes to Vâyu. To this the author replies):—

"The jîva goes to Vâyu *again*, because it is through the favor of

Vâyu that one gets jñânam or divine wisdom, while one is alive. Therefore when after death, the jîva wants to get Mukti, he has to go to this Vâyu again to ask for Mukti. (It was thus that he went first to Vâyu in order to get jñânam when alive, and he goes for the second time to this Vâyu to get Mukti). All the jîvas who are going to be born approach Vâyu and he addresses them thus:—"Be born, and obtain jñânam." It is thus that through the grace of Vâyu all these jîvas obtain jñânam. After death they go on the archirâdi path and meet the Chief Vâyu again there and then he addresses them thus:—"And now you get Mukti." This is the second going to Vâyu. It is thus that through the grace of Vâyu one gets the jñânam first, and then Mukti afterwards." All this is said in the Pravritta.

MANTRA IV. 3. 37.

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीत्येवं हैवंविदं सर्वाणि भूतानि प्रतिकल्प्यन्त इदं ब्रह्मायातीदमागच्छतीति ॥ ३७ ॥

तत् Tat, similarly. यथा Yathâ, just as. तम् Tam, thee. राजानं Râjânam, king. आयांतं Âyântam, coming. उग्राः Ugrâḥ, lines of the Ugras; a class of the warriors. प्रत्येनसः Pratyenaṣaḥ, warriors. सूतग्रामण्यः Sûtagrâmaṇyah, the charioteers and village headmen. अन्नैः Annaiḥ, with food. पानैः Pânaiḥ, with drink. आवसथैः Âvasathaiḥ, with houses. प्रतिकल्पंते Pratikalpante, show their respect. अयं Ayam, this; pointing to a flag. आयाति Âyâti, comes. अयं Ayam, He; the king. आगच्छति Âgachchhati, comes. इति Iti. एवं Evam, thus. विदं Vidam, the knower; the Paramâtman. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. प्रतिकल्पंते Pratikalpante, show their respect. इदं Idam, it; He; the Mukta Jîva. आयाति Âyâti, comes. इदं Idam, this. ब्रह्म Brahma, Brahmaṇ; the Paramâtman. आगच्छति Âgachchhati, comes. इति Iti.

37. Just as (on seeing his flag from a distance and knowing that) the king is returning, all Chiefs, Soldiers, Knights and Captains (hasten) to honor him with food, drink and residence, crying, "It (the flag) is coming, and hence he (the King) is returning;" similarly, indeed. to this Knower (Brahman) all beings (hasten to) honor, saying, "this (Knower of Brahman) is coming (like a flag preceding a king, hence), this Brahman (also) is coming."—288.

MADHVA'S COMMENTARY.

(This mantra is explained by others as applying to Sansârî jîvas. They say that all the elements forming a human body wait upon the jîva on his return from the other world, to rebirth on this earth. These elements anxiously wait such return, because when a new organised body is formed with a jîva as its tenant, these elements find their scope for activity. According to them the mantra means):—

"And as policemen, Magistrates, equierries and Governors wait for a King who is coming back, with food and drink, saying. "He comes back, he approaches," thus do all the elements wait on him who knows this, saying, "that Brahman comes, that Brahman approaches." The returning Jîva is called Brahman, as in truth it is not separate from Brahman.

(This explanation however is not correct. The mantra does not apply to the jîva on returning to rebirth but to a jñânin on entering mukti. So the commentator says):—]

The words **इदमागच्छति** mean **इदम् मुक्तजीव स्वरूमपायाति ॥** The word "idam" applies to the form of the mukta-jîva, and when the Śruti says "it comes" the meaning is "this form of the mukta-jîva comes." And when the śruti says "all bhûtas (beings or elements) wait on him saying that Brahman comes," it means "therefore (because this mukta-jîva comes with his body) it is as if the Supreme Brahman comes along within this Jîva body (svarûpa), and they wait in order to pay honor to the Supreme Brahman. As people hasten to honor a king when they see the flag, &c., of the King from a distance, and say "this flag is coming and therefore the King is coming" so the devas when they see Mukta-svarupa coming they hasten to honor Brahman, for the Mukta always comes in the Company of Brahman.

(The objector says, but cannot the other meaning be possible? It is not. Inanimate objects like elements cannot be said to wait the approach of any one, or to welcome him, like living beings. There is further objection to their explanation, as the author next shows):—]

(Under the advaita explanation) there is further (this discrepancy) that the repetition "that Brahman comes, that Brahman approaches" is a purposeless repetition. If it be said that the repetition is for the sake of denoting respect then the repetition ought to have been of the same words literally, namely, of **अयमायाति, अयमायाति ॥** But here the wording is different namely **इदं ब्रह्मायाति इदमागच्छति ॥** But this is against the rule of âdarartha vîpsâ "repetition to show respect." The

repetition of words having the same form is for the sake of showing respect, but that is not the case here. As says the Śabda Nirnaya):—

"The repetition of words must be *verbation* if the purpose is to show respect only. But if the repetition is of a vowel or a word having the same sense, but not verbally the same, then it cannot denote adarârtha vîpsâ or repetition for respect. This is the rulė of repetition whether there is the repetition of a sentence or of single letter or of a word, &c. The same is the rule of repetition when some peculiar idea belonging to it alone is to be repeated as the word âtmâ is repeated after every word Kośa in the Tait. Up. III. 10. 5. after the words annamaya, &c. There the exact word âtman is repeated in each sentence beginning with annamaya, &c.

Thus there is no example of a non-verbal repetition employed with the force of "respectful vîpsâ," even in secular language. Though however where there is separation or interval between one sentence and another, there the ûdarârtha repetition need not be *verbal*: as in the sentences कदाचित् मैत्रेय (आयातु) अन्यदातु (आगच्छतु) ।

(An objector says, this explanation of yours that the word इदं refers to the swarûpa of the mukta-jîva is not valid, because (sarva) all beings (bhûtas; cannot possibly see one single mukta at one and the same time. Nor do the words sarvâni bhutâni refer to the devas. For if they so referred, then since the devas every jîva—even a non-mukta—coming up after death, accompanied by Hari, there is nothing peculiar about the Muktas. The devas always hasten to welcome Hari, whether he carries up a Mukta or a non-Mukta-jîva. To this the author answers):—

The devas *see* as a universal rule whenever the Lord Hari comes accompanied by a Mukta when such Mukta goes up. But this is not the rule with regard to non-mukta deceased.

As on seeing a royal emblem, &c., people show respect to the king by offering him pujâ, so on seeing a Mukta-jîva, the devas show respect to Hari (by welcoming the Mukta, for Hari dwells in his heart).

Thus it is in Tattva—Nirnaya.

Therefore in the previous mantras the words aṇimânam nyeti have been explained as meaning "going to Brahman called aṇima or the subtle' the form of Brahman which dwells in the jîva having the form of aṇu or atom. But though the Brahman dwells in the jîva, He does not suffer the pains and pangs of death, of burning, &c., suffered by the jîva. As says the same text:—" The dwellers of heaven the devas presiding over praṇâs, follow the Lord Viṣṇu when He goes out, taking the jîva with Him; as the retainers of a king follow the king."

MANTRA IV. 3. 38.

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्त्येवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

तत् Tat, similarity. यथा Yathâ, just as. तम् Tam, thee. राजानं Râjânam, king. प्रयिया संतम् Prayiyâsantam, desirous of going away. उग्राः Ugrâḥ, the chiefs; the corporations, such as Sreṇis, Pradhanas. प्रत्येनसः Pratyenasaḥ, warriors. सूतग्रामण्यः Sûtâgrâmaṇyaḥ, the charioteers and the leaders of armies; knights and captains. अभिसमायंति Abhisamâyanti, accompany. एवं Evam, thus; in that way. एव Eva, just. यत्र Yatra, when. ऊर्ध्वोच्छ्वासी Urdhvochchhvâsî, such as breathes his last; such as is gasping or breathing his last. भवति Bhavati, (a man) becomes. एतत् Etat, then. आत्मानं Atmânam, the liberated Âtman; the Mukta Jîva. अंतकाले Antakâle, the last moment in Mokṣa. सर्वे Sarvé, all. प्राणाः Prâṇâḥ, the prâṇas, the presiding deities of the indriyas. अभिसमायंति Abhisamâyanti, accompany.

38. And as, when a king is going away, the warriors, the Chiefs, the Soldiers, the Knights and the Captains accompany him, just in the same way do all the Prâṇas accompany the Âtman, when one breathes his last, (Viṣṇu) and the Lord carries away the Jîva to Mukti.—289.

MADHVA'S COMMENTARY.

The words ugra, pratyenasa, gramane have been differently explained by others. According to them ugra means 'doers of cruel deeds,' pratyenasa 'sinful rulers,' 'gramanî' means 'the headman of a village.' The commentator explains them differently, quoting his authority from the Râjanîti :—

It is thus said in the Râjanîti : —" Ugras are chiefs or captains (śreni) or pradhânas, fighting soldiers, warriors are called pratyenasas while the gramanîs are commanders of soldiers (chamûpâla). All these are divided into two classes, namely those who remain always in attendance on the King (as aid-de-camps) and those who are posted in various provinces of his Kingdom. (These are not equal in rank) but these chiefs (śrenîs), etc., should further be divided into two classes (as mentioned already).

(An objector says, Ugras, &c., may be divided into two classes, those directly attending on the King and those posted to different outlying provinces. But what authority have you for saying that the devas are

also divided into these two similar classes? To this the commentator answers:—

It is thus said in the Adhyâtma (Râmâyana):—"All the devas presiding over the different organs of the jîva body always attend (in the Lord Viṣṇu), (and so) follow Him (wherever He goes); while the devas presiding over their respective worlds (lokas) come out (to welcome) the Viṣṇu when he arrives taking up a Mukta (to spheres of bliss)."

Here ends the Bhâsya on Jyotir Brâhmaṇam.

End of the Third Brâhmanam.

अथ शारीरब्राह्मणम्

ATHA SARIRA BRAHMANAM.

MANTRA IV. 4. 1.

स यत्रायमात्मा बल्यं न्येत्य संमोहमिव न्येत्यथैनमेते प्राणा अभिसमायन्ति स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथा रूपज्ञो भवति ॥ १ ॥

सः Saḥ, that; the aforesaid. अयं Ayam, this; well-known. आत्मा Âtmâ, the Jîvâtmâ (about to get Mukti). यत्र Yatra, when. बल्यं Balyam, the giver of strength to all; the Lord Viṣṇu. This word is बल्य Balya, and not अबल्य Abalya as some take it. अबल्य Abalya, means weakness; and there is no proof as to the weakness of the Jîva in Mukti. न्येत्य Nyetya, getting to, attaining (Viṣṇu). सम्मोहं Sammoham, state of unconsciousness. This is before death. इव Iva, as if. न्येति Nyeti, gets; attains. अथ Atha, then. एनं Enam, Him; the Paramâtman. एते Ete, these. प्राणाः Prâṇâḥ, the Prâṇas, the devas presiding over sense-organs of the Jîva. अभिसमायंति Abhisamâyanti, accompany. सः Saḥ, He; the Lord Hari. एताः Etâḥ, these. तेजोमात्राः Tejomâtrâḥ, Resplendent Devas of the indriyas. समभ्याददानः Samabhyâdadânaḥ, taking in company. हृदयं Hṛidayam, the heart. एव Eva, only. अनु Anu, towards. अवक्रामति Avakrâmati, goes. सः Saḥ, that. एषः Eṣaḥ, this. चाक्षुषः Châkṣuṣaḥ, residing in the right eye. पुरुषः Puruṣaḥ, the Lord Paramâtman. पराङ् Parâṅ, going outwards; seeing the external objects. यत्र Yatra, when. पर्यावर्तते Paryâvartate, reverts; goes back-ward towards the heart. अथ Atha, then. अरूपज्ञः Arûpajñaḥ, unconsciousness of the external forms. भवति Bhavati, becomes.

1. Yâjñavalkya went on: "Now when that jîvâtma, at the time of getting Mukti, fully attains (the Paramâtman,) the Giver-of-strength-to-all, (he) falls, as it were, into a

state of unconsciousness (just before death), then all these Prâṇas (Devas) gather round Him (the Lord) and the Paramât-man taking these resplendent devas (of the senses) in His company, descends into the heart (from His seat in the eye). When this Puruṣa in the right eye,—the Paramâtman turns away from external activities, (and reverts to the internal activities the heart) then the jîva becomes unconscious of (external) forms.—290.

MHDHVA'S COMMENTARY.

(In the previous mantra (of the third adhyaya verse 38) beginnig with Tadyathâ, etc., there was shown the method of death of a Mukta jîva, and how he was carried by Viṣṇu to the heaven-world. That fact of the method of death is further detailed in this adhyâya. In this mantra the phrase âtmâbalyam is read by some as âtmâ+abalyam, and the word Abalyam is explained by them as meaning "weakness," "the loss of strength". But this explanation is incorrect as opposed to authority. So the commentator reading the word as balyam (âtmâbalyam =âtmâ+ balyam) explains it thus:—)

It is said in a book—" The Lord Viṣṇu is described as Balya, because He gives strength to all. Then just before death, when the jîva gets to the Lord Balya, he falls into death-swoon.

(An objector says:---This explanation is not correct, for under it you say that when this âtmâ goes to Viṣṇu, called Balya, then it sinks into unconsciousness. Here unconsciousness is said to follow *after* reaching Viṣṇu. As a matter of fact, a man gets death-unconsciousness *before* going to Viṣṇu, for going to Viṣṇu means complete death. Why do you then say that he gets unconsciousness *after* going to Viṣṇu? Under our reading the word is Abalya and not Balya, and it means weakness, want of strength. We explain the passage by saying that when a man sinks into weakness, owing to disease, etc., then he gets the death-unconsciousness. Our explanation is more consistent with the facts of nature than yours. To this objection the commentator answers:—)

When this jîva-âtmâ, just before death, reaching Viṣṇu, falls into unconsciousness, then these Devas, (Prâṇas), all having the form of pure energy or tejas, and (presiding over the various organs of the jîva) come out, and surround the Lord Viṣṇu. The Lord Hari taking up the jîva, and accompanied by these devas, goes out of the seat in the eye; and enters into the heart. Then (when the jîva is taken to the heart)

it knows nothing (external) and falls into unconsciousness, for then the jîva depends solely on Brahman and becomes unconscious.

(The word enam in this mantra अथ एनं एते प्राणा अभि समायन्ति refers to Viṣṇu, called Balya and not to jîva, as some have taken it to mean. According to their explanation the prâṇas go to the jîva; and they explain this mantra thus:—"Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (prâṇas) around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.")

(If the word enam referred to the jîva-âtmâ then it would be not right to say that the prâṇas gather round the jîva-âtma, for devas rule the jîva and not dance attendance on him.]

(The words स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथ रूपज्ञो भवति ॥ have been explained by others as meaning "when that person in the eye turns away, then he ceases to know any forms." This explanation is incorrect and the commentator explains it thus:—)

The Lord called the Châkṣusa-puruṣa, as dwelling in the eye and engaged in the performance of external activities, now turns inward towards the heart. (This Lord in the eye has been called in the śruti (see Brihadâranyaka upanisad IV. 2. 2.), by the name of Indha, for the mantra says "Indha is verily the name of the person who is in the right eye." (IV 2. 2)).

Note.—The Lord Viṣṇu is Balya.

MANTRA IV. 4. 2.

एकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरेकीभवति न रसयत इत्याहुरेकीभवति न वदतीत्याहुरेकीभवति न शृणोतीत्याहुरेकीभवति न मनुत इत्याहुरेकीभवति न स्पृशतीत्याहुरेकीभवति न विजानातीत्याहुस्तस्य हैतस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तꣳ सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञानमेवान्ववक्रामति तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

एकीभवति Ekîbhavati, become unified. The meaning is that the portion of the

Paramâtman and the portion of the Jîva presiding in the eye become unified with the Paramâtman and the Jîva presiding in the heart respectively. न Na, not. पश्यति Paśyati, sees. इति Iti. आहुः Âhuḥ, they say, the wise say. एकीभवति Ekîbhavati, become unified. The meaning is that the aspect of the Paramâtman and the aspect of the Jîva presiding in the organ of smell become unified with that aspect of the Paramâtman and that aspect of the Jîva which presides in the heart. न Na, not. जिघ्रति Jighrati, smells. इति Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. रसयते Rasayate, does taste. इति. Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. वदति Vadati, speaks. इति Iti. आहुः Âhuḥ, they say. एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. शृणोति Śriṇoti, does hear. इति Iti. आहुः Âhuḥ, say the wise. एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. मनुते Manute, does think, इति Iti. आहुः Âhuḥ, (the wise) say. एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. स्पृशति Spriśati, does touch. इति Iti. आहुः Âhuḥ, they say. एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. विजानाति Vijânâti, knows; does know. इति Iti. आहुः Âhuḥ, the wise say. तस्य Tasya, His; the Jîva that has approached the Paramâtman. एतस्य Etasya, His; of the Jîva who does not become conscious of anything outside and who is about to get liberated or Mukti. हृदयस्य Hṛidayasya, of the heart. अग्रं Agram, before; in the front. प्रद्योतते Prodyotate, burns; becomes illuminated by the bright form of the Lord Viṣṇu. तेन Tena, that. प्रद्योतेन Prodyotena, with the illumed; with the Jîva thus illumed, with the passage thus lighted up. एषः Eṣaḥ, this. आत्मा Âtmâ, the Paramâtman; the Lord Viṣṇu. चक्षुषः Chakṣuṣaḥ, from the eye, if he (mukta) deserved the Âdityaloka. वा Vâ. मूर्ध्नः Murdhnaḥ, from the head, if he deserved the Viṣṇuloka or Brahmaloka. अन्येभ्यः Anyebhyaḥ, other. शरीरदेशेभ्यः Śarîra, deśebhyaḥ, from the part of the body, if he deserved some other loka. वा Vâ or. निष्क्रामति Niṣkrâmati, goes out. उत्क्रामंतं Utkrâmantam, when going out. तं Tam, Him; the Paramâtman. अनु Anu, following. प्राणः Prâṇaḥ, the chief Prâṇaḥ. उत्क्रामति Utkrâmati, goes out. उत्क्रामंतं Utkrâmantam, when going out. प्राणं Prâṇam, the chief Prâṇa. अनु Anu, following. सर्वे Sarve, all. प्राणाः Prâṇâḥ, the devas presiding over the various parts of the body. अनूत्क्रामंति Anûtkrâmanti, go out. सविज्ञानः Savijñânaḥ, having Vijñâna or the Jiva always along with him. स=सह, with; विज्ञान=जीव Jîva, having Vijñâna or Jîva for his constant companion भवति Bhavati, becomes. सः Saḥ, He; the Lord Viṣṇu. विज्ञानं Vijñânam, the Jîva riding on the Jîva. एव Eva, only. अन्ववक्रामति Anvavakrâmati, goes. तं Tam, Him: the Paramâtman when He goes riding on the Jîva. अनु Anu, following. विद्याकर्मणी Vidyâkarmaṇi, consciousness and the work; the devas Brahmâ and Vâyu presiding over consciousness and Garuḍa presiding over the deeds of Jîva. समन्वारभेते Samanvârabhete, go; accompany. पूर्वप्रज्ञा Pûrvaprajñâ, the knowledge of former life; the presiding god thereof; the goddess Ramâ who presides Sayogyatâ or natural capacity. च Cha, as well.

2. (Then that aspect of Paramâtman and that aspect of jîva which presides over the eye) become respectively unified (with the form of Pramâtman and the form of the jîva presiding over the heart), there the (wise) say (that the jîva) does not see; (the aspect of the Pramâtman and the jîva presiding over the organ of smells) become respectively unified (with the aspects of the Pramâtman and the jîva presiding over the heart), therefore, the wise say (that the jîva does not smell; (the aspects of the Pramâtman and jîva presiding over the organ of taste) become respectively unified (with the aspects of the Pramâtman and the jîva presiding over the heart), therefore, they say, (that the jîva) does not taste; (the aspects of the Pramâtman and of the jîva presiding over the organ of speech) become respectively unified (with the aspects of the Pramâtman and the jîva presiding over the heart) therefore, the wise say (that the jîva) does not speak, (the aspects of the Pramâtman and of the jîva presiding over the organ of hearing) become respectively unified (with the aspects of the Pramâtman and of the jîva presiding in the heart), therefore, the wise say (that the jîva) does hear; (the aspects of the Pramâtman and of the jîva residing in the Feeling, become respectively unified (with the aspects of the Paramâtman and the jîva residing in the heart), therefore, they say (that the jîva) does not feel; (the aspects of Pramâtman and the jîva presiding over the organ of touch) become respectively unified with the aspects of the Pramâtman and the jîva presiding over the heart) therefore, they say (that the jîva) does not touch; (the aspects of the Pramâtman and the jîva presiding over cognition) become respectively unified (with the aspects of the Pramâtman and the jîva residing in the heart) therefore, they say that the jîva does not know. Then the point of the heart (of the jîva) is lighted up (by the rays of the Lord). Then the Pramâtman, with the jîva thus lighted up, goes out (of the body) either through the

eye or through the heart, or through any other part. When the Paramâtman goes out, the chief Prâna, goes out after Him. The other lower Prânas go out, after the chief Prâna has gone out.

Then (He the Lord) becomes savijñâna, or jîva accompanied. Then he goes out riding on the jîva, Him do (the presiding devas of) conciousness (Brahmâ) and (of) work Garuḍa) follow, as well as (the deva of) the knowledge of former (lives) (Ramâ) 291.

MADHVA'S COMMENTARY.

(In this mantra the words एकीभवति न पश्यतीत्याहुः etc., have been explained by others as meaning :—" He has become one," they say, " he does not see." " He has become one ", they say, " he does not smell." He has become one," they say, " he deos not taste." " He has become one," they say, " he does not speak." " He has become one," they say, " he does not hear." " He has become one," they say, " he does not think." " He has become one," they say, " he does not touch." " He has become one," they say, " he does not know." This explanation is incorrect and the commentator explains it thus on the authority of the Mahâ-mimânsa :—)

The jîva residing in the heart, which is the special place where Hari also dwells, perceives along with Hari, all objects perceived through the eye, etc., during the time of waking consciousness. This perception of many objects, becomes the perception of only a single object, when the jîva enters the heart at the time of death, for then he perceives only the Lord Visṇu seated in the heart. Thus seeing none else but Viṣṇu, the jîva does not know anything else. This is what the wise people understand by this passage. Then Viṣṇu with his own glory shines out, and illumines the upper portion (called the point) of the heart, and through this passage the Lord Keśava goes out, taking along with Him the jîva, and the Prâṇa follows the Lord. The other devas (the lower prâṇas) follow this chief Prâṇa, so also follow Vidyâ, Karma, and Yogyata." Thus it is said in the Mahâ-mimânsâ.

(The words Karma, Vidyâ, and purva-prajña or yogyatâ do not mean here 'action,' 'knowledge,' and 'fitness,' but they refer to several Devatâs of that name. This the commentator explains thus :—)

Garuḍa is the presiding deity of Karma ; Brahmâ of knowledge, while the words Pûrva-Prajña mean Yogyata and the Goddess Ramâ is

the presiding deity of Yogyata. These also follow Viṣṇu, when he goes out of the body of the dying Mukta.

(Not only Brahmâ the presiding deity of knowledge follows Viṣṇu, but Vâyu also follows him and he (Vâyu) is also the presiding deity of knowledge. Is it not then a repetition. To this the author replies :—)

" Vâyu is of two kinds or has two functions, namely it presides over knowledge and it presides also over life-functions or Prâṇa. When in the previous mantra it was said that Prâṇa follows Hari, it was in the sense of Vâyu as presiding over life-functions. But now the aspect of Vâyu as presiding over knowledge is to be taken in the second passage. Thus Vâyu in both these aspects follows the Lord Hriṣikeśa, surrounded by all devas." This is also in the same book.

Note.—It has been said above that when Vâyu goes out all other devas go out after him. But there is this difference. In the case of persons who are not going to become Muktas, when they die the devas presiding over vital functions leave the body and follow the chief Prâna in part only and the other part of these devatâs go to the respective aspects of these devatâs who rule the Lokas. But in the case of jñanin when he dies and attains to Mukti all these devatâs go out with him wholly and fully and no portions of these davatâs go back to their own spheres ; for such is the teaching of the śruti.

In the mantra it has been said that the Lord goes out the body either through the eye or through the head or through any other part of the body. The going out from these various parts is regulated by the sphere to which the Mukta will go. This the commentator shows next :—

He who will attain to Mukti after enjoying for a long time the pleasures of heaven in the worlds of the Devas, goes out of the body through that particular orifice of the body which is presided over by that particular Devatâ to whose world he will go ; there is no doubt in it. But he who on attaining Mukti will go to the Viṣṇu world goes out of the body through the crown of the head. Similarly he who has to go to the world of Brahma goes out to the crown of the head through the Nâḍi other than Suṣumnâ. (The Mukta going to the Viṣṇu Loka passes out through the Suṣumnâ).

In the mantra occur the words Savijñâno Bhavati. It does not mean that the Paramâtma becomes conscious. In fact the word Savijñâna is a compound of two words, Sa meaning Saha or accompanied by and Vijñâna means the jîva. This the commentator explains next :—

The words Savijñâno bhavati mean that he becomes accompanied by the jîva. In other words the Lord has jîva for his companion.

In the mantra occur the words Savijñânam eva Anuavakramati. Here also occurs the word Savijñânam and it must therefore be translated as the Lord accompanied by jîva crosses over. But this is not the case.

The word Savijñânam is not a compound word like the previous word, but it consists of two words Sa meaning he and referring to the Lord Viṣṇu and Vijñânam meaning the jîva. This the commentator shows next :—

Sa vijñânam means "he (Viṣṇu) crosses over or rides over the vijñânam or the jîva." In other words the Lord Bhagawan goes out mounting over the jîva, as was said in a mantra in the previous chapter. There it was said Prajñena Âtmana Anvarudha "mounted by the All-knowing Âtman."

An objector says :—The jîva was already in the company of the Lord at the time of the death when it was said that this jîva Âtman going to the Lord Balya becomes unconscious. Why is this fact repeated here. This is done in order to show that now the Lord takes off the jîva and mounts over, in the previous mantra it was only said that the jîva goes to the Lord.

An objector says how do you translate the word Vijñânam by jîva. Vijñânam literally means consciousness. The commentator therefore quotes various śrutis in which the word Vijñân is taken to mean the jîva Âtman. Thus :—

In the Brihadâraṇyaka Upanishad III. 7. 22 occur the words Yo vijñâne tiṣṭhan, in the Kanva recension of the Antaryâmin Brâhmanam and the words Ya Âtmani tiṣṭhan occur in the Madhyandina śâkhâ of the same Brâhmaṇam, and in both these places the word Vijñân and Âtman have been taken in the sense of jîva. Therefore the word Vijñâna has been translated by us as jîva.

Moreover the venerable Bâdarâyana in the Vedânta sutra 1. 2. 20 says that it refers to jîva Âtman. That sutra is **शारीरश्चभयेऽपि हि भेदेनैनमधीयते** "The soul of the yogin is not the Antaryâmin, because both recensions read it as different from it. (Nor) is the embodied soul (the internal ruler); for both speak of the soul as distinct (from the Ruler within).

For both the Sâkhins Madhyandina and Kanva read the texts which speak of the individual soul as distinct from Âtman, as conveyed by the texts. "He who standing in Âtman (the soul) still separate from Âtman, whom Âtman (the soul) does not understand, for whom Âtman is (like) unto a body who directs the Âtman (soul) from within. He this Âtman the Lord is thy internal ruler, is the immortal ruler within." Bri. III. vii. 22.

Again, the Kanva text says. "He who stands in Vijñâna (the intelligent soul) is still separate from Vijñâna whom Vijñâna does not understand, for whom Vijñâna is like unto a body, etc.

This also shows that in the opinion of Badarâyana the word Vijñâna means jîva.

Similarly in the Prașṇa Upanishad mantra IV. 11 occurs the word Vijñâna Âtman and there also it means the jîva. That mantra is as follows :—

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सौम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥

The Vijñânatma (jîva) along with all the Devas, the Prânas and the Great Elements are all firmly established in Him. He who knows that Imperishable is called the knower of the Absolute, he enters indeed into the Absolute.

Here also the word Vijñâna has been translated as jîva.

An objector says :—Cannot the word Âtman in the sentence Eșa Âtma Nișkramati mean jîva Âtman for there is nothing to prevent this meaning. To this the commentator answers :—

If you take the word Âtman in the above sentence Eșa Âtman Nișkramati to mean jîva then your interpretation will be open to the following objections :—(1.) It is said in the next mantra Śariram Nihatya, Avidyam Gamayati this Âtman throwing off this body and causing it to understand the Avidyâ, would not be applicable to the jîva. (2) Similarly in mantra four occurs the words "it creates newer and happier form." This also will not be applicable to the jîva. Because the jîva cannot of his own accord throw off his body, nor can it make itself understand Avidyâ, nor can it have the power of creating newer and happier forms. Therefore the word Âtman above-mentioned cannot refer to the jîva but to the Paramâtman. Moreover in mantra five this Âtman is called sarva maya and a jîva cannot be called sarvamaya or every thing, because this sarvamaya expressly refers to Brâhman, as the previous sentence is Sa Vâ Ayamâtmâ Brahma. So the whole passage refers to Brahmâ and not to any jîva.

MANTRA IV. 4. 3.

तद्यथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्रम्यात्मानमुपसꣳहरत्येवमेवायमात्मेदꣳ शरीरं निहत्याऽविद्यां गमयित्वाऽन्यमाक्रममाक्रम्यात्मानमुपसꣳहरति ॥ ३ ॥

तत् Tat, it is. यथा Yathâ, just as. तृणजलायुका Triṇajatâyukâ, leech. तृणस्य Triṇasya of the grass of a blade of grass. अंतं Antam, the top, the end. गत्वा Gatvâ, going. अन्यं Anyam, other. आक्रमं Âkramam, support. आक्रम्य Âkramya, getting;

holding fast. आत्मानं Âtmânam, its own self. उपसंहरति Upasamharati, contracts. एवं Evam, in that way. एव Eva, just. अयं Ayam, this. आत्मा Âtmâ, the Âtman, the Lord Puruṣottama. अविद्यां Avidyâm, Avidyâ; ignorance; nescience. गमयित्वा Gamayitvâ, making (the Jîva) know or understand. इदं Idam, this. शरीरं Sarîram, the body: the dense physical body. निहत्य Nihatya, leaving; giving up. अन्यं Anyam, other. आक्रमं Âkramam, support; the ṣûkṣma-sarîra or the subtle body of the Jîva or the Linga-deha. आक्रम्य Âkramya, getting; holding fast. आत्मानं Âtmânam, self, the gross body of the Jîva. उपसंहरति Upasamharati, contracts; draws away (from the gross body of the Jîva), abandons.

3. And as a leech, getting to the top of a blade of grass holds fast to another support and contracts itself, similarly, this Âtman (the Lord) throwing off this (dense) body and causing (the Jîva) to understand the Nescience by giving him knowledge holds fast to another support (the subtle body of the Jîva) and gives up (this gross) body.—292.

MADHVA'S COMMENTARY.

An objector says a person about to attain Mukti cannot have any body so the illustration of a leech cannot apply to a Mukta jîva, but it would be very appropriate to a non-mukta jîva. So the whole context here is about not Muktas. This objection the commentator meets by quoting an authority:—

As a leech takes hold of another blade of grass before quitting the grass on which it is moving, so the supreme person the Lord Bhagavan abandons the dense body of the jîva by taking hold of the subtle form of the jîva. By so doing the Lord Kesava resolves this dense body into the elements. He also makes the jîva understand avidyâ by giving to the jîva jñânam or wisdom.

Note.—This authority clearly shows that it is the Lord who takes out the jîva from the dense body and gives jîva knowledge by removing avidyâ.

MANTRA IV. 4. 4.

तद्यथा पेशस्कारी पेशसो मात्रामुपादायान्यन्नवतरं कल्याणतरꣳ रूपं तनुत एवमेवायमात्मेदꣳ शरीरं निहत्याऽविद्यां गमयित्वान्यन्नवतरं कल्याणतरꣳ रूपं कुरुते पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ॥ ४ ॥

तत् Tat, it is, thus. यथा Yathâ, just as. पेशस्कारी Peśaskârî, a goldsmith. पेशसः Peśasaḥ, of gold. मात्रां Mâtrâm, a small portion. उपादाय Upâdâya, taking. अन्यत्

Anyat, other. नवतरं Navataram, newer. कल्याणतरं Kalyâṇataram, brighter. रूपं Rûpam, form. तनुते Tanute, gives. एवं Evam, in that way. एव Eva, just. अयं Ayam, this. आत्मा Âtma, the Âtman. इदं Idam, this. शरीरं Śarîram, the gross body. निहत्य Nihatya, leaving; giving up. अविद्यां Avidyâm, Avidyâ; ignorance. गमयित्वा Gamayitvâ, making the Jîva know as understand. अन्यत् Anyat, another. नवतरं Navataram, newer. कल्याणतरं Kalyâṇataram, brighter; purer. रूपं Rûpam, body. कुरुते Kurute, creates; assumes. पित्र्यं Pitryam, of the Fathers. वा Va, or. गांधर्वं Gândharvam, of the Gandharvas वा Vâ, or. दैवं Daivam, of the gods. वा Vâ. प्राजापत्यं Prajâpatyan, of Rudra. Here the word Prajâpati stands for Rudra. वा Vâ, or. ब्राह्मं Brâhmam, of Brahmâ. वा Vâ, or अन्येषां Anyeṣâm, other. भूतानां Bhûtânâm, of the beings.

4. And just as a goldsmith, taking a piece of gold makes something else of a newer and more lovely form, similarly this Paramâtman, throwing off this gross body, and causing the jîva to understand the Nescience, creates a newer and more lovely form either of the Pitris, or of the Gandharvas, or of the Devas, or of Rudra, or of Chaturmukha Brahmâ or of some other beings.—293.

MADHVA'S COMMENTARY.

As a goldsmith destroys the impurity of the gold by burning it in fire, and with the gold so purified he makes out of it any ornament that he wishes; so the Lord Viṣṇu burns up in the fire of his Self all the impurities of the Jîva compared to gold, in the shape of ignorance, lust and wrong karmas for the Lord is all powerful. Having thus purified the Jîva he according to his wish creates a new body for the Jîva according to the merit of this Mukta Jîva. If the Jîva belongs to the class of pitṛis he creates a pitṛi body, if it belongs to the Gandharva class he creates for him a Gandharva body. If the Jîva belongs to the deva class he creates a deva body. If it belongs to the Prajâpati class he creates for it a Prajâpati body. If it belongs to the Brahmâ class he creates for it a Brahma body. All these bodies so created have the form of eternal bliss. The Lord never creates a body for a Jîva to which that Jîva is not entitled by his merit because the Sruti says that the Jîva in Mukti is attended by Purva Prajñâ or previous knowledge or merit. So according to this merit the body of the Mukta Jîva is created.

Here arises a question what is the difference between a Mukta Brahma and the ordinary Brahma. To this the commentator answers :—

A Brahma so long as he is not Mukta is called a Brahma by courtesy only. He becomes really and truly a Brahma when he gets Mukti.

Similarly a Prajâpati is merely a title by courtesy of Rudra so long as he does not get Mukti. After Mukti he is entitled to this designation. So on with all other classes of Devas. As gold or silver so long as it is mixed with other alloys is still called a gold or silver because it has the possibility of becoming pure gold or silver by removing its dross; or a child of a twice-born is called a twice-born even before he is invested with the sacred thread because the boy has the possibility of becoming a twice-born which a Śûdra boy has not, so Brahmâ and others are called Brahmâ, etc., even before their Mukti because they have the possibility and fitness of becoming Brahmâ, etc., in course of time.

This Mantra does not apply to the non-muktas because in the mantra occurs the word Kalyâṇatara meaning a more happy and more beautiful body. A non-mukta Jîva cannot get after death a happier and more beautiful body.

Some have taken the words Anyeṣam vâ Bhutânam of this mantra as applying to lower animals and they say that lower animals also get a new body. But that also is wrong. Those words do not refer to lower animals but to other Muktas not enumerated above, such as Mukta human beings, Mukta world rulers, etc. Those words cannot apply to beasts and birds because they cannot be said to get a Kalyâṇa body at all. Their body is not at all Kalyâṇa or auspicious or happy or beautiful.

If this mantra referred merely to death then the epithet Kalyâṇatara would be useless and convey no meaning for men do not by mere death get a more beautiful or a more happy body. Similarly the previous epithets of Śrotriya, Avrijina and Akâmahata mentioned in mantra IV. 3. 33 apply only to devas and not to animals.

An objector says but these devas Brahmâ, etc., have already a particular body of their own. Thus Brahmâ has a body having four faces, what newer body can he have after Mukti. To this the commentator answers:—

They are said to get a newer body in the sense of getting higher experiences in that body which they did not experience before Mukti. In the state of Saṃsâra. Brahmâ and others had a small quantity of Tejas or powers and a small Jîva form. But in Mukti these Brahma and others have a very large quantity of tejas given to them by Lord Bhagavân and their body also becomes very vast. This is what is meant by the phrase that the unborn Lord creates a newer body for Mukta Brahma, etc.

By the phrase Anyesâm vâ bhutânam in the mantra is meant men etc., and does not refer to Asuras, etc., for Asuras never get Mukti.

An objector says your illustration of gold is inapplicable for there are not many kinds of gold but you say that there are many kinds of bodies of Mukta belonging to different classes. To this the commentator answers:—

Gold is also of various kinds, thus dark coloured gold (Mayam) belongs to the class of men it is called human gold. The yellow coloured gold is called Gandharva gold. The gold of the colour of Indragopa a kind of red insect is called janbunada gold.

Similarly gold of the colour of burning sun is called Deva gold and its name is Anikar or brilliant gold. These are different varieties of gold which always belong to them and though they may all be burnt in fire they do not lose at all their specific qualities belonging to that particular variety. Similarly the Jîvas belong to particular species such as human beings, Gandharvas, Pitris, Devas, Prajâpatis, and Brahmâs; each successive class being higher than the other preceding it. The specific qualities of these jîvas manifest themselves in their fullness in Mukti.

Note.—Thus a human jîva in Mukti remains a human jîva but with the perfection of all human qualities, he never becomes a Gandharva jîva and so with others.

An objector says why do you take this passage or chapter to refer to Mukti. The answer is that in interpreting a passage we must see what is the commencement of it and what is the middle of it and what is in the end. So the commentator says:—

This passage opens with the statement (Mantra IV. 3. 36) Sa yatra Ayam Animanam Nieti and this refers to going to the Lord called Subtle at the time of the Mukti. In the middle of this passage occurs statement Tasya hai tasya hridayasya agram pradyetate, etc. "The Lord illumines the point of the heart. This also refers to Mukti. The passage ends with the statement Tena dhirah apiyanti Brahmavida. This also refers to Mukti. Thus construing the whole passage from its opening, middle and final statement it refers to Mukti. Similarly the statements Svargam lokam ita urdhva vimuktah tena eti brahma vit punya krit taijasas.

These also show that the subject matter of the whole passage is Mukti.

Even the lord Bâdarâyana in the sutra (IV. 2. 17) says that this chapter deals with Mukti. He says:—

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारोविद्यासामर्थ्यात्तच्छेष-

गत्यनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया ॥

Then there takes place a lighting up of the point of His abode, and by the door so illumined by Him, he should depart through the hundred

and first artery, by virtue of the power of his wisdom and by the application of the memory of the path which results from such wisdom, and through the favour of the Lord in the heart.

The objector says that there are two kinds of Mukti, Saguna and Nirguna Mukti. The texts which describe enjoyments of various kinds refer to Saguna Mukti. But the real mukti is Nirguna in which there are no enjoyments. To this the commentator answers :—

There is no proof or authority for the statement that there is a kind of Mukti in which there is no enjoyment. The śrutis, smṛitis, the Itihâsas, the Purânas all describe that the Muktas enjoy various pleasurable experiences in Mukti and that there is no Mukti in which there is no enjoyment. Thus :—

(1). In the Taittiriya Upanishad (II. 1) occur the words "so śnute sarvân kâmân saha Brahmaṇâ vipaśchitâ," meaning "the Mukta enjoys all objects of desire along with the all-knowing Brahman."

(2). So also in the same Upaniṣad (III. 5) occur the words "etam ânandamayam âtmânam upasamkramya" Imân Lokân Kâmân Nikâmân rûpyanusancharan meaning the mukta reaches this âtman consisting of bliss and enters and take possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes.

(3). So also in the mantra (Ṛig Veda X. 71. II).

ऋचांत्वः पेाषमास्ते पुपुष्वान् गायत्रं त्वेा गायति शक्करीषु ।

ब्रह्मात्वेा वदति जातविद्याम् यज्ञस्य मात्रां विमिमीत उत्वः ॥

One Brahmâ plies his constant task reciting verses: another Brahmâ sings the holy psalm in Śakvari measures.

One more, Brahmâ tells the lore of being, and one lays down the rules of sacrificing.

(4). So also in the mantra Chhandogya Upanishad VIII. 3. 4 occur the following words :—

परंज्येातिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति हेावाच ।

Now the elect who has received the grace of Viṣṇu completely rises from out of his (final) body, and reaches the Highest Light, and appears in his true form verily He, the Lord is the Self, thus spoke (Ramâ).

MANTRA IV. 4. 5.

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्च-क्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमय-स्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो

धर्ममयोधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन ॥ अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

स: Saḥ, that; far away at a distance. अयं Ayam, this; very near. आत्मा Âtmâ, Paramâtman: the All-spreading. वै Vai, indeed. ब्रह्म Brahma, the full or developed in the qualities. विज्ञानमय: Vijñânamayaḥ, the supreme knowledge: whose svarupa is knowledge. Here it is also to be understood that He is also अविज्ञानमय: (Avijñânamayaḥ), one whose Buddhi is not the बुद्धितत्वात्मिका (Buddhitatvâtmikâ), *i. e.*, is not the substance of the Buddhic matter of Prakṛiti. मनोमय: Manomayaḥ, the all-mind; the sum of all the thinking minds. Also supply अमनोमय: (Amanomayaḥ), whose mind is not made of the mind or manastattva of Prakṛiti. प्राणमय: Prâṇamayaḥ, all the strength-substances. Also supply अप्राणमय: (Aprâṇamayaḥ), one whose Prâṇa is not made of the substance of the Prâṇa or the Aham-tattva of Prakṛiti. चक्षुर्मय: Chakṣurmayaḥ, the collection of all the presiding devas of sight; the All-seeing. Supply अचक्षुर्मय: (Achakṣurmayaḥ), the presiding god, whose eye is not like the presiding gods of ordinary sight. श्रोत्रमय: Śrotramayaḥ, the collection of all the devas of hearing; the All-hearing. Supply अश्रोत्रमय: (Aśrotramayaḥ), whose sense of hearing is not like the substance of ordinary senses of hearing. पृथिवीमय: Pṛithivîmayaḥ, the all-smelling. Smell is the *guṇa* of earth. Supply also अपृथिवीमय: (Apṛithivîmayaḥ), whose scent is not like that of the earth-substance or Pṛithivî-tattva. आपोमय: Âpomayaḥ, the All-tasting; all the waters taken together. Supply अनापोमय: (Anâpomayaḥ), the Âpa or waters in Him are not what the ordinary waters are. वायुमय: Vâyumayaḥ, the All-acting; the sum of all the Vâyus. Supply अवायुमय: (Avâyumayaḥ), whose Vâyu-substance is not what the Vâyu-substance ordinarily is. आकाशमय: Âkâśamayaḥ, all the Âkâśa substances; the All-pervading. Supply अनाकाशमय: (Anâkâśamayaḥ), in whom the Akâśa-substance is not the ordinary आकाशतत्व Âkâśatatva. तेजोमय: Tejomayaḥ; the supreme Light. अतेजोमय: Atejomayaḥ, whose light is not the light of the ordinary fire. काममय: Kâmamayaḥ, the highest in all his desires; whose desires are ever for the highest. अकाममय: Akâmamayaḥ, whose desires are not the ordinary low desires. क्रोधमय: Krodhamayaḥ, all angers taken together; whose anger is terrible. अक्रोधमय: Akrodhamayaḥ, whose anger is not merciless and painful like the anger of ordinary jîvas. धर्ममय: Dharmamayaḥ, the sum of all the qualities or dharmas, like Ânanda, etc. अधर्ममय: Adharmamayaḥ, the qualities in whom are not like the qualities of ordinary things. सर्वमय: Sarvamayaḥ, having all things of the Prakṛiti. असर्वमय: Asarvamayaḥ, everything in whom is

different from the things of Prakṛiti. तद् Tad, existing in all times. यद् Yad, existing in all space. एतद् Etad, existing in all causations. इदंमय: Idammayaḥ, Supreme Ruler (maya) of all that exists in idam or the present time. अदोमय: Adomayaḥ, the Supreme Ruler of all that exists in adas (in the past and the future). इति Iti, therefore; since the Paramâtman is of such a nature. यथा Yathâ, as. कारी Kârî, making the jîva do as likes Him best. यथा Yathâ, as. चारी Chârî, making the jîva behave as He likes it. तथा Tathâ, so; such. भवति Bhavati, becomes (the jîva). साधुकारी Sâdhukârî, should He make the jîva work good. साधु: Sâdhuḥ, good. भवति Bhavati, (the jîva) becomes. पापकारी Pâpakârî, should He make the jîva do what is bad. पाप: Pâpaḥ, bad; sinful. भवति Bhavati, becomes. पुण्येन Puṇyena, holy. कर्मणा Karmaṇâ, by the acts. पुण्य: Puṇyaḥ, pure; holy. भवति Bhavati (the jîva) becomes. पाप: Pâpaḥ, sinful. पापेन Pâpena, by the sinful (deeds). अथो Atho, hence. खलु Khalu, truly. अयं Ayam, this. पुरुष: Puruṣaḥ, the jîva. काममय: Kâmamayaḥ, subject to the will of the Lord. एव Eva, no doubt. इति Iti. आहु: Âhuḥ, they say. स: Saḥ, He; the Paramâtman. यथाकाम: Yathâkâmaḥ, of whatever desire. भवति Bhavati, is. तत्क्रतु: Tatkratuḥ, desirous of carrying that out: inclination. भवति Bhavati (the jîva) becomes. यत्क्रतु: Yatkratuḥ, desirous of carrying whatever out. भवति Bhavati, the jîva becomes. तत् Tat, that. कर्म Karma, work; deed. कुरुते Kurute, performs. यत् Yat, whatever. कर्म Karma, work; deed. कुरुते Kurute, performs. तत् Tat, that; according to that. अभिसंपद्यते Abhisampadyate, gets as a result; reaps.

5. That far away, though verily so near, that All-pervading and Ever-full Lord, is essentially and supremely All-knowing, All-thinking, All-exerting, All-hearing, All-smelling, All-tasting, All-acting, and All-pervading. (He is essentially and supremely) the highest Light, (but) not (material) light, the highest Desire, (but) not (worldly) desire, the Great-anger, (but) not (like mortal) anger, and the highest Quality, (but) not (worldly) quality. He is supremely All (because the cause of all). He exists in all time (tad), pervades all space in and out (yad), and is ever changeless through all causes of change (etad). He is the Supreme Ruler of all which exists in the present (idammaya). He is even the Supreme Ruler of all which existed in the past or will come into existence in the future (adoyamaya).

A jîva acts as the Lord makes him act, a jîva behaves as He makes him behave. Whom He causes to do good

deeds, he becomes good. Whom He causes to do evil deeds, he becomes a sinner.

Wherefore, they say :—This jîva is verily under the Will (of the Lord). Whatever desire the Lord has, so becomes the innate inclination (kratu) of the jîva, and as is his inclination, so is his deed, and as is his deed, so is his fruit.—294.

MADHVA'S COMMENTARY.

[In this Mantra occur the words, Vijñâna-maya, Mano-Maya, etc. What is the force of the affix "maya" in these words. Maya generally means 'made of or consisting of,' but here it has a different force. The author explains it thus :—]

The affix maya has the force of denoting abundance, as well as the essential form of a thing. It has not the force of Vikâra or modification here.

[In this Mantra occur the words—"Sa vâ Ayam Atmâ Brahma, etc." These words have been explained by others as applying to the jîva, but they apply to the Lord. The author shows it next : —]

The word Âtman here does not refer to jîva-âtman, but to the Supreme Self. The word Âtman comes from the root Tan, with the prefix Â, meaning Âtata or spread everywhere. He who spreads throughout the universe is called Âtman, therefore it applies to the Supreme Self. He has been called the Brahman, because He is full in all the qualities. He is called Sah, because He is far away. He is called Ayam, because He is very near to us. He is called Vijñâna-maya, because He is full of all knowledge, and his essential form is perfect knowledge. He is called Mano-maya, because His essential form is that of the Feeler of everything. He is called Prâṇa-maya, because His essential form is perfection of all power. He is called Chakṣur-maya, because His essential form is that of the seer of every thing. He is called Śrotra-maya, because His essential form is that of the hearer of everything. He is called Prithivî-maya, because He supports everything like the earth, and because all sweet scents are in Him. He is called Apo-maya, because He gives satisfaction and refreshment to all, as water satisfies the thirst of every one and refreshes all. He is called Vâyu-maya, because He has the form of being the agent of every act. He is called Âkâśa-maya, because He gives room or space to every one. He is called Tejo-maya, because His essential form is extreme luminosity. He is called Kâma-maya, because He has the highest desire

of all, inasmuch as, He desires to create, sustain, etc., this universe. He is called Krodha-maya, because His wrath is terrible against all evil-doers. The Lord is called Dharma-maya, because His form is that of bliss and joy. That is His Dharma or quality. He is also called by the negative attributes "Atejo-maya," "Akâma-maya," "Akrodha-maya," and "Adharma-maya," in the sense that His form is not of Prâkṛitic matter; and, therefore, the qualities of material light, material desire, human anger, and material qualities or dharmas, do not exist in Him. The scent of Hari is not worldly odour, nor His satisfaction or refreshment is from physical water, nor is His light from this physical fire, nor is His strength from the Deva called Vâyu, nor is his hearing dependant on physical ear, nor is this physical Âkâsa and Manas. His Âkâsa or His manas. Nor is His Buddhi composed of the physical matter of the Buddhi Tattva, nor is His Ego made of the Aham-Tattva of the Prâkṛitic matter, nor is His Chitta made out of the matter of the Mahattattva belonging to Prakṛiti, because all these various attributes of Prakṛiti are merely reflections of the qualities of the Lord. Therefore, Viṣṇu is called Sarva-maya, because He is the Primeval cause of everything. And, similarly, He is Asarva-maya, because He is not identical with anything. All the attributes (Guṇas) of the Lord are of Chit (intelligence) and Ânanda (bliss) in their essence, and which are the sources of all the Guṇas that exist anywhere else. Therefore, the qualities of the Lord are said to be quite different from any qualities of worldly matter.

[How can the Krodha (wrath) of the Lord be said to be unworldly? To this, the author replies :—]

The anger of the Lord has ever the essential quality of forgiveness in it, as well as of bliss and intelligence. [His anger is not blind, unintelligent, and merciless, but it is always accompanied with forgiveness and based upon dispassionate and calm reason, and meant to give ultimate joy to the person against whom His anger is directed.] How can then the anger of the Lord Viṣṇu be compared with the anger of ordinary jîvas? Thus all his attributes are totally distinct and different from the qualities of ordinary jîvas.

[An objector says :—All this may be quite true, but as regards the phrase Savâ Ayam Âtmâ, etc., all this is beside the mark. The whole passage refers to an ordinary jîva, and not to Lord Viṣṇu. To this, the Commentator says :—]

The released soul (Mukta) reaches the Lord Hari and gets the quantity of bliss, according to the nature of his Pûrva-Prajña or previous works.

[What is this Pûrva-Prajña? To this, the Commentator answers :—]

When a man gets Mukti, he gets the Lord Viṣṇu, whose form and nature have just been described, and he gets Him, according as his previous Prajñâ (प्रज्ञा) permits. By the word Pûrva-Prajñâ (पूर्वप्रज्ञा) is to be understood the Prajñâ or knowledge regarding Viṣṇu, that a jîva has in him from beginningless time. Thus the Pûrva-Prajña of Brahmâ and others differs from each other, according to the class to which the jîva belongs.

All this is from the Mahâmimânsâ.

The Lord has been called in this mantra (इदंमय) idanmaya, because everything in the world which exists in the *present* time is under His control. He has also been called अदोमय (Adomaya), in the text, because everything that came to exist in the *past* and what will come to exist in *future*, both were and will be under the control of the Lord.

The affix "Maya" has the force of denoting superiority (pradhâna) as well as the essential nature, form or (svarûpa) of the thing denoted by that word, to which this affix is added. Therefore, Idam-maya and Ado-maya with the force of svarûpa mean—He whose form, though consisting of this (or the present time), has yet the form of *that* (namely, the past and the future time also). Such is the nature of the Lord Hari, because He is beginningless, endless and ever-existing. Therefore, He is *beyond* time as well as *in* all time.

These words Idam-maya and Ado-maya, with the force of Pradhâna or superiority, mean "He who is *superior* to *this* and to *that*, namely who is superior to *all*, because He is All-powerful, from beginningless and endless time."

[The words Tad, Yad, and Etad, though meaning ordinarily that, what, and this, do not mean so in this passage.]

The Lord Viṣṇu is called "Tad," because He is at the present time, just as He was in the past. Similarly, He is called "Yad," because He is in the inside, exactly He is in the outside. The epithet (Etad) has been applied to the Lord of the world, Vâsudeva, in order to show that He will ever be afterwards, as He is now.

[The Commentator now explains the words Yathâ Kâri, Yathâ Chârî, Tathâ Bhavati, etc :—]

A being becomes what the Puruṣottama makes of him; he will be good and honest if the Lord makes him so; and sinner will be he, should the Lord be pleased to make him a sinner. If it please the Lord to make a man holy and pious, the man becomes holy and pious. A sinner and

unholy becomes he, if the Lord bids him be so. The wise say that all the beings are always under the direct will of the Lord.

The desires of a being have their origin in the desires of the Lord Viṣṇu; so the beings act in obedience to the desires of the Lord Viṣṇu. The निष्ठा (niṣṭhâ means faith or inclination and innate mental bent of a jîva) follows His desires, and so his acts follow His Niṣṭhâ (निष्ठा), and the fruit that a man reaps is the outcome of his acts. The Lord's will being at the bottom of them all, the Lord has been called काममय (Kâmamaya). Such is the relation between the Lord and the jîva, and there is no exception to it.

(Under the circumstances, since a jîva has no independent will of his own) one may be led to think that there is unity between the Lord and the jîva; one may ask where then does lie the difference between the Lord and the jiva? In answer, it may be said, that the doctrine of unity between the Lord and the jîva has been refuted by the Bhagavân Vyâsa in the sûtra सुषुप्त्युत्क्रान्त्योर्भेदेन (Vedânta I. 3. 42).

"The text designates the Supreme Self as different from the jîva, whether it be in the state of deep sleep or at the time of departure."

Moreover, the doctrine of unity is quite incompatible with the śruti Prâjñenâtmanâ anvâruḍhaḥ, Prâjñenâtmanâ samparisvaktaḥ, etc.—"Mounted by the All-knowing Self," "embraced by the All-knowing Self" (Br. Up. IV. 3. 35 and 21.)

The opponent says: "The jîva and the Lord are really one, but, for conventional purposes, they are considered as different. The difference is, therefore, vyavahârika only. To this, the author replies:—

There is no proof of the existence of such a thing as Vyavahârika-Bheda or conventional difference. There is no authority to that effect.

[This difference, if not conventional, might be Prâtibhâsika or illusive or erroneous, says the opponent. To this, we reply:—]

If the difference between the jîva and the Îśvara was based upon error or illusion only, then the above texts of śrutis would become useless and meaningless. The text of śrutis are admittedly free from all error and faults, and so it would not be proper to say that a doctrine established by śruti might be based upon illusion or error. To say so would be like the ravings of a mad man, for it would lead to the conclusion that the entire Vedas are unauthoritative.

[An objector says:—Why the Śruti should become unauthoritative merely because the doctrine of bheda is said to be erroneous? So far as that particular doctrine is concerned, the teaching may be erroneous,

but other portions of the Śruti would remain authoritative all the sam Yajñadatta, on account of his obliquity of vision, may say that there a two moons, and that statement of his may be erroneous, but that do not mean that all his statements are erroneous, and that they are asiddh or wrong. To this, the author replies:—]

Because it is not possible that any statement of Śruti may be err neous, because admittedly Sruti is faultless and all its statements are tru

[An objector says, "What is the harm, if we say that the statemen of śruti regarding bheda is erroneous, but all the other statement of śruti are correct? If that be so, then those statements of śruti whic you say prove abheda, may also be erroneous. What prevents them fro being so, where there is no unvarying criterion of truth? If you stil persist in saying that it may be so, then the author answers:—]

Then the result would be that, like the ravings of a mad man, th entire Vedas would become unauthoritative.

(If a particular statement of a person be erroneous, why shoul all his statements be rejected? That particular statement may have som cause, like defect in the eye-sight, to make it erroneous. To this it is replied:—Where there is no other means of judging the truth of person, but his own statement, and when one particular statement of tha person is found to be erroneous, we must say that that person is unauthori tative. So the author says:—)

If a person poses as an expert, and is found to be in error in his ow subject, that person becomes unauthoritative in every part of hi subject, for unauthoritativeness does not mean anything else than this A layman cannot judge that other statements of his may be true when a particular statement of his is found to be erroneous.

(An opponent says, the unity between jîva and Iśvara is ineffable and cannot be described by words. This Abheda is Anirvachanîya o indescribable. To this, we reply:—)

According to this opinion of the indescribableness of Abheda, any mad man may assert any foolish proposition, and say, "This statement is correct, but there is no proof for it, because it is transcendental and Anirvachanîya." What is then the difference between the ravings of a mad man and the sayings of those who cannot adduce any scriptural authority for their statements and who try to hide their ignorance under the cover of Anirvachaniya.

(The other side may say,—the ravings of the mad man are unauthoritative, because they assert propositions which are erroneous, but it does not

follow from this illustration that śrutis teach Bheda or difference as the final truth. May it not be that the śrutis teach Bheda as a conventional (Vyavahârika) truth, and not as a Pâramârthika or the highest truth. To this, we reply, that it is not so, for there is no proof that the Bheda is conventional only, and that the śrutis teach only the conventional truth.

If it be admitted that the difference between the jîva and Îśvara is erroneous, then this error itself may be based upon further error, and so no truth can be arrived at. On the other hand, there are authorities to establish Bheda :—)

अ॒यं स॒हस्रा॒मृषि॑भि॒: सह॑स्कृत॒: स॑मु॒द्रइ॑व पप्रथे ।
स॒त्यः सो अ॑स्य महि॒मा गृ॑णे॒शवो॑ य॒ज्ञेषु॑ विप्र॒राज्ये॑ ॥

(Rig. Veda VIII. 3. 4.)

"He, with his might enhanced by Ṛiṣis thousandfold, hath like an ocean spread himself.

"His majesty is praised as *true* at solemn rites, his power where holy singers rule."

This shows that the attributes of the Lord are true, and not imaginary. So also the text Taete Satyah Kamah, etc., (Chh. Up. VIII. 3. 1) "All these desires are *true*." This also shows that the desires of the Lord are true.

Similarly, the following mantra (Rig Veda IV. 17. 5.) shows that all the jîvas live and have their being in the Lord, and that these jîvas have a real and true existence, and that they are not untrue.

यए॒क॒ इ॒च्च्या॒वय॑ंति॒ प्रभू॒मा॒ राजा॑ कृ॒ष्टीनां॑ पु॑रुहु॒त इन्द्र॑: ।
स॒त्यमे॑नमनु॒विश्वे॑मदंति रा॒तिं दे॒वस्य॑ गृण॒तो म॒घोन॑: ॥

"He who alone o'erthrows the world of creatures, Indra, the peoples' King, invokes of many ;"

"Of a truth, all rejoice in him, extolling the boons which Maghvan the God hath sent them."

The word "truth" as well as the whole of this mantra shows that the life of all jîvas depends upon the Lord, and that all the activity, rejoicing, &c., of this life is satya. How can then the difference between jîva and Îśvara be false and illusive?

Moreover, the difference (Bheda) between jîva and Îśvara is not unreal, because it is true, by the fact of the imperative assertion of consciousness which says, "It is"; and, moreover, because the functions and activities of the world, as well as the possibility of exertion for getting Mukti, depend upon the reality of this difference. It must not be said that

the only reason for believing in this difference is the proof given by one's consciousness and perception, and based upon belief only. It is possible that one's belief may be erroneous, as a person may take a mother-of-pearl for silver; but this false belief of his is liable to be corrected by true perception, when he knows that it is not silver, but a shell. In the case of the world and the jîva however, there is no such false perception. Every one sees this difference, and it cannot be said that all are in error. One man or two may be in error, and they may see silver where there is no silver, but others see the shell and do not mistake it for silver. But no one has ever seen that the jîva and Îśvara are one. In the śrutis the attributes of the Supreme Self, such as omniscience and omnipotence, etc., are described as peculiarly belonging to Him. Everyone directly sees that the jîva is neither all-knowing nor present everywhere, like the God. In fact, everyone is conscious of bheda, and says, "I am separate from God;" for this is the response of consciousness of everyone. In fact, a jîva is ignorant, while the Lord is All-knowing; a jîva has small power, while the Lord is All-powerful, etc.

[An objector says: "Admitted that the response of every consciousness declares a difference, and admitted also that the possibility of all activities depends upon this difference, yet it would not prove that the difference is real and not false." To this, the author answers:—]

No one has ever perceived that there is any exception, anywhere, to this universal consciousness of difference, and to the impossibility of carrying on any activity not based upon such difference. Therefore, the non-reality of difference being itself non-existent, it follows that the response of all consciousness of all the jîvas regarding the reality of this difference is a true response, and the difference is true, and not merely subjective.

[An objector may say: "But a false perception may also give rise to activity; and, though the world is really false, yet it can give rise to all kinds of activities. Just as a man, who mistakes a rope for a snake, has all the activities which a real snake will produce, such as fear, trembling, etc., or such as perceiving some object in dream, while as a matter of fact the dream is false. We see that the false perception of the snake in the rope and of the dream-object is removed by the true perception. Therefore your argument that the jîva and Îśvara are different, because all activities depend upon such difference, falls to the ground."]

[To this, it may be answered that the activities seen in the case of mistaking a rope for snake, do not depend upon mistake or falsehood, but

upon one's knowledge, and it is this knowledge which is real (though the object giving rise to this knowledge is false), which gives rise to the activities of fear, trembling, etc. This knowledge is never sublated. Nor is an object seen in dream false, for we have already shown that these dream-objects are created by the Lord for the dreamer, and therefore they are true, so far as the dreamer is concerned. This also proves that the difference between jîva and Îśvara is not false. Therefore, the author says :—

The difference is not false, because we see that even after Mukti, the jîva is still dependant upon the Lord, as is taught in the present Upaniṣad in mantra (1. 5. 9., page 94) " He, who worships the Supreme Self alone as the Refuge has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari)."

[An objector says : " In this mantra, there is no word showing that it applies to Mukti. It may apply to a jîva bound in Samsâra, and a jîva so bound is certainly dependant upon God. But after Mukti, he is not so dependent, because he becomes God." To this, the author replies :—]

This Mantra says that his Karma, or fruits of work are never exhausted. This refers to Mukti, for in the Sasmâra condition, all Karmas are exhausted, after some time or other. It is only in Mukti that Karmas become exhaustless.

[An objector says : " Even in this samsâra, the Karmas may be said to be exhaustless in a limited sense, namely, that their effects are endless. One act leads to another act, and so the chain of causation is endless." To this, the author replies :—]

(You take the word "exhaustless" in a secondary sense ; for you admit that this chain of causation comes to an end with Mukti. So the Karmas in this world are not really exhaustless.) It is not proper to take the secondary meaning of a word by rejecting its primary meaning, when that meaning is possible. Therefore, the difference between the jîva and Îśvara is a real difference, and not imaginary.

[An objector says : " In the next part of this Mantra, the Lord is described as Yathâkâri, Yathâchâri, and it means that the Lord does whatever He likes, and He conducts himself as he likes. Is the Lord then a wilful being ? How do you explain it ? To this, the Commentator answers :—]

The word Yathâkari means that, what the Lord causes a jîva to do, the jîva does that ; and the word Yathachâri means that, whatever the Lord wishes the jîva to act upon in that manner the jîva behaves.

Note.—There is a difference between the Karma and Âchâra Karma means ceremonial rites in general, while Âchâra means tha portion of Karma rites which leads to purification or purificatory rites.

[The Commentator next explains the sentence:—Sayathâ kâm bhavati tat kratûr bhavati :—]

Whatever desire the Lord has, that very desire the Mukta jîva als has. In other words, the desires of a Mukta Jîva are co-ordinate to or i harmony with the desire of the Lord.

The word Kratu means determination or the volition in the min of the jîva, such as, "I shall do such and such things." Such a volitio arises in the heart of the jîva, because of the will of the Lord. Th following śruti states also to this effect **कामेन मे काम आगात्** (Kâmena m kâma âgât) Taittirîya Âraṇyaka III. 15. 2. "Through (His) desire ther came to me my desires."

MANTRA IV. 4. 6.

तदेष श्लोको भवति ॥ तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ॥ तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति नुकामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

तत् Tat, to that effect. एष: Eṣaḥ, this; the following. श्लोक: Ślokaḥ, th verse. भवति Bhavati, there is. अस्य Asya, his ; of the jîva. लिंगं Lingam, the subtl body : the passional nature, the heart. मन: Manaḥ, mind. यत्र Yatra, where ; in an object of desire. निषक्तं Niṣaktam, greatly attached, firmly fixed. सक्त: Saktaḥ, attache (jîva). The worldly soul, not free from attachment. तत् Tat, it ; the object of desire एव Eva, certainly. कर्मणा Karmaṇâ, deeds ; activities. सह Saha, together with. ए Eti, gets : goes. अयं Ayam, this ; the jîva. इह Iha, here ; in this world. यत् Ya anything. किंच Kiñcha, whatever : all. करोति Karotî, performs. तस्य Tasya, tha कर्मण: Karmaṇaḥ, of the deeds. अंतं Antam, end ; fruit, exhaustion. प्राप्य Prâpya having got. तस्मात् Tasmât, that. लोकात् Lokât, from the world ; the world acquire by the deeds. पुन Punaḥ, again. अस्मै Asmai, this. लोकाय Lokâya, to the world कर्मणे Karmaṇe, in order to work. एति Eti, comes. . इति Iti, so far. नु Nu, to be sure कामयमान: Kâmayamânaḥ, the desirous. अथ Atha, now. अकामयमान: Akâmayamâna one who desires nothing. य: Yaḥ, who ever. अकाम: Akâmaḥ, desirous of attainin the Lord Viṣṇu. अ A, Viṣṇu and काम: Kâmaḥ, desirous of. निष्काम: Niṣkâma Having no desire for unworthy things. आप्तकाम: Âptakâmaḥ, one who has obtaine the object of his desire, आत्मकाम: Âtamakâmaḥ, one whose desires are for th

Âtman. तस्य Tasya, his; of such a Mukta jîva. प्राणा: Prâṇâḥ, the Prâṇas. न Na, not. उत्क्रामंति Utkrâmanti, go out. ब्रह्म Braḥma, the Jîva: literally the great. एव Eva, only, and nothing else. सन् San, remaining. ब्रह्म Brahma, Supremely Great, the Paramâtman. अपि Api, also. एति Eti, gets; goes, attains.

6. On this there is the following verse: "The (world) attached (jîva) certainly goes, along with all his activities, to that on which his heart and mind are firmly fixed. Having got there, on the exhaustion of whatsoever acts he had performed here on earth, he comes back again from that other world, to this world, in order to perform fresh acts.

So much for the non-Mukta jîva who is attached to (worldly) desires. Now, about the Mukta jîva. He does not desire anything (contrary to the will of the Lord), he desires the Lord Viṣṇu only, and has no unworthy desires. He has obtained all his desires, and his sole desire is the Atman. His Prâṇas (vital spirits) do not go out again (for he has become an immortal), and always remaining great (Brahman), he enters the *Great* (Brahman) (at the time of Pralaya).—295.

MADHVA'S COMMENTARY.

[In this Mantra the author shows that the words Akâmayamâna, etc., do not apply to the non-Muktas and that there is no repetition in it].

A Mukta being is said to be **निष्काम** (niṣkâma), because in that state of Mukti he gets rid of the low and mean desires; he is **अकाम** (Akâma) because the whole tendency of his mind is directed towards the Lord A (**अ**) or Viṣṇu. The Mukta is called, similarly, Akâmayamâna, because, even those desires which may not be unworthy, are rejected by him, if ever such desire arise in his mind, when such desires are against the will of God. In fact, he has never any desire which is not in accordance with the desires of God.

He is called (Âptakâma), because, the Mukta jîva attains all the objects that he desires.

He is called Âtma-kâma, because the only object of his desire is the Lord, whose form consists of all-intelligence and all-bliss. And he is so called, because he gets a body consisting of Chit (intelligence) and Ânanda (bliss), by the force of his desire.

[In a previous Mantra it has been said that after the jîva goes out, the Prâṇas follow him. Now, it is said that the Prâṇas of a Mukta jîva never go out. How do you reconcile these two statements? To this, the author replies :—]

The Prâṇas of the Mukta never go out *again*, after his attaining Mukti ; in other words, a Mukta never dies again.

[The phrase Brahmaiva San, Brahmapyeti has been explained by others as meaning that "being Brahman, he goes to Brahman." This is wrong. The jîva never becomes Brahman. The first Brahman in this phrase means jîva, and the second Brahman means the All-full Lord. So the author explains this phrase :—]

The word Brahman is applied to jîva also, because the attributes are infinitely more vast (Brihat) than the qualities of inert matter. (The word Brahman literally means vast, great, full).

[The author next explains the phrase Brahmapyeti. The question arises : the Mukta had already obtained Brahman, as mentioned before, by the very fact that he was Akâmayamâna. Why does then the Śruti again says that he obtains Brahman. Is it not a repetition ? To this, the author answers :—]

The Mukta jîva obtains the Supreme Brahman in every Pralaya, and he never comes out of the Brahman, so long as the Pralaya lasts. During other times than Pralaya, namely, during the period of Sriṣṭi activity, the Mukta, of his own free will, enters into the Lord Viṣṇu, and comes out of his form, whenever he likes. [Thus there is a difference between the two statements regarding the entering into Brahman. During ordinary entrance into Brahman after death, the Mukta jîva can go out of Him at will, and enter into Him again at will. But in every Pralaya (to which the present passage refers), the Mukta does not go out of Brahman during that period.]

[The next question arises,—in times other than Pralaya, when the Mukta, of his own will, enters into and comes out of Brahman, is he subject to pain and sorrow when he is away from Brahman ? To this, the author answers :—]

The Mukta is never subject to pain and sorrow, but he goes out and enters into Brahman, ever enjoying all sorts of pleasure, under the control of the Supreme Atman (Âtmavân, meaning controlled by the Atman).

[Having explained the words Akâmayamâna, etc., as applying to the Muktas, the author now shows that they do not apply to non-Muktas :—]

A non-Mukta can never be said to be an Âptakâma, because his

desires are liable to be frustrated. He is never an Âptakâma in the primary sense of the word.

[An objector says, the word Brahman applies to the Supreme Lord generally. Why have you explained it as meaning jîva in the sentence Brahmaiva San ? To this, the author answers :—]

The next sentence Brahmapyeti shows that the first Brahman must mean jîva. The sentence (Brahmapyeti) " gets to the Brahman" indicates that the word Brahman, that precedes this sentence, must mean the jîva (and not the Paramâtman). (For a person, who is himself a Brahman, cannot be said to go to Brahman or go to himself).

[An objector says : going to Brahman would not be inappropriate, even if the first Brahman be taken in the sense of the Supreme Lord. " Going to Brahman " would mean recognising himself as Brahman. Brahman through his own Avidyâ becomes a jîva, and through his own Vidyâ he becomes Mukta. Therefore, in his condition as a jîva, he did not know himself as Brahman, but when his nescience is destroyed, he knows his Brahmanhood, which never had left him and which he always had. It is in this sense that the śruti says that " he goes to or obtains Brahman." As a son of king, brought up in the house of a hunter and ignorant of his parentage, thinks that he is a hunter's son, and does not know that he is a prince, the son of a king : but when he is told by some reliable person that he is not the son of a hunter, but of a king, then it is said that he has obtained princedom, though he was a prince always. Or, to take another illustration, a man had a necklace of pearls round his throat, but forgetting it, he searched for it everywhere ; but when he is told by a person (your ornament is round your throat) he at once sees it and says I have obtained my necklace," so the word " obtained" is used in this sentence " being Brahman, he obtains Brahman." To this, the author replies :—]

If the sentence meant the destruction of nescience and the recognition merely of the fact that he is Brahman, then the wording ought to have been " Svasya Brahmatam vijânâti," and not " Brahmapyeti." For no one ever uses the word Apyeti " obtains", in the sense of Vijânâti " knows." A person who recognises himself as Brahman, does not say, " I have obtained Brahman, or gone to Brahman." If the son of a king, who from his childhood knew not that he was a king's son, comes to know that he is the son of a king, we say " Râjputratvenâtmânam vyajânât," " knows himself to be the son of a king," but we never say, " Râjputram-Apyeti" " he obtains [the position of] a king's son." Again, those philosophers may say that before getting Mukti, the jîva forgot his Brahman

nature; and the moment he gets Mukti, the remembrance of his Brahman nature prevails and makes him recognise himself as the Brahman. To them, we reply. But this cannot be. Suppose a man forgot the jewel of his necklace, and after a long time he finds the jewel and comes to know it as his, which he had forgotten, what do we say then? We never say that he has got it "prâptaḥ"; but we say he recognises it "Vijñâtaḥ." These considerations also lead us to this conclusion, that, of the two words, Brahman (ब्रह्म) in the text, the preceding one cannot but mean the jîva.

MANTRA IV. 4. 7.

तदेष श्लोको भवति ॥ यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः॥ अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥ यद्यथाऽहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदꣳ शरीरꣳ शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥ ७ ॥

तत् Tat, to that effect. एषः Eṣah, this; the following. श्लोकः Ślokah, the verse. भवति Bhavati, is. अस्य Asya, his; of the jîva. ये Ye, those. हृदि Hṛidi, in the heart. श्रिताः Sritâḥ, present; dwelling. कामाः Kâmâh, desires. सर्वे Sarve, all. यदा Yadâ, when. प्रमुच्यंते Pramuchyante, leave; quit. Supply तदा मुक्तोभवति (Tadâ Muktobhavati). Then he becomes Mukta or liberated. अथ Atha, then; after the jîva has got Mukti. मर्त्यः Martyah, the mortal being. अमृतः Amṛitaḥ, deathless; immortal. भवति Bhavati, becomes. अत्र Atra, in this condition; in Mukti. ब्रह्म Brahma, the Brahman. समश्नुते Samaśnute, enjoys. इति Iti. तत् Tat, it is; thus. यथा Yathâ, just as. अहिनिर्ल्वयनी Ahinirlvalayanî, the slough of a serpent. वल्मीके Valmîke, on an ant-hill. प्रत्यस्ता Pratyastâ, abandoned; thrown away. मृता Mṛitâ, dead. शयीता Śayîtâ, is lain; lies. एवम् Evam, in that way. एव Eva, just. इदं Idam, this. शरीरं Śarîram, body; the gross body, when abandoned by the jîva. शेते Śete, lies. अथ Atha, then; when the gross body has been abandoned. अयं Ayam, He; the jîva. अशरीरः Aśarîraḥ, incorporeal; that has no gross body. Supply भवति Bhavati, becomes. प्राणः Prâṇah, Prâṇa The Great Life. ब्रह्म Brahma, the Paramâtman. एव Eva, to be sure. अमृतः Amṛitah, deathless; immortal. तेजः Tejah, All-light Śri. एव Eva, as well. सः Sah, thus instructed. अहं aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (bulls and elephants). ददामि Dadâmi, give. इति Iti, thus. वैदेहः Vaidehaḥ, The king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha, formerly.

7. And to that effect is the following verse:—when all those desires which have their abode in his heart are

destroyed (then he becomes Released), and then (after Release), this (once) mortal (Jîva) becomes Immortal (for he never dies again). In that state, he enjoys Brahman completely, at his pleasure.

And as the slough of a serpent lies on an ant-hill, dead and abandoned, just so this body (lies abandoned) and the jîva becomes bodiless (and hence Immortal). Immortal is even the Great Life, Brahman (Viṣṇu), and Immortal also is the Great Light (Śri)," (thus taught Yâjñavalkya.)

Janaka, the King of Videhas, said :—" I give you, Sir, a thousand (bulls and elephants)."—296.

MADHVA'S COMMENTARY.

(The author now explains the words "Atha martyo mṛita bhavati," "then the mortal becomes immortal.")

Here the word Atha means after the attainment of Mukti ; for, when Mukti has been once obtained, there is no more death to that jiva.

(The word सम in sam aśnute means :—A Muktajîva enters, *of his own free will*, into the Supreme Brahman, and, *of his own will*, he comes out of Him. And thus he enjoys Brahman (Brahmaśamaśnute). This enjoying of Brahman consists in the acts of seeing, etc., of the Lord.

NOTE.—The force of the word Sam in Samaśnute is to indicate that the Mukta, *of his own accord*, enters into the Brahman, and goes out of it.

The clause Hṛidiśritâ qualifies the word Kâma, and that sentence means that all those desires only, *which dwell in the heart*, become destroyed and undone, and not *all* desires. (Only those desires which have their seat in the heart cease to exist in the state of Mukti,) but other desires which have their seat in the essence (Svarûpa) of the jîva, do not cease ; for the Muktas certainly have these desires. (The heart-seated desires only vanish), because the heart or the organ, called Antaḥkaraṇa, disappears in Mukti and no longer exists ; and, consequently, the desires which have their origin in the heart also disappear with it. This applies certainly to the Muktas only, and not the non-Muktas. Because of a non-Mukta, the desires never vanish in their entirety.

(If you say that of non-Muktas also all desires vanish in the condition of Suṣupti, &c., then we answer :—)

In suṣupti, and swoon and conditions akin to it, the desires do not

vanish entirely, they are merely non-manifest and are latent only. Because after coming out of deep sleep, etc., these desires manifest themselves, as they were lying hidden in the Vâsanâs or latent impressions of the jîva. So with the rise of the Vâsanâs, the desires come up again.

NOTE.—So those desires that have their origin in the heart, disappear in the Mukta condition; but other desires, called (svarûpa bhûtah) remain, for they have not their origin in the heart. It must be borne in mind that the desires that have their origin in the heart do never leave a being, unless he gets Mukti. True, we have no desires whilst we have sound sleep, but it is only because they are overpowered by Tamas or ignorance. In deep slumber, the desires have never been up-rooted, because there is Vâsanâ at the bottom.

It has been said in the Brahmatarka: "The desires of a being are sure to have their seat in the heart, until he gets Mukti; for, when the Jîva gets Mukti, his heart disappears; and the heart disappearing, where would the desires find their seat?).

"In the Svarûpabhûta Chitta, all desires of the jîva are essentially blissful, as they belong to the very nature of the jîva." The desires that are essentially painful (as of immates of hell), or have their origin in Prakriti, do not find any scope in the Mukta Puruṣas (for they have no Prâkṛitic matter in the constitution of their Âtmic bodies or svarûpa-deha)".

NOTE.—The Muktas have no antaḥ-karaṇa or a mental body. They have got only the svarûpa body. So also those who are condemned to everlasting hell, who have gone into darkness, have also no mental body; they have also got Svarûpa deha only. But their svarupa-dehas, unlike those of the muktas, have the very essence of pain in them. They are everpainful. So a Svarûpa-deha or a spiritual body need not necessarily mean a blissful body. The spiritual bodies of demons in hell, are bodies of torture.

[Then occurs the following passage:—Atha Ayam Aśarîro Amritaḥ Prâṇo Brahmaiva Teja eva. Others have taken it as forming one sentence, and they translate it:—"but that disembodied immortal spirit (prâṇa, life) is Brahman only, is only light,." They apply this to Jîvan Mukta. But, according to Madhva, this passage contains three sentences and applies to three beings; the first portion Atha Ayam Aśarîraḥ applies to the jîva, who has become Mukta. The second portion Amṛitaḥ Prâṇo Brahmaiva applies to the Supreme Brahman, and the third portion, Tejaḥ eva, applies to the Goddess Śrî. The Commentator, therefore, explains it thus:]

Ayam this jîva, Atha, then after Mukti and not before, Aśarîraḥ, becomes bodiless.

[Then, in order to show the difference between the jîva and Îśvara, the śruti goes on to say:] Amṛitaḥ Prâṇo Brahmaiva—The Immortal Prâṇa is none but Brahman. The word Amṛita means here, he who was never subject to death, who had never died, and never will die. The word Prâṇa here is also the name of Parama-Brahman, and does not denote the chief Vâyu.

[Then comes the question, how do you say that Prâṇa is the name of Brahman. To this, the Commentator answers by quoting from this very Upaniṣad (III 9.9).] The question is asked there, who is the one God, and the reply given to this is, Prâṇa, and the śruti goes on to say he is Brahman, he is called Tyad.

The next sentence, Teja eva, means the Goddess Śrî or Light or Tejas, who is also eternally immortal like the Supreme Brahman. The force of the word 'eva' here is to indicate that the jîva, though he has now become Mukta, is not Amṛita, in the sense of one who was never subject to death. Others, like the Muktas, become Amṛita only after getting Mukti But before that, they were subject to death. As says the Nâradîya: "The immortality of others (than Brahman and Śrî) is owing to the grace of Viṣṇu. The Lord Bhagavan and the Goddess Śrî, are eternally immortal, and no one else."

The author then gives another extract to prove that the word Prâṇa here means the Lord Viṣṇu. In the same it is said :—"Prâṇa is verily the Lord Viṣṇu, and he is so called, because He is the Supreme Leader (Pranatri) of all. And Tejas is the name of Śrî, because Śrî is the universal Light."

MANTRA IV. 4. 8.

तदेते श्लोका भवन्ति ॥ अणुः पन्था विततः पुराणो माऽस्पृष्टोऽनुवित्तो मयैव ॥ तेन धीरा अपि यन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

तत् Tat, to that effect. एते Ete, these. श्लोका: Ślokâḥ, the verses. भवंति Bhavanti, are. अणु: Aṇuḥ, narrow; subtle. वितत: Vitataḥ, extended; straight outstretched. पंथा: Panthâḥ, path; the way to bliss. पुराण: Purâṇaḥ, old; eternal, ancient. मां Mâm, Srî; by Light. स्पृष्ट: Spristaḥ, touched, served, revealed, bathed. मया Mayâ, by Srî, by Light. एव Eva, only. अनुवित्त: Anuvittaḥ, known. ऊर्ध्व: Urdhvaḥ, high above all, the Lord who is the best of all. तेन Tena, through his favour. धीरा: Dhîrâḥ, the wise. ब्रह्मविद: Brahmavidaḥ, the knowers of the Brahman. इत: Itaḥ, from this world. विमुक्ता: Vimuktâḥ, freed. स्वर्गं Svargam, the knowledge of bliss derived from the enjoyment of one's own pure self. लोकं Lokam, world; Vaikuṇṭha, &c. अपि Api, also. यंति Yanti, get; attain.

8. To that effect are also the following verses: "That Ancient, Narrow, Outstretched (straight) Path (Brahman) is bathed by Light (Mâ-Śrî), yea is known to Light (Mâ-Śrî). (That Path is) high above all (ûrdhva). Through His (grace)

the wise knowers of Brahman, becoming fully released from this (world), go to Svarga, Vaikunṭha, (the world of joy eternal).—297.

MADHVA'S COMMENTARY.

Now the author explains the Mantra Aṇuh panthâ Vitatah purano, etc. This has been translated by others as :—

"The small old path, stretching far away, has been found by me. On it sages, who know Brahman, move on to the Svarga-loka (heaven), and thence higher on, as entirely free." This is wrong. The word panthâ is the name of the Lord Viṣṇu, and the word Mâm does not mean "me," but it means the Goddess Śri, for Mâ is the name of that Goddess. So the Commentator says :—

The Lord Hari has been called Panthâ in the Mantra, because when one gets Him, He gives him immortal bliss. The Lord is called "(Aṇu)" or subtle, because He is inside the hearts of all jîvas, and He is vitata or stretched, because He is out-side of them all. Because "(Mâ)" or Śrî touches the Lord, therefore, He is called Śrîpati. One with whom Śri is in direct contact, and therefore, it is Śri alone who knows the Lord directly. Through the favour of this Lord all who get Mukti go to the world of Viṣṇu. The Lord is called "ûrdhva" or high above all, because He is higher up than everything else in the world.

MANTRA IV 4. 9.

तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलꣳ हरितं लोहितं च ॥ एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥ ९ ॥

तस्मिन् Tasmin, in Him ; in Lord Hari. शुक्लं Śuklam, the White Vâsudeva. उत Uta, also. नीलं Nîlam, the blue ; Aniruddha. पिङ्गलं Pingalam, the yellow ; Sankarṣaṇa. हरितं Haritam, the green ; Pradyumna. लोहितं Lohitam, the red ; Nârâyaṇa. च Cha, and. आहुः Âhuḥ, they say. एषः Eṣaḥ, He ; the Lord of these five forms. पंथाः Panthâḥ, the way to bliss. ब्रह्मणा Brahmaṇâ, by Brahmâ, by the fourfaced god Brahmâ. अनुवित्तः Anuvittaḥ, known. ह Ha, it is well known. तेन Tena, through His favour or grace. ब्रह्मवित् Brahmvit, the knower of the Brahman. तैजसः Taijasaḥ, the knower of the Tejas or Śrî. पुण्यकृत् Puṇyakrit, the doer of pious deeds. एति Eti, goes to.

9. The wise say that in Him, called the Path, is the White (Vâsudeva), (also) the Blue (Aniruddha), the Yellow (Saṇkarṣaṇa), the Green (Pradyumna), and the Red (Nârâyaṇa).

That Path is known to the fourfaced Brahmâ: And through His (Lord's) grace, he who (1) knows Brahman and also (2) knows the Tejas or Śri, and who (3) does the works of the Lord, reaches that Path.—298.

MADHVA'S COMMENTARY.

Of that high-souled Viṣṇu, the wise say, that there are five forms or aspects, having five colours. And that Viṣṇu is called the Path. Though they are essentially one, they are divided into five modes. The white aspect of the Viṣṇu is called Vâsudeva, the blue is called Aniruddha, the yellow is Saṅkarṣaṇa, the green is Pradyumna and the red is said to be the colour of Nârâyaṇa. These five colours or forms are found in the unborn Hari. (They are divided into five different forms, yet they are not separate from each other, in their essence and reality). This is the Path, and is known to the lotus-born Brahmâ always. Similarly, he who knows (1) the essential form of the Supreme Brahman and is therefore a Brahma, *viz*, (2) who knows also the essential form of the Great Light Śri, and who is therefore called Taijasa, because he knows fully the form of this Tejas ; (3) and who performs all the works of the Lord, and is therefore called Puṇyakṛit, even such a person (who has these three attributes, namely, who knows the supreme Brahman, who knows the Goddess Śri, and who does good deeds) attains this goal through the grace of the Lord. Therefore, the Lord Keśava is himself called the Path. Though he is always free from Svagata bheda differences (in His own form), yet the Lord God is considered as having different forms, in order to give rise to various forms of activities and experiences to the jîvas. So the Lord is said to have five forms. These forms, though not separate from the Lord, are yet considered as five, and so they appear to be really five.

Note.—These are the five colours of the Lord Hari. He who is of five different colours is in reality the one and the same Lord, and He is the Panthâ (the way to bliss). He is also known by Brahmâ, the lotus-born. He who has the direct knowledge of the Parabrahman is called Brahmavit, and he who knows the goddess Tejas, is termed Taijasa. One who does the work of the Lord is called Puṇyakṛit; and these words have been used in this sense in the Mantra. A man who is so, *i.e.*, a man who knows the Panthâ and who is Taijasa and Puṇyakṛit at the same time, gets to the world of the Lord Viṣṇu, through His grace.

Moreover, the Lord Keśava Himself and no one else is the Panthâ or the way to bliss. The Lord has no variety within Himself ; but it is He who is at the root of all the varieties in practice only that people see in Him. Since the same Lord is five lords, therefore, the difference in them is not unreal.

MANTRA IV. 4. 10.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ॥ ततो भूय इव ते तमो य उ विद्यायाꣳ रताः ॥ १० ॥

अन्धं Andham, blinding; dense. तमः Tamaḥ darkness. प्रविशंति Praviśanti get into. ये ye, who. अविद्यां Avidyâm, opposite knowledge; false knowledge. उपासते Upâsate, worships. ये Ye, whoever. विद्यायां Vidyâyâm, in the knowledge. उ U, only. रताः Ratâḥ, attached; given to. ते Te, they. ततः Tataḥ, from them भूयः Bhuyaḥ, more. इव iva, as if; still. तमः Tamaḥ, darkness.

10. They who follow after Avidyâ (worship deities other than the Lord) enter into gloomy darkness; into, undoubtedly, even greater darkness than that go they who are devoted to vidyâ only (and do not correct the wrong notions of others).—299.

MADHVA'S COMMENTARY.

They, are the worshippers of the Lord in a way other than the true one, verily go to lower darkness. (Such persons are called the worshippers of Avidyâ). To a somewhat greater darkness do they go, who do not censure persons holding wrong opinion. Such men are called worshippers of Vidyâ. They go to the greater darkness, because they had the advantage of getting knowledge from a true teacher, but owing to their perversity of intellect, and not understanding fully the teachings of their master, they have their faith fixed in a false and contrary doctrine. Such persons, therefore, are greater sinners. It is a well-known saying that he who sins through ignorance, or through the misfortune of not having obtained a true teacher does not know the truth, is less sinful than that person, who, having the benefit of getting a true teacher, has not faith in that teacher. Therefore, the sin of this second person is greater than that of the first.

Note.—This Mantra occurs in the Îśâvasya Upanişad also, verse 9, and is thus explained in the Kûrma Purâna:—

"Verily, the worshippers of other deities than Viṣṇu go to blinding darkness, but undoubtedly to greater darkness they go, who do not condemn such persons (and fail to try to correct their mistakes). Therefore, those, who know the Lord Nârâyaṇa, in His true form, as free from all evils, and who also condemn the worshippers of false deities, are truly the good people."

"Such persons by condemning the falsehood, whose nature is grief and ignorance, cross over grief and ignorance, and by knowing the truth, whose nature is joy and knowledge, attain such joy and knowledge."

MANTRA IV. 4. 11.

अनन्दा नाम ते लोका अन्धेन तमसाऽवृताः ॥ तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोंबुधो जनाः ॥ ११ ॥

बुधः Budhaḥ (In the presence) of the wise. Madhva reads it so, instead of abudhaḥ. अविद्वांसः Avidvânsaḥ, who do not know of the Lord. जनाः Janâḥ, men. ते Te, they. प्रेत्य Pretya, going from this world after death. अंधेन Andhena, blinding; dense. तमसा Tamasâ, with darkness. आवृताः Avṛitâḥ, covered; filled. अनंदाः Anandâḥ, unpleasant; blissless. नाम Nâma, by name. ते Te, those. लोकाः Lokâḥ, worlds. तान् Tân, to them. अभिगच्छंति Abhigachchanti, go towards.

11. Those who do not know the Lord, even when the Wise are there to teach them, go after dying to those worlds which are covered with blinding darkness, and are called anandâ or bliss bereft.—300.

MADHVA'S COMMENTARY.

Because its essential form is eternal pain, that region of eternal darkness is called Anandâ or blissless.

(Now, the author explains this Mantra :—)

Those, who do not know the Lord Hari, even when a competent teacher is present to instruct them, also go to blinding darkness, whose essential nature is absence of all happiness: and where one lives in misery for ever. This is also in the same book.

(The word budhaḥ in the Mantra is in the Nominative case; how do you explain it in the genitive case, by saying ("in the presence of the wise." To this, the author answers :—)

The word Budhaḥ means "Budhaḥ sakâśe pi avidvânsaḥ," "who are ignorant even in the presence of the wise." "(The wise person being there to teach, who do not take advantage of him.)" This is explained on the following authority :—" A wise teacher is called Bhut (भुत्), because he gives bodha. If a wise person is present there, ready to impart instruction to one, then those who do not learn and know Hari from him, also go to that darkness, whose nature is sorrow, and highest misery of every sort."

Note.—The word budhaḥ in the text is, therefore, the genetive case of the noun bhut, the form assumed by the noun budh, in the first case singular. It is not the nominative singular of the noun budha. The other reading is abudhaḥ. If it be taken as the nominative singular of abudha, then the construction is wrong, for the word avidvânsaḥ is in the plural number, and so also the word janâḥ, while this is in the singular.

MANTRA IV. 4. 12.

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ॥ किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

चेत् Chet, if. पुरुषः Puruṣaḥ, the jîva. अयं Ayam, he; the Paramâtman. अस्मि Asmi, I am. इति Iti, in this way. आत्मानं Âtmânam, the Paramâtman. विजानीयात् Vijânîyât, should know. किं Kim, what. इच्छन् Ichchhan, wishing. कस्य Kasya, which. The ordinary form should be कस्मै Kasmai. कामाय Kâmâya, for the object of desire. शरीरं Sarîram, the body. अनुसञ्ज्वरेत् Anusamjvaret, make feel painful or miserable.

12. If a man (jîva) were ever competent to realise the Supreme Self as "I am he," then how can he ever suffer pain from bodily injury or from frustrated wishes and desires? (Since he is not so, he is never entitled to say, "I am He," but should say instead "I am His.").—301.

Note.—This Mantra explains Mantra 10, and shows that the wrong worshippers of the Lord, who go to Darkness, are those who say "I am He." But to greater Darkness they go who, though told that they should say, "I am His." insist in saying "I am He."

MADHVA'S COMMENTARY.

If a jîva becomes fit to know the Supreme Self as "aham asmi iti," then how can he suffer pain when his body is cut or wounded, &c., for his sorrows arise from his contact with a body. Therefore, when, through the grace of Viṣṇu, the jîva becomes free from sorrow (by becoming bodiless), he, as mukta, will enjoy the reflected bliss of the Lord.

(But how can the jîva realise that he is Brahman? To this, it is answered, that he can never become Brahman, and the words "Ayam asmi" do not mean "I am that," but they mean, "I am His." So the author goes on:—)

"The Lord Puruṣottama is eternally free (the jîva is bound and becomes free, through the grace of God), the Lord is full of highest bliss (the jîva is subject to misery), the Lord is independent, the jîva is dependent. How should then the jîva be fit to know "I am He?" Therefore, the jîva can never know that he is Brahman, and can never say "I am He." Therefore, the words "Ayam asmi" should be explained as meaning "I am His" ("tadiyo' smi.") The wise should know it always in this sense." This is also in the same book.

Note.—This is one explanation of "Ayam asmi;" another explanation given in the Îśâvâsya of a cognate phrase "so' ham asmi" is that the name of the Lord is "Asmi"—"I am." The word Asmi is an ancient name of the Lord, found in the Zendavesta as well as in the Bible. It means "I am that I am." (See Sacred Books of the Hindus, Îśâvâsya Upaniṣad.)

MANTRA IV. 4. 13.

यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन्संदेह्ये गहने प्रविष्टः ॥
स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥१३॥

हि Hi, Because. स: Saḥ, that. आत्मा Âtmâ, Âtman; the Paramâtman. सर्वस्य Sarvasya, of all. कर्ता Karttâ, Creator; doer. स: Saḥ, He. विश्वकृत् Viśvakṛit (All doing; all-creating). The Creator of Vâyu, called Viśva. अस्मिन् Asmin, this. संदेहे Sandohe, in the body. गहने Gahane, in the cavity of hearts; in the heart of hearts. प्रविष्टः Praviṣṭaḥ, having entered. प्रतिबुद्धः Pratibuddhaḥ, The all-knowing; the Eternally enlightened. आत्मा Âtmâ, The Paramâtman; The Lord. यस्य Yasya, whose; by whom. अनुवित्तः Anuvittaḥ, known. तस्य Tasya, his; of the worshipper. लोकः Lokaḥ, the heaven. स: Saḥ, He; the knower. उ U, one; the chief, the highest. लोकः Lokaḥ, the heaven; the world of Viṣṇu. एव Eva, even; the well-known.

13. Whoever has found the All-knowing Supreme Self as dwelling in the cavity of the heart in the body and as the Creator of Vâyu and the Maker of everything else, for him is the World, yea the highest World (of Viṣṇu.). 302.

MADHVA'S COMMENTARY.

Whoever knows the (Ever-wakeful) All-knowing Lord Puruṣottama, for him is the world, yea that one world, which is the world of the Supreme Self. That Supreme Viṣṇu is the Creator of the Great Vâyu even and so He is called Viśva-krit, for the word viśva means Vâyu; for he is the collective aggregate of all jîvas, and hence called "viśva" or "all." Viṣṇu is the Creator of others than Vâyu also, and so He is called Sarvasya-kartâ. For Viṣṇu alone is the Creator of all. He has entered in the cavity of this body, called sandogha. The knower of this Viṣṇu goes to the world of Viṣṇu, through His grace, and remains there for ever.

MANTRA IV. 4. 14.

इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदीर्महती विनष्टिः ॥ ये
तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ॥ १४ ॥

अथ Atha, now. इह Iha, he being present; whilst a wise man is available. This word refers to बुध Budha in the previous Mantra. संत: Santaḥ, the good (people); holy-hearted. वयं Vayam, we. तत् Tat, That; the Parama Brahmaṇ. विद्म Vidma, know. चेत् Chet, if. न Na, not. अवेदी: Avedîḥ, dost know. महती: Mahatîḥ, great; immense. विनष्टि: Vinaṣṭiḥ, calamity; loss. ते Te, they. अमृता: Amṛitâḥ, immortal. भवन्ति Bhavanti, become. ये Ye, who. एतत् Etat, Him; Parabrahmaṇ. विदु: Viduḥ, know. अथ Atha, on the other hand. इतरे Itare, others; who do not know the Brahmaṇ. दुःखम् Duḥkham, misery; blinding darkness. अपि Api, even. यंति Yanti, go. एव Eva, certainly.

14. Here, indeed, are the wise ; and so we, God-fearing people have availed ourselves of their presence, and learnt the Supreme Self from them. Know Him thou also, for if thou dost not know him now (while the Great Teacher is present), great will be thy calamity hereafter. They who know Him verily become immortal, while others (who reject the teaching of the Great Teacher) will, indeed, go to misery.—303.

NOTE.—The word "iha" meaning "here," alludes to the "budh" or the Enlightened Teacher, referred to in the previous Mantra eleven. When, through great good fortune, a Teacher comes out, one must take advantage of his physical presence on this earth ; unfortunate, indeed, are they who, living in the age of such a Teacher reject his teaching, and do not benefit by his gracious presence.

NOTE.—Compare the cognate verse Kena Upaniṣad Mantra 13.

MANTRA IV. 4. 15.

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ॥ ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ १५ ॥

यदा Yadâ, when. भूतभव्यस्य Bhûtabhavyasya, of what has come to be, and of what will come to be. ईशानं Îśânam, the Ruler; one who lords it over. देवं Devam, the Deva; the god that plays with. एतम् Etam, this. आत्मानं Âtmânam, the Paramâtman. अंजसा Añjasâ, justly. अनुपश्यंति Anupaśyanti, see; know. ततः Tataḥ, then. न Na, not. विजुगुप्सते Vijugupsate, do not wish to hide themselves; there being no cause of fear.

15. Those who clearly see this Supreme Self, the God, the Ruler of the Present and the Future, are never afraid, because (of this knowledge, for they always see Him near by to protect them).—304.

NOTE.—Compare Katha Upaniṣad IV. 5.

MANTRA IV. 4. 16.

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ॥ तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

अहोभिः Ahobhiḥ, together with the days; the planets. The rotation on their axis causes day and night. संवत्सरः Samvatsaraḥ, the year; the sun. The revolutions round the sun cause the year. यस्मात् Yasmât, from whom ; in whom, round whom. अर्वाक् Arvâk, inside ; within its limit. परिवर्त्तते Parivartate, rolls ; revolves. तत् Tat, that, ज्योतिषां Jyotiṣâm, of all lights. ज्योतिः Jyotiḥ, light.

आयुः Âyuh, firm ; constant, immoveable. अमृतम् Amṛitam, immortal. देवाः Devâḥ, the devas. उपासते Upâsate, worship. ह Ha, it is well-known.

16. He round whom the Sun (the year) revolves along with all the planets (days), Him the devas worship as the Light of lights, the Fixed (centre), the Immortal.—305.

Note.—This describes the Lord as the central Sun, round whom revolve all suns, carrying along with them their planets. This central Sun is tho Âyus or the Fixed one. The suns are called the year, and the planets are called the days.—

MADHVA'S COMMENTARY.

He is the Lord, for whom the years and the days produce no change ; for He is Eternal and Changeless. He is the Light of lights, and the Immoveable One. All the devas worship Him.

MANTRA IV. 4. 17.

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ॥ तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

यस्मिन्, Yasmin, in whom. पंच पंचजनाः Pañchapañchajanâḥ, for every person five senses, (1) the Prâṇa, (2) the Eye, (3) Anna, the food, (4) Manas, the mind, and (5) the Ear. जनाः Janâḥ, senses ; products of Prakṛiti. (Supply pratisthitâḥ, rest). च, cha, and. आकाशः Âkâśaḥ, the all-luminous. Mûla prakṛiti. प्रतिष्ठितः Pratiṣthitaḥ, rests. तम् Tam, Him. एव, Eva, only. आत्मानं, Âtmânam, The Âtman. मन्ये Manye, I know. अमृतं Amṛitam, Immortal. ब्रह्म Brahma, the Brahman. विद्वान् Vidvân, knowing. अमृतः, Amṛitaḥ, Immortal ; Mukta.

17. He in whom rests every being, the pentuple group of senses as well as the Âkâśa. Him alone I know as the Atman. One becomes an Immortal, on knowing this Immortal Brahman.—306.

MADHVA'S COMMENTARY.

The author now explains the Mantra Yasmin Pancha Panchajanâḥ, etc. The Lord is within (the heart of every being, and it is on this Lord that depend the Prâṇa, Chakṣus, Annam, mind and Śrotra (these five sense-devas) and the Mûla Prakitiṛ called âkâśa.

The word Annam is to be supplied to fill the group of five from other Śrutis, though it has not been distinctly mentioned here. In Mâdhyandina Śâkhâ the Mantra runs thus :—

प्राणस्य प्राणमुत चक्षुषश्चक्षुः उत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो मनः इति ।

Note :—The word Panehajanâs has been explained by some as referring to the Gandharvas, Pitṛis, Devas, Asuras, and Rakshasas. Some explain it as meaning the four castes, with the Nishâdas. But Madhva takes it to refer to Prâṇa, Chakṣus, Annam, Manah,

and Srotram. He does so on the strength of the allusion in the next Mantra, where i is said that the Lord is the Prâṇa of Prâṇa, Chakṣus of Chaksus, Śrotra of Srotra, an Manas of Manas. In that Mantra, as in this recension, the word Annam does not occur This word Annam, however, is to be supplied in this Mantra from the Mâdhyandinas, a mentioned above. To that effect also the Lord Bâdarâyana says in his sûtras (I. 4. 11 to 13) :—

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च ॥ १ । ४ । ११ ॥

"Though there are brief statements compassing the idea of plurality, still there is no objection to such statements or words declaring Brahman ; for He manifests Himself in different forms, and there are other forms (in the supported, in addition to those in the support)."

In texts, such as, "In the Lord who is present in all bodies, are situated the five-people and Âkâśa" (Bri. VI. 4. 17), though the terms denote plurality of things, there is no difficulty caused ; for the same Lord assumes various forms in Âkâśa and other things, and these are additional forms.

(Now) the Sutrakâra states who those five people are.

प्राणादयो वाक्यशेषात् ॥ १ । ४ । १२ ॥

"The five beings referred to in the above passage of the Bri. Up. are the Prâṇa and the rest, as appears from the next verse of that Upaniṣad."

An objector may say : "But this is possible only in the recension of the Mâdhyandinas, who read the additional words annasya annam. But in the Kanva recension that phrase annasya annam is omitted, and we have only four." This objection is answered by the author in the next Sûtra.

ज्योतिषैकेषामसत्यन्ने ॥ १ । ४ । १३ ॥

"In the case of the text of some (the Kanvas), where food is not mentioned, the number five is completed by (taking) the light (mentioned in the preceding Mantra)."

In the text of the Kanvas, the group of five is made up by taking "the light" which is mentioned in the preceding Mantra, "Him the gods worship as the light of lights."

MANTRA IV. 4. 18.

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ॥ ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

ये Ye, who. प्राणस्य Prâṇasya, of the Prâṇa. प्राणम् Prâṇam, Life, the maker of Prâṇa. उत Uta, and. चक्षुषः Chakṣusaḥ, of the eye. चक्षुः Chakṣuḥ, the eye; the maker of the Eye. उत Uta, and. श्रोत्रस्य Śrotrasya, of the ear. श्रोत्रं Śrotram, the ear; he who makes the ear hear. मनसः Manasaḥ, of the mind. मनः Manaḥ, the mind; the maker of the mind. विदुः Viduḥ, know. ते Te, they. पुराणं Purâṇam, the old, Eternal. अग्र्यं Agryam, the one existing from before. ब्रह्म Brahma, the Brahman. निचिक्युः Nichikyuḥ, have got; have known.

18. They have known the ancient, the primordial Brahman, who know Him as the Life of life, the Eye of the eye, the Ear of the ear (the Food of the food) and the mind of the Mind.—307.

MANTRA IV. 4. 19.

मनसैवानुद्रष्टव्यं नेह नानास्ति किंचन ॥ मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

मनसा Mansâ, by means of the mind. एव Eva, only. अनुद्रष्टव्यं Anudraṣtavyam, should be seen. इह Iha, here; in the Brahman. किंचन Kiñchana, of any kind. नाना Nânâ, variety. नास्ति Nâsti, there is not. यः Yaḥ, who. इह Iha, here; in the Brahman. नाना Nânâ, variety. इव Iva, something like. पश्यति Paśyati, sees. सः Saḥ, he. मृत्योः Mṛityoḥ, of death. मृत्युम् Mṛityum, death; the blinding darkness. आप्नोति Âpanoti, gets.

19. Even through the purified mind this knowledge is to be obtained, that there is no difference whatsoever here. From death to death he goes, who beholds this here with difference.—308.

MADHVA'S COMMENTARY.

(This Mantra 19 is thus explained by Madhva. It occurs also in the Katha Upaniṣad IV. 11 :—)

Though the Lord exists in many forms in these Panchajanâs or the group of five, yet it must be understood that there is no difference (Bheda) in their forms or attributes. The person who sees any difference in these forms of the Lord, goes from death to death, namely, from darkness to darkness, for the region of darkness or hell is called death.

Note.—"Similarly, those who see the slightest difference, among each other, in the various bodily members, attributes and actions of the Lord, or who see difference plus identity (bhedâbheda) therein, go to blind darkness. There is not the slightest doubt in it."

MANTRA IV. 4.20 AND 21.

एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् ॥ विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ॥ नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनꣳ हि तदिति ॥ २१ ॥

अप्रमेयं Aprameyam, the Immeasurable; the Infinite. Another reading is aprameyam. ध्रुवं Dhruvam, the constant. एतत् Etat, this; Brahmaṇ. एकधा Ekadhâ, of one sort. एव Eva, only. अनुद्रष्टव्यं Anudraṣṭavyam, should be seen; should be comprehended. विरजः Virajaḥ, pure; having no rajas or impurity in him, faultless. आकाशात् Âkâśât, beyond the Âkâśa or Mûla Prakṛiti. परः Paraḥ, other; higher. अजः Ajaḥ, birthless. महान् Mahân, the great; big. ध्रुवः Dhruvaḥ, constant; changeless. तम् Tam, Him. The Lord. एव Eva, only. विज्ञाय Vijñâya, knowing (indirectly by hearing from the Vedas). धीरः Dhîraḥ, the wise; one who has conquered the mind, whose mind is steady. ब्राह्मणः Brâhmaṇaḥ, a jîva qualified to know Brahmaṇ. प्रज्ञां Prajñâm, direct knowledge, intuitive perception. कुर्वीत Kurvîta, should make; should accomplish. शब्दान् Śabdân, the Vedas, &c., which consist chiefly of words. बहून् Bahûn, speaking of various gods, such as Hara, Hiraṇyagarbha, &c. न Na, not. अनुध्यायेत Anudhyâyet, should think upon. हि Hi, because. तत् Tat, that; to think of the varieties of gods in the Vedas. वाचः Vâchaḥ, of speech. विग्लापनं Viglâpanam, idle labour or weariness, or wordy gymnastics of the tongue. इति Iti, shows the end of the verses which commenced with Mantra 8.

20 & 21. In one and one mode only, must be looked at this Measureless, Motionless, Faultless, Being, who is beyond the All-shining Akâśa (Mûla-Prakṛiti), who is the Birthless Atman, the Great, the Eternal.

Him alone should the sage (first), knowing (indirectly through scriptures), try to know intuitively (by direct vision), he, the seeker after Brahman, let him not ponder over many (conflicting scriptural) texts; for, verily, it is a vain labour of speech.—309, 310.

MADHVA'S COMMENTARY.

Therefore, the Lord Hari should be understood in one mode only; namely, that, though He may appear in many forms, He is one, and those forms are not different from Him.

(He is called 'Aprameya,' because there is absence of all quantity or size in Him. Some explain the word Aprameya as meaning indescribable, by words (Avâchya), not grasped by Manas, or unthinkable). According to them, Prameya means an object which can be established by proof, and so they say the Lord is above all proof.)

But this is wrong, for the Śruti, already quoted, says, that He should be seen by means of the mind. (See verse 19.)

(An objector says, what is the harm if we say that the Lord cannot be described by words by any one? To this, we reply, if this were so, then the Vedas are set aside, because the Vedas are words and they do describe the Supreme Lord.)

(An objector then says, the Vedas describe Saguṇa Brahman only, and do not describe the Nirguṇa Brahman. Words cannot describe this Nirguṇa Brahman, and so He is called Aprameya or Avâchya. To this, the author replies :—)

A thing that is absolutely indescribable by words, is also absolutely indescribable by any figure of speech, for no person has ever seen an indescribable object described figuratively. Because a thing which is described by words, may also be described metaphorically. But not otherwise.

(An objector may say, a person who has tasted cane-sugar, knows the sweetness of the sugar, so also a person who has tasted milk, knows the sweetness of milk, etc., and these sweetnesses are of different kinds, the sweetness of cane-sugar, the sweetness of milk, the sweetness of honey etc., because they are all subjects of experience. But these various sweetnesses can never be described by words, because the peculiar sweetness of milk or of cane-sugar can only be described by saying "it is the sweetness of milk or of cane-sugar." And in this sense, it is indescribable. But the sweetness of milk may be figuratively described by saying that it is something like the sweetness of cane-sugar. Though a person who has never tasted milk will not get an exact idea of the sweetness of milk, yet he will get some idea of general sweetness, if he has tasted cane-sugar, when he is told that milk is sweet like cane-sugar.)

So a thing which may really be Avâchya or indescribable by words, may be described metaphorically, and the Vedas so describe the Nirguṇa Brahman. To this, the author replies :—)

(No one has ever seen the methaphorical description (lakṣaṇa) of a thing which is avâchya—not describable by words. For, to say 'milk is like sugar in sweetness is really no description, for the description of the special sweetness of milk cannot be described, but by using the words

the sweetness of milk, will convey an idea to that person only, who has tasted milk. The words 'like the sweetness of sugar' do not describe the peculiar sweetness of milk. For it is well-known that the sweetness of milk is viṣadam, the sweetness of molasses (Guda, is Tîkṣṇa (acute), the sweetness of ghṛita or clarified butter is sthira (inacute), quiet. In fact, a thing which cannot be described by words, cannot be described by metaphor also.

(An objector says, Brahman is nirguṇa, as the Śruti says, Kevalo Nirguṇaśeha (केवलोनिर्गुणश्च). It shows that words cannot describeBrahman, because He is above words. To say that Brahman is described to be Satyam (truth), jñânam (knowledge), etc, and that, therefore, Brahman has some qualities and is not Nirguṇa is beside the point, because these terms Satyam, jñânam, etc. do not really describe any definite object, they are mere abstract terms. If they described any definite substance, then there would have been no necessity of the Samanvaya sûtra of the Vedanta. Therefore, a thing which cannot be described by any definite words, may be described by similes and metaphors (Lakṣaṇâ). To this, the author replies :—)

(This may be so, if Brahman was Nirguṇa, but He is not so), because there is no real existence of a thing or object which is Nirguṇa or devoid of all attributes. And if Brahman was really Nirguṇa then His very substance would vanish. Because no one has ever seen the substance of a thing which has no attributes. The Śruti, quoted by you, in which Brahman is said to be Nirguṇa, really means that Brahman has not the *three* guṇas, technically so called ; namely, the guṇas of Prakṛiti, termed Sattva, Rajas and Tamas. The Lord has not the three guṇas of Prakṛiti, and, therefore, He is called Nirguṇa, and not because He has got no guṇas absolutely. If this were so, it would contradict those texts of Śruti which describe the various guṇas, the various attributes of the Lord, such as Ekodevaḥ, etc. Therefore, in order to prove the substantive existence of Brahman, it is necessary to admit that He is Saguṇa and that He is describable by words.

(An objector says, that those philosophers who know the truth about the Padârtha, namely the Vaiśeṣikas, say that there are certain Padârthas or predicables, which are not substances, and they quote Vaiśeṣika sûtras (I.1.4 to I.1.12) to prove this. Thus, according to them, all predicables consist of six classes, as given in sûtra (I.1.4) :—"The Supreme Good (results) from the knowledge, produced by a particular dharma, of the essence of the Predicables, viz., of (1) Substance, (2) Attribute (3) Action, (4) Genus, (5) Species, and (6) Combination, by means of their

resemblances and differences." See Vaiśeṣika Philosophy, Sacred Books of the Hindus, page 9·. Thus, according to this philosophy, the predicables, called "Attribute," "Action," "Genus," "Species" and "Combination," are not substances, and yet they have real existence. Similarly, may not Brahman be a real entity, like "attribute," etc., and be not yet a substance? To this, we say, it cannot be so, because it is a contradiction in terms. An entity which has no virtues (Dharmas) or attributes (Guṇas) can have no existence, as mentioned by us before. The five pradicables of the Vaiśeṣikas (Attribute, Action, Genus, Species, and Combination) are entities which have certain dharmas and virtues, and are not nirguṇas, even according to those philosophers. They admit that the dharmas of 'attributeness,' 'actionness,' etc.' inhere in them. Moreover, it is admitted by the Vaiśeṣikas that the five predicables, above mentioned, are not nirguṇas, and this the author shows next :—)

Even the differences between one attribute and another attribute, between one action and another action, etc., constitute a specific guṇa, and so these five predicables of the Vaiśeṣikas are not really nirguṇas.

(Though, technically speaking, these are not "substances," in the Vaiśeṣika sense of that word, yet they are entities. The difference of one attribute from another attribute, the difference of one action from another action, etc., is the specific attribute of these. Thus, according to them, the guṇas or attributes are seventeen, as given in sûtra I.1.6, page 19: — Attributes are Colour, Taste, Smell, and Touch, Numbers, Measures, Separateness, Conjunction and Disjunction, Priority and Posteriority, Understandings, Pleasure and Pain, Desire and Aversion, and Volitions." Thus the attribute 'colour' is certainly distinguishable from the attribute called 'taste:' similarly, 'smell' is not 'touch' and so on.) This distinguishing quality is the guṇa of these predicables. Similarly, Karmas or Actions are of five kinds, as mentioned in sûtra I. 1. 7, namely :—"Throwing upwards, Throwing downwards, Contraction, Expansion, and Motion are Actions." Thus the action of throwing upwards is different from the action of throwing downwards. Similarly the action of contraction is different from the action of expansion; and so these predicables are not nirguṇas. Similarly, with the other predicables, called genus, species, and combination.)

[Nor can this difference between one attribute and another attribute, one action and another action, etc., be called a mere illusion or error, because there is nothing to negate the direct perception of these differences. Moreover, though it is not usual to see the combination of one attribute with another attribute, or rather to speak of the combination of

attributes, as we speak of the combination of substances, yet sometimes people do use in their talk of the combination of the guṇas with substances. Thus they say, " Rupeṇa Yuto ghataḥ " " a pot joined with colour." Though the word *sanyukta* is not used here, but only the word *yukta*, yet there is no difference in the meaning, as there is no difference between the words dhvamsa and pradhvamsa. Moreover, Jaimini and others do use the word samyoga in this connection also. They say, " dravyânâm karma samyoga," etc., and thus they use the word " samyoga " between the substance and a non-substance, like colour, etc.]

[An objector says, the five predicables, attribute, action, genus, species and combination, being non-substances, how can there be any attribute to these. For 'attributes,' 'actions,' etc., qualify substances, and attributes do not qualify attributes, etc. To this, we reply, how do you know this that, 'attribute,' 'action,' etc., only inhere in substances, and nowhere else. If you say that we see substances only having attributes, actions, genus, etc., then we answer that attribute, action, etc., may be seen in attributes, etc., also.]

An objector says, the seventeen kinds of attributes, the five kinds of action, etc., are merely conventional usage, and not anything which can be perceived. It is merely a figurative way of speaking. To this, we reply that it is not so. There is nothing to negate or annihilate the perception of the difference between one attribute and another attribute, etc. Otherwise, one substance would not be different from another substance, and the very existence of substance would vanish.]

[An objector may say, " Yet we cannot admit that the five predicables, called 'attribute,' 'action,' etc., have the property of *possessing* quality. For, if it were so, then, for example, oneness being different from non-oneness, and non-oneness being different from another non-oneness, there would be no end to this. For we shall require another oneness to differentiate the first oneness, and a third oneness to differentiate the second oneness. Thus there would arise the fallacy called Anavasthâ or *regressus ad infinitum*. To this, the author replies :—]

It is not open to the objection of anavasthâ, because it serves the purpose of expressing its own object.

[There would have been anavasthâ, if oneness, etc., were not capable of expressing what oneness, meant. The oneness serves the purpose of expressing the quality of oneness, and this is admitted by all. No one ever confounds oneness with non-oneness. If this were not so, then there would be no difference between Aprameya-ness and Prameya-ness, between unmeasurableness and measurableness, with which this discussion started.]

[Therefore, the abstract nouns, etc., are not nirguṇas of the Advaitins. If the nirguṇa of the Advaitins be admitted, then the attribute Aprameya applied to Brahman would include its opposite attribute also. Brah man being nirguṇa, it is equal whether you call Him Aprameya or Prameya, for an object, which is really without qualities, may be said to have all contradictory qualities in Him. The author ends this by the following extract from an authority :—]

If the Lord has no guṇas, then it follows that He is unspeakable by words, and incomeprehensible by mind. Then we ask, where is such a Lord, for then His very existence vanishes. Therefore, he who says that the being called Brahman, has no qualities (guṇas), he is not different from him who believes in the Śunyatā or voidness, and praetically he is a nihilist or a Buddhist. All guṇas or attributes are themselves the guṇinas or the thing qualified ; similarly, all guṇinas or the things qualified, are really guṇas, in the case of these five predicables." And so on, in the same book.

गुणाश्च गुणिनः सर्वे स्वेनैव गुणिनो गुणाः ।

MANTRA IV. 4. 22.

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसंभेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवति एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति एतद्ध स्म वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो नहि सज्ज्यतेऽ

सितो न व्यथते न रिष्यत्येतमुहैवैते न तरत इत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते तपत : ॥ २२ ॥

सः Saḥ, He; the Paramâtman spoken of. वै Vai, indeed; alone. एषः Eṣaḥ, this. महान् Mahân, great. अजः Ajaḥ, birthless. आत्मा Âtmâ, the Âtman. यः Yaḥ, who. अयं Ayam, this. विज्ञानमयः Vijñânamayaḥ, one having all the knowledges; one who is at the bottom of all the knowledges. प्राणेषु Prâṇeṣu, inside the Prâṇas. एषः Eṣaḥ, this. आकाशः Âkâśaḥ, the space. यः Yaḥ, which. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. तस्मिन् Tasmin, therein. शेते Śete, lies; sleeps. सर्वस्य Sarvasya, of all. वशी Vaśî, subduer. सर्वस्य Sarvasya, of all. ईशानः Îśânaḥ, the dear object of Brahmâ, Rudra, &c. This word consists of ईश Îśa, Brahmâ, Rudra, &c., and अन Ana, dear, life, mover of activity. सर्वस्य Sarvasya, of all, of Brahmâ, Rudra, &c. अधिपतिः Adhipatiḥ, superior and protector. अधि Adhi, superior and पति Pati, protector. सः Saḥ, He. साधुना Sâdhunâ, good. कर्मणा Karmaṇâ, by the deeds. भूयान् Bhûyân, greater; happy like the jîva; by the fruits of his good-deeds. न Na, not. असाधुना Asâdhunâ, bad: evil. कर्मणा Karmaṇa, the deeds. कनीयान् Kanîyân, less; miserable. न Na, not. एव Eva, also; even. एषः Eṣaḥ, He. सर्वेश्वरः Sarveśvaraḥ, controller of all. एषः Eṣaḥ, He. भूताधिपतिः Bhûtâdhipatiḥ, born master from the first; one who is master from the beginning; eternal master. एषः Eṣaḥ, He. भूतपालः Bhûtapâlaḥ, born protector; protector from the first. एषः Eṣaḥ, He. एषां Eṣâm, these. लोकानां Lokânâm, of the worlds. असंभेदाय Asambhedâya, for non-separation; in order that there may be no variety of classes. विधरणः Vidharaṇaḥ, capable of defending. सेतुः Setuḥ, support. तं Tam, such; as just spoken. एतं Etam, Him. ब्राह्मणाः Brâhmaṇâḥ, the Brâhmaṇas. वेदानुवचनेन Vedânuvachanena, from the teachings of the Vedas; by the study of the Vedas. यज्ञेन Yajñena, by the sacrifice. दानेन Dânena, by giving away gifts. तपसा Tapasâ, by austerities. अनाशकेन Anâśakena, by fasts. विविदिषंति Vividiṣanti, wish to know. एतं Etam, Him. एव Eva, only. विदित्वा Viditvâ, knowing. मुनिः Muniḥ, knowledge; pure. Mukta or liberated. भवति Bhavati, becomes. लोकं Lokam, world; shelter. इच्छंतः Ichchhantaḥ, wishing. प्रव्राजिनः Prabrâjinaḥ, the ascetics; the Sannyâsins that have given up all the works enjoined or forbidden. एतम् Etam, Him; towards Him. प्रव्रजंति Pravrajanti, go. एतत् Etat, it. ह Ha. वै Vai, indeed. तत् Tat, so. विद्वांसः Vidvânsaḥ, the wise. पूर्वे Pûrve, before. प्रजां Prajâm, the progeny. This word stands for prohibited objects. न Na, not. कामयंते Kâmayante, did desire. स्म Sma. येषां Yeṣâm, whose. नः Naḥ, our. अयं Ayam, He. आत्मा Âtmâ, Master; Lord. अयं Ayam, He. लोकः Lokaḥ, shelter; refuge. प्रजया Prajayâ, with the progeny. किं Kim, what. करिष्यामः Kariṣyâmaḥ, shall we do. इति Iti. ते Te, they; the wise. ह Ha, formerly. पुत्रैषणायाः Putreṣaṇâyâḥ, desire for a son. च Cha. वित्तैषणायाः Vitteṣaṇâyâḥ, desire for wealth. च Cha. लोकैषणायाः Lokeṣaṇâyâḥ, desire for world. च Cha, and. व्युत्थाय Vyutthâya, having raised themselves above; getting rid of. अथ Atha, then; one becoming Brâhmaṇa, or Mukta. भिक्षाचर्यं Bhikṣâcharyam, the practice of

begging. चरंतिस्म Charantisma, carried on; become the beggars of and seekers after the immortal bliss. हि Hi, certainly. या Yâ, which (is). एव Eva, only. पुत्रैषणा Putreṣaṇâ, desire for sons. सा Sâ, that. वित्तैषणा Vitteṣaṇâ, desire for wealth. या Yâ, which (is). वित्तैषणा Vitteṣaṇâ, the desire for wealth. सा Sâ, that. लोकैषणा Lokeṣaṇâ, desire for world. उभे Ubhe, both. एते Ete, these; the subjects of this world as well as of the next. एषणे Eṣaṇe., desires. एव Eva, only. भवतः Bhavataḥ, are. सः Saḥ, that. एषः Eṣaḥ, the Paramâtman. इति Iti, such; touched with misery like Brahmâ. न Na, not. इति Iti, such; untouched by misery, like Mukta Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agṛihyaḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Gṛihyate, has ever been grasped or comprehended. अशीर्यः Aśiryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śîryate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact with. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. अतः Ataḥ; from Him; from the Lord. अहं Aham, I. पापं Pâpam, sin. अकरवम् Akaravam, committed. अहं Aham, I. कल्याणम् Kalyâṇam, what is good or holy. अकरवं Akaravam, did; performed. इति Iti. एते Ete, such feelings. एतं Etam, the Mukta; the liberated (jîva). न Na, not. तरतः Tarataḥ, spread; cover. एषः Eṣaḥ, He; the Paramâtman. एते Ete, these. उभे Ubhe, two such feelings. तरति Tarati, is always beyond. एतं Etam, Him. कृताकृते Kṛitâkṛite, acts done or not done; performance or non-performance of acts. न Na, not. तपतः Tapataḥ, trouble. उ U. ह Ha. एव Eva.

22. This Great, Unborn Âtman is He alone who is All-knowledge, who reposes in the Prâṇas, who reposes within this space which is inside the heart. He is the Controller of all, He is the Impeller of all Iśâs (Lords, like Brahmâ, Rudra, &c.), He is Superior to all and Protector of all, His consciousness does not get expanded by the performance of good deeds (for he is all holy), nor does it get contracted by evil deeds, (for though he lives among sinners, those sins do not touch him.) He is the Controller of all, yea he is the Master of all from of yore, he is the Protector of all from of yore. He is the bulwark and support of these worlds, so that they may not get foundered. He is the refuge of these worlds. Him do the seekers of Brahman try to know through the study of the Vedas, through the performance of sacrifices, through the giving of alms, through austerities

and through the keeping of fasts. By knowing Him alone one becomes a Muni (mukta). To him alone do the Mendicants pray and, seeking to find refuge in Him, they renounce (their homes and all sinful deeds). For his sake, indeed, the former sages did not desire for offspring, saying, "What shall we do with children, we to whom this Lord is the sole master, this Lord is the sole refuge." Having got rid of the desire for sons, the desire for wealth, and the desire for higher worlds, they went on with their profession of begging—(begging alone from the Lord of all, the alms of his grace.) Verily, that which is the desire for sons, is the desire for wealth, and that which is the desire for wealth, is the desire, indeed, for worlds. Both these are indeed but desires.

Note.—See III. 5. 1.

Verily, this Lord is "not thus." This Âtman is incapable of being grasped as a whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He is never worn out. This Atman does not come in contact with anything foul, for He has not ever come in contact with anything foul. It is the nature of this Atman that He is ever free from bondage; that He never feels miserable; and that He is never destroyed.

Note.—See III. 9. 26.

These two feelings never come across the Lord, namely, "I have committed a sinful deed, or I have committed a good deed." Nor do these two feelings come across the mind of the Mukta and cause regret to him, for he knows and says—"I committed sin permitted by Him, I did good deed also permitted by Him." He crosses over both these sentiments. The deeds of ommission and commission do not pain him.—311.

Note.—The words aja, âtma, mahân, &c., are applicable to the four-faced Brahmâ also. But the context leaves no doubt that the Supreme Lord is meant here.

MADHVA'S COMMENTARY.

(The author now explains the words Sarvasya-vaśî, Sarvasya Îśâna, etc., showing that these are not synonyms :—)

Because every thing is within the control of Hari, therefore, He is called Sarva-vaśî. Because He is the Lord of the activities of Lords, like Brahmâ, Rudra, etc., so He is called Sarvasya Îśâna.

NOTE.—The word Îśâna is composed of two words Îśa meaning Lord or ruler, and âna meaning life or activities. The ruler of activities of all beings, like Brahmâ, Rudra, etc., is called Sarvasya-îśa-ana, "the ruler of the activities of all."

He is called Adhipati, because he is "Adhi" or superior to all in his attributes, and He is "pati," because He is the nourisher and protector of all. The Lord is called Bhûtâdhipati, because so long as He exists, He is the Lord of all, His lordliness has no beginning and, therefore, He is the Eternal Ruler. He is called Muni, because His essential nature consists of eternal knowledge, and so He is called Muni or knower. This is the name of Janârdana. In its secondary sense, the word Muni is applied to that jîva also who knows this Lord, called Muni, and the knowledge of such a jîva is not like the knowledge of the Lord, and so the word Muni is applied to the jîvas who know the Lord, in a secondary sense only. Knowing this Lord, all Muktas become devoid of all desires (like desires for son, riches or worlds), and they get rid of births and deaths and enjoy eternal bliss always. These Muktas are called Bhikṣus, because they being devoid of nescience, constantly beg from the Lord Viṣṇu a portion of that bliss, which for ever flows out of Him. Verily, Lord Viṣṇu is alone the giver of Mukti. On getting Mukti, the Mukta says no more, "I have done this good thing, I have done this sinful deed." In fact, the Mukta will never do such a thing. In fact, he realises "whatever good or sinful acts have been done by me or by other conscious beings, all those were done under the power emanating from the Lord Viṣṇu who is the Lord of all Lords ; because, but for the life given by Viṣṇu, no conscious being would have come into existence, nor could have performed any acts of merit or demerit. Verily, Janârdana is Himself beyond all good and evil deeds, for ever. These two (meritorious and sinful deeds) do not trouble the Lord Janârdana.

MANTRA IV. 4. 23.

तदेतदृचाभ्युक्तम् । एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति तस्मादेवंविच्छान्तो दान्त उपरतास्तितिक्षुः

समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजो विचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि मां चापि सह दास्यायेति ॥ २३ ॥

तत् Tat, that; what has been just taught. एतत् Etat, this. ऋचा Richa, by a Rik verse. अभ्युक्तम् Abhyuktam, has been said. ब्राह्मणस्य Brâhmaṇasya, of the Lord Viṣṇu, who is spoken of by the Brahman, *i.e.*, by the Vedas. एषः Eṣaḥ, This; such महिमा Mahimâ, glory; greatness. नित्यः Nityaḥ, Eternal. कर्मणा Karmaṇa, by the deeds, good or bad. न Na, not. वर्धते Vardhate, attains greatness; becomes greater. नो No, not. कनीयान् Kanîyân, less. तस्य Tasya, His; of the Lord Viṣṇu, ever great and free from the fruits of deeds. एव Eva, only. पदवित् Padavit, knower of the real nature. स्यात् Syât, one should be. तं Tam, Him. विदित्वा Viditvâ, on knowing. पापकेन Pâpakena, evil. कर्मणा Karmaṇâ, by the deed. न Na, not. लिप्यते Lipyate, (one) is touched. इति Iti, Here ends the Rik. तस्मात् Tasmât, therefore. एवंवित् Evamvit, who knows this one who knows that the knowledge of the Lord is the only means of attaining Mukti. शांतः Śântaḥ, devoted to the Lord; one who has subdued his senses. दांतः Dântah, one who has subdued his pride; calm. उपरतः Uparataḥ, such as takes delights only in the Lord, who is always near in the heart. (उपं Upa, near, in one who is near, and रतः Rataḥ, one who takes delight in). तितिक्षुः Titikṣuḥ, enduring; enduring the pair of feelings opposite in nature, such as heat, cold, &c. समाहितः Samâhitaḥ, grasping or comprehending the actual thing by the mind. According to the commentary, the reading, must have been क्षमाहितः, Kṣamâhitaḥ, endowed with forgiveness; for it explains the word क्षमा, and not समा, by saying, क्षमा क्रोधाशा सुस्थितिः ॥. भूत्वा Bhûtavâ, being, becoming. आत्मनि Âtmani, within one's own self. एव Eva, only. आत्मानं Âtmânam, the Paramâtman. पश्यति Paśyati, sees; one should see. आत्मानं Âtmânam, the Paramâtman. सर्वं Sarvam, as full. पश्यति Paśyati, one should see. पाप्मा Pâpmâ, sin. एनं Enam, him; one who knows the Brahman. न Na, not. तरति Tarati, gets to. सर्वं Sarvam, all. पाप्मानं Pâpmânam, the sin. तरति Tarati, crosses; is beyond. एनं Enam, him; the knower of the Brahman. पाप्मा Pâpmâ, the sin. न Na, not. तपति Tapati, troubles. सर्वं Sarvam, all. पाप्मानं Pâpmânam, the sin. तपति Tapati, burns. ब्राह्मणः Brâhmaṇa, the Lord Paramâtman, who is known by the Veda or Brâhmaṇa. विपापः Vipâpaḥ, without sin; sinless. विरजः Virajaḥ, without attachment. अविचिकित्सः Avichikitsaḥ, doubtless; without doubt of any sort. भवति Bhavati, becomes. सम्राट् Samrât, oh sovereign. एषः Eṣaḥ, He; the Paramâtman. ब्रह्मलोकः Brahmalokaḥ, full knowledge. इति Iti. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha, formerly. सः Saḥ, thus instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee; to the venerable teacher. विदेहान् Videhân, the land of the Videhas. ददामि

Dadâmi, give. च Cha, moreover. मां Mâm, me; my own self. अपि Apí, even. सह Saḥ, together with. दास्याय Dâsyâya, for serving (thee) as thy slave. इति Iti.

23. This has been sung in a Ṛik verse:—"This eternal Vastness of Brahmic Consciosness does not get increased by any good deeds, nor decreased by contact with evil. Let one know the truth about Him alone, for by knowing Him, he is not besmirched with evil deeds."

Therefore, (since the knowledge of the Lord leads to Mukti), he who knows (this truth), after having become devoted, humble, God-satisfied, patient, and forgiving (or collected in mind), sees the Supreme Self in his self, alone, sees the self as the All-full. No sin can cross over him, he crosses over every sin, no sin can burn him, he burns all sins. (He knows that the Lord) is free from sin, free from attraction (and repulsion), free from doubt and the vast Brahmic Consciousness, as taught in the Vedas. He is Brahma-loka, the All-full Intelligence, O Monarch. Thou hast attained Him, "thus spoke Yâjñavalkya."

"I give you, venerable Sir, the entire country of the Videhas, together with my self, for serving you," said Janaka Vaideha.—312.

MADHVA'S COMMENTARY.

"Śânti implies the steady and deep devotion to the Lord; and Dama means checking of pride; and Uparama is described to be the state of ever being satisfied with the Lord Viṣṇu, who dwells in the hearts of all. Titikṣâ denotes the endurance of the pairs of opposites, such as heat and cold, etc., and Kṣamâ implies the non-ebullition of anger." Thus it is in the Śabda-Nirṇaya. "Sarvam âtmânam paśyati" means "one sees the Âtman, the Lord Janârdana as Sarvam or All-full." He who knows the Lord as thus, will cross over or get rid of all attachments, doubts and sins, because the Lord Puruṣottama is Himself eternally free from attachments, doubts and sins.

The Lord is called Brâhmaṇa, because He is known through the Vedas, for Brahma is a name of the Vedas; and He who is known (aṇa), through Brahma or Veda, is Brâhmaṇa. He is called Brahmaloka **(ब्रह्मलोक)**, because the Lord God is full (Brahma), and is knowledge (loka).

MANTRA IV. 4. 24.

स वा एष महाजन आत्माऽन्नादो वसुदानो विन्दते वसु य एवं वेद ॥ २४ ॥

सः Saḥ, He. एषः Eṣaḥ, this. महान् Mahân, great. अज Aja, birthless. आत्मा Âtmâ, the Paramâtman. अन्नादः Annâdaḥ, the eater of food; strong, healthy. वसुदानः Vasudânaḥ, the giver of the earthly and the heavenly riches. वै Vai, indeed. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. वसु Vasu, the riches. विंदते Vindate, obtains.

24. This, verily, is the great Unborn Paramâtman, the eater of food and the giver of riches. Whoever knows this, obtains riches.—313.

MANTRA IV. 4. 25.

स वा एष महाजन आत्माजरोऽमरो ऽमृतोऽभयो ब्रह्माभयं वै ब्रह्माभयꣳ हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

॥ इति चतुर्थे चतुर्थं ब्राह्मणम् ॥ ४ ॥

सः Saḥ, that; the aforesaid. एषः Eṣaḥ, this. महान् Mahân, great. अजः Ajaḥ, unborn. आत्मा Âtmâ, the Paramâtman. अजरः Ajaraḥ, who has no old age; undecaying. अमरः Amaraḥ, who will never die. अमृतः Amṛitaḥ, who never died. अभयः Abhayaḥ, who has no fear. ब्रह्म Brahma, full; who is satisfied in his own self. वै Vai, indeed. ब्रह्म Brahma, the Brahman. अभयं Abhayam, one who has no cause of fear. वै Vai, indeed; to be sure. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. ब्रह्म Brahma, satisfied in His own self. अभयं Abhayam, without any cause of fear. वै Vai, indeed. भवति Bhavati, is. हि Hi, to be sure.

25. This, verily, the Great, Unborn Paramâtman, is Ageless, Deathless, Immortal, Fearless, and satisfied in His own-self. The Brahman has, indeed, no cause of fear. Whoever knows this, becomes, indeed, satisfied in his own self, and is without any cause of fear.—314.

MADHVA'S COMMENTARY.

The Lord is अमर (Amara) because He will never die, and He is अमृत (Amṛita), because He did never die. The word Brahma in this mantra means the state of having attained all the objects of desire; so one who knows Him thus, obtains all the objects of his desire and becomes, through

the grace of Viṣṇu, all desire-obtained and fearless. Thus it is in the same book.

It has been said in the previous but one Mantra, that the Lord *becomes* (भवति) free from sin, free from doubt, &c. Does it mean that the Lord was not free from doubt, &c., before, and that He now becomes so? This objection the Commentator answers, by quoting an authority and showing that the present tense includes the past and future tenses as well :—

[It has been said in the Śabda Nirṇaya (शब्दनिर्णय) that the verbs अभूत् (Abhut) "it has been," भविष्यति (Bhaviṣyati) "it will be," and भवति (Bhavati) "it is," &c., when employed in describing the attributes of the Great Lord Hari, all indicate the constant and permanent presence of those qualities in the Lord, though they may be expressed in varying tenses.

Here ends the Bhâṣya on the Śârîra Brâhmaṇam.

MAITREYI (FIFTH) BRAHMANAM.

MANTRA IV. 5. 1.

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयी च कात्यायनी च तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव स्त्रीप्रज्ञैव तर्हि कात्यायन्यथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

अथ Atha, now ; and. याज्ञवल्क्यस्य Yâjñavalkyasya, of Yâjñavalkya. द्वे Dve, two. भार्ये Bhârye, wives. बभूवतुः Babhûvatuḥ, were. ह Ha, formerly. मैत्रेयी Maitreyî, Maitreyî by name. च Cha, and. कात्यायनी Kâtyâyanî, Kâtyâyanî by name. च cha, and. तयोः Tayoḥ, among them. मैत्रेयी Maitreyî, Maitreyî. ब्रह्मवादिनी Brahmavâdinî, fond of discussing about the Brahmaṇ. बभूव Babhuva, was. ह Ha. तर्हि Tarhi, then ; on the other hand. कात्यायनी Kâtyâyanî, Kâtyâyanî. स्त्रीप्रज्ञा Stríprajñâ, wise in the duties of a house ; wife. एव Eva, only. अथ Atha, now. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. अन्यत् Anyat, other. वृत्तम् Vrittam, mode of life ; the life of a Sannyâsin. उपाकरिष्यन् Upâkariṣyan, was desirous of adopting or attaining. ह Ha.

1. Yâjñavalkya had two wives, Maitreyi and Kâtyâyani. Of these two, Maitreyi was a seeker of Brahman, while Kâtyâyani possessed only womanly knowledge. Now Yâjñavalkya was desirous of adopting another mode of life (by retiring into the forest)—315.

MANTRA IV. 5. 2.

मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ २ ॥

याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. अरे Are, Oh. मैत्रेयि Maitreyi, Maitreyi. अहं Aham, I. अस्मात् Asmât, from this. स्थानात् Sthânât, from the place ; from the life of a householder. प्रव्रजिष्यन् Pravrajiṣyan, about to go away ; about to leave. अस्मि Asmi, am. इति Iti. वै Vai, indeed. हन्त Hantâ, well. ते Te, for thee ; for you. अनया Anayâ, this. कात्यायन्या Kâtyâyanyâ, with Kâtyâyanî. अंतं Antam, settlement. करवाणि Karavâṇi, let me do. इति Iti. उवाच Uvâcha, said. ह Ha.

2. Said Yâjñavalkya, addressing Maitreyi :—"I am about to wander forth from this place, O Maitreyi. Now, then, let me make a final arrangement between thee and this Kâtyâyani."—316.

MANTRA IV. 5. 3.

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृतास्यामिति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितꣳ स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ ३ ॥

(For words meanings, see II. 4. 2. page 198.)

3. Maitreyî said :—"My lord, is it that I shall get immortality when the whole earth may be filled with my possessions?" "No," replied Yâjñavalkya, "Yours shall then be the life like those who have earthly possessions, but from possessions there is no hope of immortal bliss."—317.

MANTRA IV. 5. 4.

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे विब्रूहीति ॥ ४ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. येन Yena, by which ; by the worldly possessions. अहं Aham, I. अमृता Amṛitâ, immortal. न Na, not. स्यां Syâm, may be. तेन Tena, by that ; by such a possession. अहं Aham, I. किं Kim, what. कुर्यां Kuryâm, should do. भगवान् Bhagavân, my dear Lord ; my dear husband. यत् Yat, whatever. एव Eva, only. वेद Veda, knows ; knows to be the means of attaining immortality. तत् Tat, that. एव Eva, only. मे Me, to me. विब्रूहि Vibrûhi, speak clearly. इति Iti.

4. Maitreyi said :—" What should I do (with such possessions) by which I may not become immortal ? Tell me clearly that only which my lord knows (to be the means of attaining Mukti or perfection).—318.

MANTRA IV. 5. 5.

स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती प्रियमवृधद्धन्त तर्हि भवत्येतद्व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ५ ॥

सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. भवती Bhavatî, you. नः Naḥ, our; to me. प्रिया Priyâ, dear. वै Vai, indeed. खलु Khalu. सती Satî, being ; as thou art. तर्हि Tarhi, therefore. भवती Bhavatî, thou. प्रियम् Priyam, what is dear. अवृधत् Avṛidhat, increased. हन्त Hanta, well. एतत् Etat, this. ते Te, to thee. व्याख्यास्यामि Vyâkhyâsyâmi, (I) shall explain तु Tu, but. व्याचक्षाणस्य Vyâchakṣâṇaṣya, while explaining it. मे Me, to me. निदिध्यासस्व Nididhyâsasya, pay heed ; be attentive. इति Iti.

5. Yâjñavalkya said,—" Dear as thou art to us, thou hast increased (it by) this dear speech (and so added to our pleasure). Well, I shall explain it to thee. Be attentive to me, while I am explaining it."—319.

MADHVA'S COMMENTARY.

[In Mantra 4 occur the words "pṛiyam avridhat." Some explain it by saying :—" Thou hast increased what is dear to me in thee." This is, however, wrong. It must be explained, in harmony with the similar statement in Adhyâya II, Brâhmaṇa 4, where occurs another recension of it. There the words are :—" Priyam bhâṣase." Therefore, the Commentator explains it by saying :—]

You have increased your pleasant saying ; your speech is growing more pleasant.

MANTRA IV. 5. 6.

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः

प्रिया भवन्ति न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वा अरे पशूनां कामाय पशवः प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदꣳ सर्वं विदितम् ॥ ६ ॥

Note.—[For word meaning, see. II. 4. 5., pp. 200, 201 and 203. There are two sentences more here which do not occur there, one about पशूनां कामाय and the other about वेदानां कामाय].

6. He replied:—O verily, not by the mere wishing of the husband does a husband become dear to his wife, but through the Will of the Supreme Self does the husband become dear to the wife.

O verily, not by the mere wishing of the wife does a wife become dear to her husband, but by the Will of the Supreme Self does the wife become dear to the husband.

O verily, not by the mere wishing of the sons do the sons become dear to their parents, but by the Will of the Supreme Self do the sons become dear to the parents.

O verily, not by the mere wishing of the Wealth-lord

does the Wealth-lord become dear to men, but by the Will of the Supreme Self does the Wealth-lord become dear to men.

O verily, not by the mere wishing of (Rudra the lord of) cattles, (the Lord of) cattles becomes dear to men, but by the Will of the Supreme Self does the Cattle-Lord become dear to men.

O verily, not by the mere wishing of the (Wisdom-lord) Brahmâ does Brahmâ become dear to men, but by the Will of the Supreme Self does (the Wisdom-lord) Brahmâ become dear to men.

O verily, not by the mere wish of (Vâyu) the Power-lord does the Power-lord become dear to men, but by the Will of the Supreme Self does the Power-lord become dear to men.

O verily, not by the mere wish of the World-lords do the World-lords become dear to men, but by the Will of the Supreme Self do the World-lords become dear to men.

O verily, not by the mere wish of the Shining ones do the Shining ones become dear to men, but by the Will of the Supreme Self do the Shining ones become dear to men.

O verily, not by the mere wishing of the Veda-lords do the Veda-lords become dear to men, but by the Will of the Supreme Self do the Veda-lords become dear to men.

O verily, not by the mere wish of the Elemental-lords do the Elemental-lords become dear to men, but by the Will of the Supreme Self do the Elemental-lords become dear to men.

O verily, not by the mere wish of the All-lady (Lakṣmî) does the All-lady become dear to men, but by the Will of the Supreme Self does the All-lady become dear to men.

Verily, the Supreme Self must be seen, must be heard, must be revolved upon, and must be meditated on. All this is known by seeing, hearing, revolving on and meditating upon the Supreme Self, O Maitreyi.—320.

MANTRA IV. 5.7.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद। क्षत्रं तं परादाद्यो-
ऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद।
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद। वेदास्तं परादुर्योऽन्यत्रात्मनो
वेदान् वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं
तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं क्षत्रमिमे लोका
इमे देवा इमे वेदा । इमानि भूतानीदꣳ सर्वं यदयमात्मा ॥७॥

(For word meaning, see II. 4. 6 pp. 203 and 204. There is only one sentence more here, namely, वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद ।

7. Brahmâ, the Wisdom-lord, will throw him beyond the Great Beyond, who knows Brahmâ, the Wisdom-lord, as away from (and not under the sway of the) Supreme Self. (Vâyu), the Power-lord, will throw him beyond the Great Beyond, who knows the Power-lord as away from (and not under the sway of) the Supreme Self. The World-lords will throw him beyond the Great Beyond, who knows the World-lords as away from (and not under the sway of) the Supreme Self. The Shining Ones will throw him beyoud the Great Beyond, who knows the Shining Ones as away from (and not under the sway of) the Supreme Self. The Veda-lords will throw him beyond the Great Beyond, who knows the Veda-lords as away from (and not under the sway of) the Supreme Self. The Elemental-lords will throw him beyond the Great Beyond, who knows the Elemental-lords as away from (and not under the sway of) the Supreme Self. The All-lady (Lakṣmî) will throw him beyond the Great beyond, who knows the All-lady as away from (and not under the sway of) the Supreme Self. This Brahmâ, the Wisdom-lord, this Vâyu, the Power-lord, these (lords of the) worlds, these Shining-Ones, these Lords of the Vedas, these (lords of the) Elements, this All-lady, verily, all these exist (there only), where (abides) this Supreme Self.—321.

MANTRA II. 5. 8.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥८॥

सः Saḥ, the example यथा, Yathâ, just as. हन्यमानस्य Hanyamânasya, beaten. दुंदुभेः, Dundubheḥ, of the drum. शब्दान्, Sabdân, the sounds (coming out of the drum, of itself). बाह्यान्, Bâhyân, sounds proceeding from instruments other than the drum, such as those of Muraja, chimes, &c. ग्रहणाय, Grahaṇâya, in order to catch or perceive. न, Na, not. शक्नुयात्, Śaknuyât, is capable; may be able. तु Tu, on the other hand. दुंदुभेः Dundubheḥ, of the drum. ग्रहणेन, Grahaṇena, by the perception. वा Vâ, or. दुंदुभ्याघातस्य, Dundubhyâghâtasya, of the beating of the drum. शब्दः, Śabdaḥ, the sound. गृहीतः Gṛihîtaḥ, is caught; is perceived.

8. As, for instance, a person, who sees a drum being beaten, can never mistake its sounds for those of some other external instrument, but takes them to belong to the drum, or takes them to be caused by the person striking the drum. —322.

MANTRA IV. 5. 9.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥९॥

सः, Saḥ, the example. यथा, Yathâ, just as. ध्मायमानस्य, Dhmâyamânasya, blown. शंखस्य, Śaṅkhasya, of the shell; of the conch. शब्दान्, Śabdân, the sounds (coming out of the shell). बाह्यान्, Bâhyân, sounds proceeding from something other than the shell. ग्रहणाय, Grahaṇâya, in order to catch or perceive. न Na, not. शक्नुयात्, Śakunyât, is capable; may be able. तु, Tu, on the other hand. शंखस्य, Śaṅkhasya, of the conch. ग्रहणेन, Grahaṇena, by the perception or the knowledge. वा Vâ, or. शंखध्मस्य, Saṅkhadhmasya, of the man blowing the shell. शब्दः, Śabdaḥ, the sound of the conch. गृहीतः, Gṛihîtaḥ, is caught; is perceived.

9. As, for instance, a person, who sees a conch being blown, can never mistake its sounds for those of some other external instrument, but takes them to belong to the conch, or takes them to be caused by the person blowing the conch. —323.

MANTRA IV. 5. 10.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥१०

सः Saḥ, the example. यथा Yathâ, just as. वाद्यमानायै Vâdyamânâyai, played.

वीणायै Vîṇâyai, of the lute. (The fourth case ending for the sixth). शब्दान् Śabdân, the sounds (coming out of the lute). बाह्यान् Bâhyân, sounds proceeding from instruments other than the lute. ग्रहणाय Grahaṇâya, in order to catch or perceive. न Na, not. शक्नुयात् Śaknuyât, is capable; may be able. तु Tu, on the other hand. वीणायै Vîṇâyai, of the lute. ग्रहणेन Grahaṇena, by the perception or the knowledge. वा Vâ, or. वीणावादस्य Vîṇâvâdasya, of the man playing on the lute. शब्दः Śabdah, the sound of the lute. गृहीतः Gṛihîtaḥ, is perceived.

10. As, for instance, a person, who sees a lute being played upon, can never mistake its sounds for those of some other external instrument, but takes them to belong to the lute, or takes them to be caused by the player on the lute.—324.

NOTE.—The construction of these three Mantras, may be thus, for some of the editions read बाह्यात् शब्दात्, instead of बाह्यान् शब्दान्—the well-known instance is as (स यथा) from the sound (शब्दान्) that has come out of it (बाह्यात्), one is not able to perceive or know, (ग्रहणाय न- शक्नुयात्) of the drum when beaten (दुंदुभेः हन्यमानस्य), but the sound is recognised शब्देन गृहीतः from the knowledge either of the drum or of its beater. (दुंदुभेः ग्रहणेन दुंदुभ्याघातस्य वा) So in the other two.

MANTRA IV. 5. 11.

स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्यो महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितंमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥११॥

सः Saḥ, it is. यथा Yathâ, as. आर्द्रैः Ârdaih, from fire made of damp wood. अभ्याहितात् Abhyâhitât, greatly burning. पृथक् Prithak, of various kinds. धूमाः Dhûmâḥ, smokes as well as sparks. विनिश्चरंति Viniścharanti, come out. एवं Evam, thus; so. वै Vai, indeed. अरे Are, Oh my dear wife. अस्य Asya, this. महतः Mahataḥ, great. भूतस्य Bhûtasya, of (from) Hayagriva who is eternal. निःश्वसितम् Niśvasitam, come out; proceeded. एतत् Etat, the following. यत् Yat, which. ऋग्वेदः Rigvedaḥ, the Rigveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Samâveda. अथर्वांगिरसः Atharvâṅgirasaḥ, the Atharvâṅgirasa. इतिहासः Itihâsaḥ, history; the Pâñcharâtra, the Mahâbhârata, and the Râmâyaṇa, these pass by the name of Itihâsa, though Pañcharâtra has again been enumerated by the word śloka. पुराणं Purâṇam, the Purâṇas; these are eighteen in number. विद्या Vidyâ, the science (मूलश्रुतिः). उपनिषदः Upanisadaḥ, the Upanisads. श्लोकाः Ślokâḥ, the Pañcharâtra Samhitâ. सूत्राणि

Sûtrâṇi, the aphorisms, such as Brahma Sûtras. अनुव्याख्यानानि Anuvyâkhyânâni, the elaborate explanations ; notes. व्याख्यानानि Vyâkhyânâni, the explanations of the Vedas. एतानि Etâni, these worlds, such as Mahaḥ (महः), &c. सर्वाणि Sarvâṇi, all. अस्य Asya, his. एव Eva, only. निःश्वसितानि Niḥśvasitâni, creations, made as easily as one breathes. इष्टं. Iṣtam, the worship. हुतं Hutam, the offering of the sacrifices. आशितं Âśitam, giving away food. पायितं Pâyitam, giving away drinks. अयं Ayam, this. लोकः Lokaḥ, worlds, such as the earth, &c. च Cha. परः Paraḥ, the other. लोकः Lokaḥ, the worlds, such as heaven, &c. च Cha, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. च Cha. एतानि Etâni, these worlds, such as Mahat, &c. सर्वाणि Sarvâni, all. अस्य Asya, His. एव Eva, only. निः श्वसितानि Niḥśvasitâni, creations made as easily as one breathes.

11. As from a blazing fire made of damp wood various kinds of smokes arise, so, indeed, my dear, come out as easily as breath from this great Hayagrîva, the Ṛigveda, the Yajurveda, the Sâmaveda, the Atharvâṅgirasa, the Itihâsas, the Purâṇas, sciences, the Upaniṣads, the Pañcharâtra Samhitâ, the aphorisms, the elaborate explanations (of the Vedas), the sciences of Iṣṭi and Homa sacrifices, the methods of making gifts of food and drink, the science of this world and of the next world, and the science of all elements, yea all the rest have proceeded from Him only, as easily as breath.—325.

MANTRA IV. 5. 12.

स यथा सर्वासामपाꣳ समुद्र एकायनमेवꣳ सर्वेषाꣳ स्पर्शानां त्वगेकायनमेवꣳ सर्वेषां गन्धानां नासिके एकायनमेवꣳ सर्वेषाꣳ रसानां जिह्वैकायनमेवꣳ सर्वेषाꣳ रूपाणां चक्षुरेकायनमेवꣳ सर्वेषाꣳ शब्दानाꣳ श्रोत्रमेकायनमेवꣳ सर्वेषाꣳ संकल्पानां मन एकायनमेवꣳ सर्वासां विद्यानाꣳ हृदयमेकायनमेवꣳ सर्वेषां कर्मणाꣳ हस्तावेकायनमेवꣳ सर्वेषामानन्दानामुपस्थ एकायनमेवꣳ सर्वेषां विसर्गाणां पायुरेकायनमेवꣳ सर्वेषामध्वनां पादावेकायनमेवꣳ सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

(For word meaning, see II. 4. 11, pages, 207 and 208)

12. As the ocean is the sole receptacle of all the waters ; as the organ of touch is the sole receptacle of all kinds

of touch; as the tongue is the sole receptacle of all tastes; as the nose is the sole receptacle of all the smells; as the eye is the sole receptacle of colours, as the ear is the sole receptacle of all the sounds; as the mind is the sole receptacle of all determinations; as the heart is the sole receptacle of all sciences, so are the two hands the sole receptacle of all acts; as the organ of generation, is the sole receptacle of all pleasures; as the anus is the sole receptacle of all evacuations; as the two legs are the sole receptacle of all motions; as the speech is the sole receptacle of all the Vedas.—326.

MANTRA IV. 5. 13.

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

स Sa, it. यथा Yathâ, as. सैंधवघन: Saindhavaghanaḥ, a mass of rock salt. अनन्तर: Anantaraḥ, that has no distinctive inside. अबाह्य: Abâhyaḥ, that has no distinctive outside. कृत्स्न: Kritsnaḥ, the whole being. रसघन: Rasaghanaḥ, quite of the same taste of salt, both inside and outside. एव Eva, only. अरे Are, oh, my dear wife, एवं Evam, so; similarly. अयं Ayam, this. आत्मा Âtmâ, the Âtman. अनंतर: Anantaraḥ, devoid of any distinctive inside. अबाह्य: Abâhyaḥ, devoid of any distinctive outside. कृत्स्न: Kritsnaḥ, the whole प्रज्ञानघन: Prajñânaghana, a mass of pure consciousness. एव Eva, only; एतेभ्य: Etebhyaḥ, these. भूतेभ्य: Bhûtebhyaḥ, from the five gross elements, such as—earth, water, &c. समुत्थाय Samutthâya, growing; making his appearance, coming in contact with the material body. तानि Tâni, those elements; the body consisting of those elements. अनु Anu, following. विनश्यति Vinaśyati, gets free; gets rid of the gross body. एव Eva, in fact. प्रेत्य Pretya, when one has got rid of his material body. संज्ञा Samjñâ, name or term for one who has got rid of the material body. न Na, not. अस्ति Asti, there is. इति Iti, this. अरे Are, oh, my dear wife. ब्रवीमि Bravîmi, (I) tell (you). इति Iti. याज्ञवल्क्य: Yâjñavalkyaḥ Yâjñavalkya. उवाच Uvâcha, said. ह Ha.

13. As a mass of rock salt has no distinctive inside nor outside, but is all a mass of taste of salt alone, so, verily,

this Âtman has no distinctive inside or outside, it is altogether a mass of Consciousness. The mukta jîva, rising from these elements, again disappears with them. After the " Great Passing Away," there is no consciousness. This is what I have to tell thee." Thus said Yâjñavalkya.—327.

MADHVA'S COMMENTARY.

In Mantra 13 occur the words:—" Sa yathâ saindhava ghano anantaro avâhyaḥ, &c." Some have translated it as meaning :—" As a mass of salt has neither inside nor outside." This is wrong, for a mass of salt has an inside and an outside. The Commentator, therefore, explains it thus :—

As there is no difference in the inside or outside of a mass of salt, everywhere it is a mass of salt, and tastes salt, so, &c.

MANTRA IV. 5. 14.

सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपन्न वा अहमिमं विजानातीति स होवाच न वा अरेऽहं मोहं ब्रवीम्यविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा ॥ १४ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. भगवान् Bhagavân, oh my lord. अत्र Atra, here. एव Eva, only. मा Ma, to me. मोहांतम् Mohântam, the distraction called bewilderment. आपीपिपत् Âpîpipat, caused to obtain. अहं Aham, that unavoidable. इमं Imam, Him; the Paramâtman. न Na, not. विजानाति Vijânâti, does the jîva know. इति Iti. स: Sah, he; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, oh my dear wife. अहं Aham, I. मोहं Moham, anything bewildering. न Na, not. ब्रवीमि Bravîmi, tell; speak. अरे Are, oh Maitreyî. अयं Ayam, this. आत्मा Âtmâ, Âtman. अविनाशी Avinâśî, indestructible. अनुच्छित्तिधर्मा Anuchchhittidharmâ, of the nature of invariability or changelessness.

14. Then said Maitreyî :—" Herein your venerable self has thrown me into deep bewilderment. (If the mukta has no consciousness of anything external) then this mukta jîva does not know even the Lord Aham, " I am that I am."

" Verily, I am not saying anything bewildering," said he, " Imperishable is, indeed, this Atman, and its nature is (such that its specific knowledge is) indestructible."—328.

MADHVA'S COMMENTARY.

In Mantra 14 occur the words :—" Na vâ aham imam *vijânâti.*" This is the reading of Madhva. Other texts read it as *vijânâmi.* However,

he comments on this reading. It is liable to misconstruction, for others reading it as vijânâmi have translated it as :—"Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him." This is wrong, and so the Commentator says :—

The correct reading is :—"Na vâ aham imam vijânâti," meaning—This mukta (jîva) would not know even the *Aham*, the Unavoidable Lord, (if there be no consciousness in mukti). "Aham means Aheyam or the Unavoidable, the Supreme Self. The mukta jîva would not know Him. So the preceding sentence, "atraiva mâ bhagavân mohântam apîpipat," becomes harmonised. For it means "here indeed you, Sir, have caused me to fall into the destruction, called Bewilderment, when you say there is no consciousness in mukti, for then all mukhta jîvas would not know the Lord called Aham, the Unavoidable." Thus it is established that in sentences like, "aham Brahmâsmi, &c," the word 'aham' means the Unavoidable, and does not mean "I." If 'aham' here meant "I," then the construction ought to have been, "Aham *vijânâmi*," and not "aham *vijânâti*," as it is here. So 'aham' here is a noun, standing in construction with the verb *vijânâti*, and it is not a pronoun.

[An objector may say :—But may not vijânâti be an archaic form for vijânâmi, for in the Vedas a third person may be employed for the first person. To this, we reply, but that also cannot be. The startling statement of Yâjñavalkya was "na pretya sañjñâsti." He meant to say that in Mokṣa, all bhûtas (prakṛitic objects) are destroyed, so there can arise no consciousness of things external, and so he said :—"In Mukti there is no consciousness." He did not deny the presence of all consciousness, but only the special consciousness of bhûtas or elemental knowledge. But Maitreyî, not understanding the real meaning of Yâjñavalkya, thought that he denied all consciousness to muktas, and so she asked :—"Atraiva, &c." "If here in mukti there be no consciousness, &c., so if the sense be that."—"I donot know this Supreme Self," how could this be an appropriate speech of Maitreyî. She ought to have said :—"I do not understand you, Sir, when you say that the Muktas have no consciousness," and not, "I do not understand this Brahman." Therefore, the meaning given above should be accepted, in order to make the question of Maitreyî consistent with the doubt raised by the assertion of Yâjñavalkya.

An objector may say :—The phrase, "na vâ aham, &c.," is not a question raised on the saying of Yâjnavalkya, that there is no sañjñâ in Mukti, but it refers to prajñânaghana of the preceding sentence, and means "atraiva," that is, in this prajñânaghana, in this solid mass of

consciousness, there remains no sañjñâ or separate consciousness in Mukti, and thus arose the bewilderment, why the individual consciousness should vanish, like a smaller light in a bigger light, in the universal consciousness. And so Maitreyî says:—"I do not understand this." To this, we reply, it is not so. For here also, you take the assertion of Yâjñavalkya as to there being no consciousness in Mukti, as understood in her question, even if it referred to prajñânaghana. And the same difficulty would arise here also, with the additional difficulty of inserting the whole assertion of Yâjñavalkya by way of ellipsis, to complete the sentence.

An objector says:—Yâjñavalkya had asserted, in a general way, that there was no consciousness in Mukti. How would that lead to the question, that Mukta would have no consciousness even of the Lord, called "I am that I am." To this, we say, it is no objection at all. If Yâjñavalkya asserted in a general way, that there was absence of all consciousness in Mukti, then it follows, as a logical consequence, that a Mukta can have no consciousness of God even, and so the question of Maitreyî was very appropriate, when she said:—"If here in Mukti, there be no consciousness, then the Mukta jîva would have no consciousness of God (Aham) even, and so you have thrown me into a fatal bewilderment. For, if the Mukta has no consciousness of anything external, then the consciousness of God would be only a subjective consciousness of the Mukta, and so a mere fancy and a mithyâ jñânam." This was the meaning of the question put by Maitreyî.

MANTRA IV. 5. 15.

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरꣳ रसयते तदितर इतरमभिवदति तदितर इतरꣳ शृणोति तदितर इतरं मनुते तदितर इतरꣳ स्पृशति तदितर इतरं विजानाति ॥ यत्र त्वस्य सर्व्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कꣳ रसयेत्तत्केन कमभिवदेत्तत्केन कꣳ शृणुयात्तत्केन कं मन्वीत तत्केन कꣳ स्पृशेत्तत्केन कं विजानीयाद्येनेदꣳ सर्वं विजानाति तं केन विजानीयात्स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्य्यो न हि शीर्य्यतेऽसङ्गो न हि सज्जतेऽसितो न व्यथते न रिष्यति विज्ञातारमरे केन

विजानीयादित्युक्तानुशासानासि मैत्रेय्येतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

इति पञ्चमं ब्राह्मणम् ॥ १५ ॥

यत्र Yatra, when. द्वैतम् Dvaitam, different thing. (द्विता Dvitâ, separatedness or difference between things; and the things themselves, in which there is this difference, are called Dvaita. द्विता Dvitâ, separatedness. अञ् Añ, those that have). इव Iva, as if. This word indicates the dependence of one (the objects of perception) upon the other. भवति Bhavati, is; becomes. हि Hi, indeed. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the objects, the objects of perception, such as pitcher, &c. जिघ्रति Jighrati, smells. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the object of perception. पश्यति Paśyati, sees. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. शृणोति Śriṇoti, hears. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. अभिवदति Abhivadati, says; speaks. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. मनुते Manute, thinks. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. स्पृशति Spriśati, touches. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. रसयते Rasayate, tastes. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. विजानाति Vijânâti, knows; perceives. यत्र Yatra, where; in such a Mukti which is the cessation of Avidyâ only. तु Tu, only. अस्य Asya, His; of the knower, of a sentient being. सर्वं Sarvam, all; all the organs of perception. आत्मा Âtmâ, pure self; soul. एव Eva only. अभूत् Abhût, becomes. तत् Tat, then. केन Kena, by which; by which organ, or Indriya. कं Kam, what; what object of perception. जिघ्रेत् Jighret, can smell; is there the possibility of smelling. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. पश्येत् Paśyet, can see; may he be able to see. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. शृणुयात् Sriṇuyât, can hear; is there possibility of hearing. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. अभिवदेत् Abhivadet, can speak. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. मन्वीत Manvîta, can think. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. स्पृशेत् Spriśet, can touch. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. रसयेत् Rasayet, can taste. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. विजानीयात् Vijânîyât, can know. येन Yena, by whom. इदम् Idam, this. सर्वं Sarvam, all. विजानाति Vijânâti, he knows. तं Tam, him. केन Kena, by what. विजानीयात् Vijânîyât, he may know. सः Saḥ, that. एषः Eṣaḥ, Viṣṇu; the Paramâtman. इति Iti, such; touched with misery, like Brahmâ. न Na, not. इति Iti, such; not touched by misery, like mukta Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agrihyaḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi,

because. न Na, not. गृह्यते Gṛihyate, has ever been grasped or comprehended. अशीर्यः Aśîryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śîryate, has ever worn out. असंगः Asaṇgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. अरे Are, Oh, Maitreyî. विज्ञातारम् Vijñâtâram, the knower; one's own self. केन Kena, how. विजानीयात् Vijânîyât, should know. इति Iti, in this manner. उक्तानुशासनासि Uktânuśâsanâsi, thou art instructed. मैत्रेयि Maitreyî, Oh, Maitreyî. अरे Are, Oh my dear. एतावत् Etâvat, so far extends. खलु Khalu, truly. अमृतत्वम् Amṛitatvam, immortality. इति Iti. उक्त्वा Uktvâ, having said. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. विजहार Vijahâra, went away.

15. When there is a different thing, a dependent one, so to speak, then (it is) that one smells the other; then (it is) that one sees the other; then (it is) that one hears the other; then (it is) that one speaks the other; then (it is) that one thinks the other; then (it is) that one tastes the other; then (it is) that one touches the other; then (it is) that one knows or perceives the other. But when (as some say, it is the case in the Mukti which is the cessation of Avidyâ only everything of the sentient jîva becomes Âtman only, then by which organ can the sentient jîva smell and what would he smell? Then by which organ can the sentient jîva see, and what would he see? Then by which organ can the sentient jîva hear, and what would he hear? Then by which organ can the sentient jîva speak, and what would he speak? Then by which organ can the sentient jîva think, and what would he think? Then by which organ can the sentient jîva touch, and what would he touch? Then by which organ can the sentient jîva taste, and what would he taste? Then by which organ can the sentient jîva perceive, and what would he perceive? How can the jîva know Him, the Paramâtman, through whose grace he knows or perceives all this? This Paramâtman is neither like Brahmâ touched with misery; nor is He like Mukta Ramâ untouched by misery. This Âtman is incapable of being grasped as a

whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He has never worn out. This Âtman does not come in contact (with anything foul), for He has never come in contact (with anything foul). It is the nature of this Âtman that He is ever free from bondage, that He never feels miserable and that He is never destroyed. (In short), Oh my dear wife, how should the jîva perceive his own self, the real knower? In this manner, thou art instructed. In this, O beloved, in truth, consists immortality that the Mukta jîva should know the Lord in Mukti. Having said thus, Yâjnavalkya went away.—329.

Here ends the Maitreyî Brâhmaṇam.

MADHVA'S COMMENTARY.

[In Mantra 15 occur the words :—" Etâvad are khalvamritatvam iti, hoktvâ Yâjñavalkyo vijahâra." It has been translated by others as meaning, " Thus far has been taught the means of obtaining Mukti. Having said so, Yâjñavalkya went away into the forest." This is wrong. The Commentator, therefore, explains it :—]

Verily, immortality or mokṣa of the ever-conscious jîva consists in this, that he should know, in mukti, the wisdom and the activities, &c., of the Supreme Self, and never be unconscious of Him.

Yâjñavalkya had already said before :—" I do not tell thee anything bewildering. Thou fanciest so, by not grasping my real meaning." So, in order to remove any false notions regarding Mokṣa, such as those of the Bauddhas, who hold that Mukti consists in the destruction of the âtman, he says :—" Avinâśî vâ are ayam âtmâ"—" That self is verily imperishable." Similarly, to remove the false notions of the Vaiśeṣikas, who hold that Mokṣa consists in the uchchheda or destruction of all specific knowledge, he says :—" Anuchchhitti-dharma—its specific knowledge is never destroyed." Similarly, the notion of those, who hold that pure consciousness, without any object of consciousness, remains in Mokṣa, is also misleading, and so the Commentator says, that there can be no consciousness without an object of consciousness.

To prove this, he quotes an authority :—

It is thus said in the Brahmatarka :—" Mokṣa consists in knowing Viṣṇu, and in knowing all objects and enjoying bliss by the mukta jîva. If there were absence of such knowledge, where would there be any

happiness in Mukti ? There can be no knowledge in the absence of an object of knowledge, in the absence of knowledge there results śûnyatâ or annihilation. Therefore, mokṣa is always accompanied with objects of knowledge (in the shape of the various forms of the Lord), and its nature is eternal joy and happiness."

Here ends the commentary on Maitreyi Brâhmaṇam.

Note:—Compare Chhândogya Upaniṣad (VIII. 12. 3).

एवमेवैष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्य्येति जक्षन्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥

" He, through whose grace, this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form, is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages, with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And, as a charioteer, is appointed by his master, to drive the carriage, just so is this Prâṇa appointed to drive this chariot of the body."

So also Ibid (VII. 25. 2) :—" He who sees Him thus, thinks of Him thus, understands Him thus, He always thinks the Self to be highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self."

So also in the same Upaniṣad (VII. 26. 2), there is this verse about it :—" The released soul does not see death, nor illness, nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and, it is said, He becomes eleven as well ; nay, He becomes one hundred and eleven and one thousand and twenty."

So also in the Br. Upaniṣad (I. 5. 9, page 94) :—" He, who worships the Supreme Self alone as the Refuge, has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari)."

So also in the Kaṭha Upaniṣad (IV. 15.) :—" As pure water poured into pure water becomes like that, O, Gautama, so even the Âtmâ (or ruler of all the) Munis, who are knowers, becomes like that Param-Âtaman (Brahman, but not identical with him).

Note.—The Âtmâ in this verse refers to the chief Vâyu, and it means that this Vâyu, who is Âtmâ or Lord of wise sages or Munis, when liberated, only gets *similarity* with the Supreme Self, but not identity with the Supreme.

Similarly, in the Muṇdaka Upaniṣad (III. 1. 3) :—" When the jîva sees the golden-coloured Creator and Lord, as the Person, from whom Brahmâ comes out, then the wise, shaking off virtue and vice and becoming free from Avidyâ, attains the highest *similarity.*"

Note.—These Mantras show that in the highest Mukti, a jîva attains *similarity,* but not identity, with the Supreme Self. This similarity implies that the Mukta experiences all kinds of Bhogas or enjoyments.

So also in the Gîtâ (XIV. 1 and 2) :—" I will again proclaim that Supreme Wisdom, of all wisdom the best, which having known, all the Sages (Munis) have gone hence to the Supreme Perfection.

" Having taken refuge in this Wisdom and being *assimilated* to My own nature, they are not re-born even in the emanation of a universe, nor are disquieted in the dissolution."

So also in a Purâṇa we have the following verse :—

न वर्तते यत्र रजस्तमस्तयेाः सत्वंच मिश्रं न च कालविक्रमः ।
न यत्र माया किमुतापरेहरेरनुव्रता यत्र सुरासुरार्चिताः ॥

" Where there does not exist either Rajas (Mobility) or Tamas (Inertia), nor does exist where the mixed Sattva, nor where does Time has his power, where even Mâyâ does not go, what to say of others, there exist the Lord Hari and his followers, consisting of Suras and Asuras, who are engaged in the constant worship of that Lord."

So also in the following verse :—

श्यामावदाताः शतपत्रलेाचनाः पिशङ्गवस्त्रासुरुचः सुपेशसः ।

All these extracts from Śruti, Smṛîtî, Itihâsas, and Purâṇas show that even in Nirguṇa Mukti, there are enjoyments after the attainment of such Mukti.

[An objector says :—" This last extract shows, that Muktas have a body, and so also the extract from the Chhândogya Upaniṣad also shows that the Muktas have various kinds of enjoyments. On the other hand, there are authorities to the effect that the Muktas have no body. How do you reconcile them ?" To this the Commentator answers :—]

The Muktas are said to be Aśarîri or bodiless, in this sense that they have no bodies consisting of Prâkṛitic matter, namely, of matter consisting of Sattva, Rajas or Tamas. Their bodies are of super-matter, namely, Chidânanda matter, or matter consisting merely of intelligence and bliss. The Muktas have no sense organs, they do not consume any food, nor excrete any thing, and their bodies constantly give out sweet scent.

ATHA VAMSA BRAHMANAM.

MANTRA IV. 6. 1.

अथ वꣳशः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः ॥ १ ॥

पौतिमाष्यात् from Pautimâṣya (we). पौतिमाष्यः Pautimâṣyaḥ, Pautimâṣya. गौपवनात् Gaupavanât (was the disciple) of Gaupavana. गौपवनः Gaupavanaḥ, Gaupavana. पौतिमाष्यात् Pautimâṣyât (was the disciple) of Pautimâṣya. पौतिमाष्यः Pautimâṣyaḥ, Pautimâṣya. गौपवनात् Gaupavanât (was the disciple) of Gaupavana. गौपवनः Gaupavanaḥ, Gaupavana. कौशिकात् Kauśikât (was the disciple) of Kauśika. कौशिकः Kauśikaḥ, Kauśika. कौंडिन्यात् Kauṇḍinyât (was the disciple) of Kauṇḍinya. कौंडिन्यः Kauṇḍinyaḥ, Kauṇḍinya. शांडिल्यात् Śâṇḍilyât (was the disciple) of Śâṇḍilya. शांडिल्यः Śâṇḍilyaḥ, Śâṇḍilya. कौशिकात् Kauśikât (was the disciple) of Kauśika. च Cha. गौतमः Gautamaḥ, Gautama. च Cha, and. गौतमात् Gautamât (was the disciple) of Gautama.

1. Now follows the stem :—

(1) (We) from Pautimâṣya.

(2) Pautimâṣya from Gaupavana.

(3) Gaupavana from Pautimâṣya.

(4) Pautimâṣya from Gaupavana.

(5) Gaupavana from Kauśika.

(6) Kauśika from Kauṇḍinya.

(7) Kauṇḍinya from Śâṇḍilya.

(8) Śâṇḍilya from Kauśika and Gautama.

(9) Gautama.

MANTRA IV. 6. 2.

आग्निवेश्यादाग्निवेश्यो गार्ग्याद्गार्ग्यो गार्ग्याद्गार्ग्यो गौतमाद्गौतमः सैतवात्सैतवः पाराशर्यायणात्पाराशर्यायणो गार्ग्यायणाद्गार्ग्यायण उद्दालकायनादुद्दालकायनो जाबालायनाज्जाबालायनो

माध्यन्दिनायनान्माध्यन्दिनायनः सौकरायणात्सौकरायणः काषायणात्काषायणः सायकायनात्सायकायनः कौशिकायनेः कौशिकायनिः ॥ २ ॥

अग्निवेश्यात् The line from Agniveśya. अग्निवेश्य: Âgniveśyaḥ, Âgniveśya. गार्ग्यात् from Gârgya. गार्ग्यः Gârgyaḥ, Gârgya. गार्ग्यात् Gârgyât (was the disciple) of Gârgya. गार्ग्यः Gârgyaḥ, Gârgya. गौतमात् Gautamát, (was the disciple) of Gautama. गौतमः Gautamaḥ, Gautama. सैतवात् Saitavât (was the disciple) of Saitava. सैतवः Saitavaḥ, Saitava. पाराशर्यायणात् Pârâśaryâyaṇât (was the disciple) of Pârâśaryâyaṇa. पाराशर्यायणः Pârâśaryâyaṇaḥ, Pârâśarayaṇa. गार्ग्यायणात् Gârgyâyaṇât (was the disciple) of Gârgyâyaṇa गार्ग्यायणः Gârgâyaṇaḥ, Gârgâyaṇa उद्दालकायनः Uddâlakâyanaḥ, Uddâlakâyana. उद्दालकायन Uddâlakâyana. जाबालायनात् Jâbâlâyanât (was the disciple) of Jâbâlâyana. जाबालायनः Jâbâlayanaḥ, Jâbâlayana. माध्यन्दिनायनात् Mâdhyandinâyanât (was the disciple) of Mâdhyan. माध्यन्दिनायनः Mâdhyandinâyanah, Mâdhyandinâyana. सौकरायणात् Saukarâyaṇât (was the disciple) of Saukarâyaṇa. सौकरायणः Saukarâyanaḥ, Saukarâyaṇa. काषायणात् Kâṣâyaṇât (was the disciple) of Kâṣâyaṇa. काषायणः Kâṣâyaṇaḥ, Kâṣâyaṇa. सायकायनात् Sâyakâyanât (was the disciple) of Sâyakâyana. सायकायनः Sâyakâyanaḥ, Sâyakâyana. कौशिकायनेः Kauśikâyaneḥ (was the disciple) of Kauśikâyana. कौशिकायनिः Kauśikâyaniḥ, Kauśikâyani.

2. From Agniveśya:—

(10) Agniveśya from Gârgya.
(11) Gârgya from Gârgya.
(12) Gârgya from Gautama.
(13) Gautama from Saitava.
(14) Saitava from Pârâśâryâyaṇa.
(15) Pârâśâryâyaṇa from Gârgyâyaṇa.
(16) Gârgyâyaṇa from Uddâlakâyana.
(17) Uddâlakâyana from Jâbâlâyana,
(18) Jâbâlâyana from Mâdhyandinâyana.
(19) Mâdhyandinâyana from Saukarâyaṇa.
(20) Saukarâyaṇa from Kâṣâyaṇa.
(21) Kâṣâyaṇa from Sâyakâyana.
(22) Sâyakâyana from Kauśikâyani.
(23) Kauśikâyani.

MANTRA IV. 6. 3.

घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पाराशर्यायणः पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्य आसुरायणाच्च यास्का-

च्चासुरायणास्त्रैवणेस्त्रैवणिरौपजंघनेरौपजघंनिरासुरेरासुरिर्भारद्वाजा-
द्भारद्वाज आत्रेयादात्रेयो माण्टेर्माण्टिर्गौतमाद्गौतमो गौतमाद्गौ-
तमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कै-
शोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भी-
कौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपाद्बाभ्रवः
पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्य आङ्गिरस
आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽ-
श्विभ्यामश्विनौ दधीच आथर्वणाद्दध्यङ्ङाथर्वणो देवादथर्वा दैवो
मृत्योः प्राध्वंसनान्मृत्युः प्राध्वंसनः प्रध्वंसनात्प्रध्वंसन
एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारुः स-
नातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म
स्वयंभुब्रह्मणे नमः ॥ ३ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥ चतुर्थोऽध्यायः ॥ ४ ॥

घृतकौशिकः Ghṛitakauśikaḥ, Gritakauśika (the line from) घृतकौशिकः Ghṛitakauśikaḥ, Gritakauśika. पाराशर्यायणात् Pârâśaryâyaṇât (was the disciple) of Pârâsaryâyaṇa. पाराशर्यायणः Pârâśaryâyaṇaḥ, Pârâśaryâyaṇa. पाराशर्यात् Pârâśaryât (was the disciple) of Pârâśarya. पाराशर्यः Pârâśaryaḥ, Pârâśarya. जातुकर्ण्यात् Jâtukarṇyât (was the disciple) of Jâtukarṇya. जातुकर्ण्यः Jâtukarṇyaḥ, Jatukarṇya. आसुरायणात् Âsurâyaṇât, (was the disciple) of Âsurâyaṇa. आसुरायणः Âsurâyaṇaḥ, Âsurâyaṇa. च Cha. यास्कात् Yâskât (was the disciple) of Yâska. च Cha, and. त्रैवणिः Traivarniḥ, Traivarṇi. त्रैवणेः Traivarneḥ, (was the disciple) of Traivarṇi. औपजंघनिः Aupapañchadhaniḥ, Aupapañchadhani. औपजंघनेः Aupapañchadhaneḥ (was the disciple) of Aupapañchadhani. आसुरिः Âsuriḥ, Âsuri. आसुरेः Âsureḥ (was the disciple) of Âsuri. भारद्वाजः Bhâradvâjaḥ, Bhâradvâja. भारद्वाजात् Bhâradvâjât (was the disciple) of Bhâradvâj. आत्रेयः Âtreyaḥ, Âtreya. आत्रेयात् Âtreyât (was the disciple) of Âtreya. माण्टिः Mâṇṭiḥ, Mâṇṭi. माण्टेः Mânteḥ (was the disciple) of Mâṇṭi. गौतमः Gautamaḥ, Gautama. गौतमात् Gautamât (was the disciple) of Gautama. वात्स्यः Vâtsyaḥ, Vâtsya. वात्स्यात् Vâtsyât (was the disciple) of Vâtsya. शाण्डिल्यः Śâṇḍilyaḥ, Śâṇḍilya. शाण्डिल्यात् Śâṇḍilyât (was the disciple) of Śâṇḍilya. कैशोर्यः काप्यः Kaiśoryaḥ Kâpyaḥ, Kaiśorya Kâpya. कैशोर्यात्काप्यात् Kaiśoryâtkâpyât (was the disciple) of Kaiśoryakâpya. कुमारहारितः Kumâhâritaḥ, Kumârahârita. कुमारहारितात् Kumârahâritât (was the disciple) of Kumârahâṛita. गालवः Gâlavaḥ, Gâlava. गालवात् Gâlavât (was the disciple) of Gâlava.

विदर्भीकौंडिन्यः Vidarbhîkauṇḍinyaḥ, Vidarbhîkauṇḍinya. विदर्भीकौंडिन्यात् Vidarbhîkauṇḍinyât (was the disciple) of Vidarhhîkauṇḍinya. वत्सनपाद्बाभ्रवः Vatsanapâdbâhhravaḥ, Vatsanapâdbâbhrava. वत्सनपातोबाभ्रवात् Vatsanapâtobâbhravât (was the disciple) of Vatsanapâdbâbhrava. पंथासौभरः Panthâsaubharaḥ, Panthâsaubhara. पंथः सौभरात् Panthaḥsaubharât (was the disciple) of Panthâsaubhara. अयास्य आंगिरसः Ayâsya Âṅgirasaḥ, Ayâsya Âṅgirasa. अयास्यादांगिरसात् Ayâsyâdâṅgirasât (was the disciple) of Ayâsya Âṅgirasa. आभूतिस्त्वाष्ट्रः Âhhûtistvâṣtraḥ, Âbhûtistvâṣtra. आभूतेस्त्वाष्ट्रात् Âhhûtestvâṣtrât (was the disciple) of Âbhûtistvâṣtra. विश्वरूपस्त्वाष्ट्रः Viśvarûpstvâṣtraḥ, Viśvarûpastvâṣtra. विश्वरूपात्त्वाष्ट्रात् Viśvarûpâttvâṣtrât (was the disciple) of Viśvarûpastvaṣtra. अश्विनौ Aśvinau, the two Aśvins. अश्विभ्याम् Aśvibhyâm (were the disciples) of the two Aśvins. दध्यङ्ङाथर्वणः Dadhayṅṇâtharvaṇaḥ, Dadhyaṅṇâtharvaṇa. दधीचआथर्वणात् Dadhîchaâtharvaṇât (was the disciple) of Dadhyaṅṇâtharvaṇa. अथर्वादैवः Atharvâdaivaḥ, Atharvâdaiva. अथर्वणोदैवात् Atharvaṇodâivât (was the disciple) of Âtharvâdaiva. मृत्युः प्राध्वंसनः Mrityuḥ Prâdhvaṃsanaḥ, Mṛityuprâdhvaṃsana. मृत्योः प्राध्वंसनात् Mṛityoprâdhvaṃsanât (was the disciple of) Mṛityu prâdnvaṃsana. प्रध्वंसनः Pradhvaṃsanaḥ, Pradhvaṃsana प्रध्वंसनात् Pradhvaṃsanât, (was the disciple of) Pradhvaṃsana एकर्षिः Ekaṛiṣiḥ, Ekaṛiṣi. एकर्षेः Ekaṛiṣeḥ (was the disciple of) Ekaṛiṣi. विप्रचित्तिः Viprachittiḥ, Viprachitti. विप्रचित्तेः (was the disciple of) Viprachitti. व्यष्टिः Vyaṣṭiḥ, Vyaṣṭi. व्यष्टेः Vyaṣṭeḥ, (was the disciple of) Vyaṣṭi. सनारुः Sanâruḥ, Sanâru. सनारोः Sanâroḥ, (was the disciple of) Sanâru. सनातनः Sanâtanaḥ, Sanâtana. सनातनात् Sanâtanât, (was the disciple of) Sanâtana. सनकः Sanakaḥ, Sanaka. सनकात् Sanakât (was the disciple of) Sanaka. परमेष्ठी Parameṣṭhî, Parameṣṭhî. परमेष्ठिनः Parameṣṭhinaḥ (was the disciple of) Parameṣṭhî. ब्रह्म Brahma, Brahma. ब्रह्मणः Brahmaṇaḥ (was the disciple of) Brahmâ. स्वयंभुब्रह्मणे Svayambhu Brahmaṇe, to Svayambhu Brahman नमः Namaḥ, salutations.

(23) From Ghṛitakauśika.
(24) Ghṛitakauśika from Pârâśaryâyaṇa.
(25) Pârâśaryâyaṇa from Pârâśarya.
(26) Pârâśarya from Jâtukarṇya.
(27) Jâtukarṇya from Âsurâyaṇa and Yâska.
(28) Âsurâyana from Traivaṇi.
(29) Traivaṇi from Aupapañchadhani.
(30) Aupapañchadhani from Âsuri.
(31) Âsuri from Bhâradvâja.
(32) Bhâradvâja from Âtreya.
(33) Âtreya from Mâṇṭi.
(34) Mâṇṭi from Gautama.
(35) Gautama from Gautama.
(36) Gautama from Vâtsya.

(37) Vâtsya from Śâṇḍilya.
(38) Śâṇḍilya from Kaiśorya Kâpya.
(39) Kaiśorya Kâpya from Kumârahârita.,
(40) Kumârahârita from Gâlava.
(41) Gâlava from Vidarbhî-kauṇḍinya.
(42) Vidarbhî-kauṇḍinya from Vatsanapât Bâbhrava.
(43) Vatsanapât Bâbhrava from Panthâ Saubhara.
(44) Panthâ Saubhara from Ayâsya Ângirasa.
(45) Ayâsya Ângirasa from Âbhuti Tvaṣṭra.
(46) Âbhuti Tvaṣṭra from Visvarûpa Tvaṣṭra.
(47) Viśvarûpa Tvaṣṭra from Aśvinau.
(48) Aśvinau from Dadhyak Âtharvaṇa.
(49) Dadhyak Âtharvaṇa from Atharvaṇa Daiva.
(50) Âtharvaṇa Daiva from Mṛityu Prâdhvaṁsana.
(51) Mṛityu Prâdhvaṁsana from Prâdhvaṁsana.
(52) Prâdhvaṁsana from Ekarṣi.
(53) Ekarṣi from Viprachitti.
(54) Viprachitti from Vyaṣṭi.
(55) Vyaṣṭi from Sanâru.
(56) Sanâru from Sanâtana.
(57) Sanâtana from Sanaka.
(58) Sanaka from Parameṣṭhin.
(59) Parameṣṭhin from Brahman.
(60) Brahman is Svayambhu, self-existent. Adoration to Brahman.

Here ends the Sixth Brâhmaṇâm.

THE BHÂṢYA ON THE VAMŚA BRÂHMAṆAM.

Sometimes those of superior caste or order may easily receive instructions from those of the inferior caste or order ; and such a conduct is no way prejudicial to their superiority.

So in this Vaṁśa Brâhmaṇâ the teachers are not always of superior order to the students ; for example, the Âtharvams are no way of higher order than the two Aśvins.

Here ends the Vaṁśa Brâhmaṇâm.
Here ends the Fourth Adhyâya.

FIFTH ADHYAYA.

अथ प्रथमं ब्राह्मणम् ।

FIRST BRAHMANAM.

MANTRA V. 1. 1.

पञ्चमोऽध्यायः ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ ३ खं ब्रह्म खं पुराणं वायुरं खमिति ह स्माह कौरव्यायणीपुत्रो वेदोयं ब्राह्मणा विदुर्वेदैनेन यद्वेदितव्यम् ॥ १ ॥

इति प्रथमं ब्राह्मणम् ॥ १ ॥

ओं Om, the Lord Viṣṇu. अदः Adaḥ, that; the original one, the Root-form from which all Avatâras descend. पूर्णं Pûrṇam, FULL. इदम् Idam, this; the Avatâra-form. पूर्णं Pûrṇam, FULL; the whole. पूर्णात् Pûrṇât; from the Full or Whole; from the Great Original or Root-form. पूर्णं Pûrṇam, the Full or Whole; the Avatâra-form. उदच्यते Udachyate, issues out; proceeds. पूर्णस्य Pûrṇasya, of the Full; coming out of the Great Original, the Root-form. पूर्णं Pûrṇam, the Full, the Avatâra. आदाय Âdâya, taking; being one with; withdrawing in Himself. पूर्णं Pûrṇam, the Full; the Great Original or the Root-form. एव Eva, only. अवशिष्यते Avaśiṣyate, is left; remains. ओं Om, Woven, in Whom all guṇas are woven. Full in all the qualities; the Lord Viṣṇu. खं Kham, All-illumination; All-light. ब्रह्म Brahma, the all-spreading; All-pervading. खं Kham, the All-bliss. पुराणं Purâṇam, without beginning. वायुरं Vâyuram, the giver of delight to Vâyu. खं Kham, renowned. इति Iti, so. कौरव्यायणीपुत्रः Kauravyâyaṇîputraḥ, the son of Kauravyâyaṇî; Balabhadra. आहस्म Âhasma, said. अयं Ayam, that; the Paramâtman. वेदः Vedaḥ, Veda; of the form of knowledge. ब्राह्मणाः Brâhmaṇâḥ, the Brâhmaṇas. विदुः Viduḥ, know. वेदेन Vedena, through the Veda, through the Lord, called Veda, or All-knowledge. एन Ena, it is instrumental singular of the form of अ "A," which means free from all fault, from this अ the Alpha. यत् Yat, which. वेदितव्यं Veditavyam, should be known.

1. That (Root-form) is Full, this (Avatâra-form) is [Ful]l; from Full, the full emanates. When this full is with[d]rawn in that Full, the Full alone remains.

"Om Brahman is All-light, He is the ancient All-bliss, He is the renowned in whom Vâyu ever-delights;" thus said Balabhadra, the son of Kauravyâyaṇi. He is called Veda also, or All-knowledge. The Brâhmaṇas knew all that could be known through this Veda (the All-knowledge), called अ (Alpha, the Faultless).—329.

MADHVA'S COMMENTARY.

All the Avatâras of Mahâ Viṣṇu are all full (in all their powers).

In the previous four Adhyâyas were described certain Vidyâs or methods of meditation. In the last two Adhyâyas are being mentioned miscellaneous matters which are supplementary in a way to those Vidyâs. In a previous Adhyâya it was said that in the Hitâ Nâḍi there dwells the Lord Viṣṇu, in his various Avatâras, having different colours, white, blue, red, green, etc. So the question arises that the original form, the Mûla-rûpa, and the Avatâra-rûpa or manifested form, being prior and posterior in time, one must be superior to the other, one must be Pûrṇa or full, and the other must be Apûrna or incomplete. To remove this misconception, the Śruti says that both these forms, the Mûla-rûpa and the Avatâra-rûpa are Pûrṇa or full and infinite. Therefore, the Commentator says:—)

The Avatâras of Mahâ Viṣṇu are all said to be Pûrṇa or Full. Full is also the Mûla-form, called the Param-rûpam, or the highest form. From this FULL or the Highest Form come out Avatâras, who are also Pûrṇas or Full.

All these Avatâras are equally Full or perfect, like the original Form. The specific difference between them and the Mûla Form consists in this, that one (the Mûla Form) is prior in time, and the other is posterior in time, so far only as manifestation is concerned. One is not superior to the other, because they are One. Neither in time, nor in space, nor in powers, are they superior or inferior to one another, in any respect.

When the Full, belonging to the Mûla Form or the Root-Form, withdrawing within himself the other Pûrṇa or Full, namely, that which is known as the Avatâra-form then, there remains the FULL alone.

Now arises the question that at Mahâ-pralaya, Brahmâ and other high deities, withdraw within themselves all Jîvas lower than themselves. Does the FULL (the Root Form), in the same way, withdraw the other Avatâra Forms within himself? If so, how can then these Avatâra Fo: be said to be full. To this the Commentator answers:—

In the case of Avatâras, like Kriṣṇa and others, the word Laya or dissolution does not mean anything more than their becoming invisible to ordinary human sight, and their ceasing to perform the ordinary Avatâra activities, such as those of protecting the world by lessening the weight of misery and sin under which the world is groaning. The Avatâras do not become Laya in the Mahâ Viṣṇu, as the Jîvas become Laya in Brahmâ at the time of Pralaya.

(The author now explains the mantra Om Kham Brahma, Kham Pûraṇam, Vâyuram Kham :—)

Viṣṇu is called Om, because in Him are all the qualities woven (otam). He has been called Kham, for the first time, on account of His being *All-light* ; and He has been called Brahman, on account of His being *All-pervading*. He has been called Kham, for the second time, as He is *All-bliss*. He has been called Pûrṇa, because He has no beginning. The Paramâtman is called Vâyura, because He gives delight (ra) to Vâyu. He has been called Kham, for the third time, on account of His being Khyâta or renowned. Rauhineya revealed this mantra (Om Kham Brahma, etc.). He is called "Veda," because His form is knowledge and the Brâhmaṇas know him as Veda or knowledge.

(The next sentence is "Vedenaina yad veditavyam." It consists of the following words:—"Vedena," through this Veda or All-knowledge," "ena," through A (ena is the instrumental singular of अ meaning faultless). This the Commentator now explains.

On account of being faultless, the Lord is called A. Through this All-knowledge (Veda) and through this A, is to be known everything else which is to be known.

The daughter of Bâhlîka is Rohiṇi. Her son is Balabhadra. Therefore, he is called Kauravyâyaṇi-putra, because Rohiṇi is another name of Kauravyâyṇni.

Here ends the First Brâhmaṇam.

अथ द्वितीयं ब्राह्मणम् ।

MANTRA V. 2. 1.

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुरा उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥ १ ॥

त्रय: Trayaḥ, three kinds. प्राजापत्या: Prâjâpatyâḥ, the sons of Prajâpati Brahmâ. देवा: Devâḥ, the Devâs or angels or Super-human beings. मनुष्या: Manuṣyâḥ, men or human beings. असुरा: Asurâḥ, the Asurâs, or demons or inhuman beings. प्रजापतौ Prajâpatau, the Prajâpati, near Brahmâ.' पितरि Pitari, near their father. ब्रह्मचर्यं Brahmacharyam, taking the vow of a Brahmachârin, or a student. ऊषु: Uṣuḥ, lived. ब्रह्मचर्यं Brahmacharyam, the life of a Brahmachârin; the period of the student life. उषित्वा Uṣitvâ, having lived; having completed. देवा: Devâḥ, the Devas. ऊचु: Ûchuḥ, said. भवान् Bhavân, the Venerable Sir. न: Naḥ, to us. ब्रवीतु Bravîtu, be pleased to instruct. इति Iti. तेभ्य: Tebhyaḥ, to them; to the Devas. ह Ha, verily. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, da. इति Iti, thus. उवाच Uvâcha, said (Brahmâ). व्यज्ञासिष्ठा Vyajñâsiṣṭhâ, have you all understood. इति Iti, so asked Brahmâ. व्यज्ञासिष्म Vyajñâsiṣma (we) have understood it. इति Iti, thus. ऊचु: Ûchuḥ, said (the Devas). दाम्यत Dâmyata, do you all restrain your desires; be humble and egoistic and proud. इति Iti, so. न: Naḥ, to us. आत्थ Âttha, sayest (thou). इति Iti, so said the Devas. ओं Om, yes. इति Iti, thus. ह Ha, indeed. व्यज्ञासिष्ट Vyajñâsiṣṭa, (you) have all understood. इति Iti. उवाच Uvâcha, replied (Brahmâ).

1. The three-fold offspring of Brahmâ, *viz.*, the Devas, the men and the demons, lived as Brahmachârins (students) with their father, Prajâpati. After completing Brahmacharya (studentship), the Devas said: "Sir, be pleased to instruct (us)." He told them this single syllable Da, and (asked them): "Have you all understood it?" The Devas replied, "we have understood (it). 'Do you be humble,' so you told us." "Yes, you have all understood it," said Brahmâ.—330.

MANTRA V. 2. 2.

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा३ इति व्यज्ञासिष्मेति होचुर्दत्तेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥ २ ॥

अथ Atha, then. एनं Enam, Him; Brahmâ. मनुष्या: Manuṣyâḥ, men. ऊचु: Ûchuḥ, said. भवान् Bhavân, the Venerable Sir. न: Naḥ, to us. ब्रवीतु Bravîtu, be pleased to instruct. इति Iti. तेभ्य: Tebhyaḥ, to them; to the gods.. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, the letter da. इति Iti. उवाच Uvâcha, said (Brahmâ). व्यज्ञासिष्ठा Vyajñâsiṣṭhâ, have you all understood? इति Iti, so asked Brahmâ. व्यज्ञासिष्म Vyajñâsiṣma, (we) have understood it. इति Iti. ऊचु: Ûchuḥ, said (the men). दत्त Datta, do you all give away; be charitable. इति Iti so. न: Naḥ, to us. आत्थ Âttha,

sayest (thou). इति Iti, so said the men. ओं Om, yes. इति Iti. व्यज्ञासिष्ट Vyajñâsiṣṭha, (you) have all understood. इति Iti. उवाच Uvâcha, replied (Brahmâ). ह Ha.

2. Then, the men said to Brahmâ: "Sir, be pleased to instruct (us)." He told them the same syllable Da, and (asked them): "Have you all understood it?" The men replied: "We have understood (it); 'do you all offer gifts,' so you told us." "Yes, you have all understood it," said Brahmâ.—331.

MANTRA V. 2. 3.

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दयध्वमिति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त दयध्वमिति तदेतत्त्रयꣳ शिक्षेद्दमं दानं दयामिति ॥ ३ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ Atha, then. एनं Enam, Him; Brahmâ. असुराः Asurâḥ, the Asuras; the demons. ऊचुः Ûchuḥ, said. ह Ha. भवान् Bhavân, the Venerable Sir. नः Naḥ, to us. ब्रवीतु Bravîtu, be pleased to instruct. इति Iti. तेभ्यः Tebhyaḥ, to them; to the demons. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, da. इति Iti. उवाच Uvâcha, said (Brahmâ). व्यज्ञासिष्टा Vyajñâsiṣṭhâ, have you all understood it? इति Iti, so asked Brahmâ. व्यज्ञासिष्म Vyajñâsiṣma, (we) have understood it. इति Iti. ऊचुः Ûchuḥ, said (the Asuras). दयध्वं Dayadhvam, have clemency; be merciful. इति Iti, so. नः Naḥ, to us. आत्थ Âttha, sayest (thou). इति Iti, so said the demons. ओं Om, yes. इति Iti. व्यज्ञासिष्ट Vyajñâsiṣṭha, (you) have all understood. इति Iti. उवाच Uvâcha, replied (Brahmâ). ह Ha. तत् Tat, therefore. एतत् Etat, this; this instruction. एव Eva, only. एषा Eṣâ, this. दैवी Daivî, heavenly. वाक् Vâk, voice. अपि Api, also. स्तनयित्नुः Stanayitnuḥ, the thunder. अनुवदति Anuvadati, imitates; repeats. द Da. द Da. द Da. इति Iti, in this way. दाम्यत Dâmyata, do you all restrain your desires; be humble. दत्त Datta, do you all give away; be generous. दयध्वं Dayadhvam, be you all clement; be merciful. इति Iti. तत् Tat, therefore. एतत् Etat, these. त्रयं Trayam, three. शिक्षेत् Sikṣet, one should learn; one should practise. दमं Damam, restraint, humility. दानं Dânam, giving away charity. दयां Dayâm, clemency; mercy. इति Iti.

3. Then, the Asuras said to Brahmâ: "Sir, be pleased to instruct (us)." He told them the same syllable "Da," (and

asked them): "Have you all understood (it)?" "Be merciful, so did you tell us," replied the Asuras. "Yes," you have all understood it," said Brahmâ. Therefore, this thunder, the voice from heaven, repeats (the instruction), "Da" "da," "da;" "Be humble, be charitable, and be merciful"

Therefore, let everyone learn these three (virtues), humility, charity and mercy.—332.

MADHVA'S COMMENTARY.

(In this Brâhmaṇam is being taught that which must be practised, in order to gain Mukti, by all living beings in general. The question may arise that the Lord, when He created the Devas, the men and the Asuras, had allotted to them, at the same time, their respective duties. Why did these beings then go to Brahmâ to learn their duties. To this the Commentator answers:—)

Viṣṇu had ordained, from before, the duty of giving knowledge to the Devas, as well as the giving of the fruits of Karmas (together with the duties of mercifulness and humility). He had taught men and Asuras all the three duties, namely, charity, humility and mercy. It was, in order to learn the particular duty that they went to Brahmâ. The Devas, the men, and the Asuras again went to Brahmâ and asked him to teach them, in order that there might be an increase in their merit. The Devas put the question, because they, already having great power and lordliness, were liable to become proud. So they were taught by Brahmâ the one duty, Dama, as their paramount duty, namely, not to be proud, but to control their Ahaṅkâra. This was taught to the Devas to increase their good qualities of knowledge and devotion. For the Devas are naturally endowed with knowledge from their very beginning, as Aparokṣa or intuitive knowledge; so they were taught this further duty, in order to get *higher* bliss, Mukti. Through ordinary knowledge is obtained the ordinary Mukti, which consists in the cessation of transmigration.

Similarly, to the men was taught the duty of giving charity or Dâna, as the duty of Dama or humility was taught to the Devas. This Dâna was taught to men not to increase their Mokṣa-bliss (as was the case with Devas), but it was taught to them as a *means* of getting knowledge (Jñânam) and, through this knowledge, *to get* Mukti. The Dânam or giving, ordained to men, is said to be the giving of offerings, etc., to Devas, guests, the poor, etc

The duty taught to Asuras was Dayâ or mercy, not that they might get Mukti, for Asuras can never get Mukti, but this Dayâ was taught to the Daityas, in order that it might delay their fall into the Darkness, which is their ultimate goal.

Here ends the Second Brâhmaṇam.

अथ तृतीयं ब्राह्मणम् ।

MANTRA V. 3. 1.

एष प्रजापतिर्यद्धृदयमेतद्ब्रह्मैतत्सर्वं तदेतत्त्र्यक्षरꣳहृदयमिति हृ इत्येकमक्षरमभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद द इत्येकमक्षरं ददत्यस्मै स्वाश्चान्ये च य एवं वेद यमित्येकमक्षरमेति स्वर्गं लोकं य एवं वेद ॥ १ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

एषः Eṣaḥ, He. प्रजापतिः Prajâpatiḥ, Brahmâ. It also means the Lord Hari. यत् Yat, who. हृदयं Hṛidayam, Hṛidaya. एतत् Etat, it. ब्रह्म Brahma, the Brahman; the Full. एतत् Etat, it. सत्यं Satyam, the true. The form of all good qualities. Good. तत् Tat, that. एतत् Etat, this; this name. हृदयं Hṛidayam, Hṛidaya. त्र्यक्षरं Tryakṣaram, consisting of three syllables. इति Iti. हृ Hṛi, Hṛi. It means the acceptor of a share in the sacrifice. इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram, syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows. अस्मै Asmai, to him. स्वाः Svâḥ, kinsmen. च Cha. अन्ये Anye, others. च Cha, and. अभिहरंति Abhiharanti, bring; supply the objects of desire. द Da, the syllable da; the giver of knowledge. इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram, the syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows; worships, meditates upon. अस्मै Asmai, to him. स्वाः Svâḥ, kinsmen. च Cha. अन्ये Anye, others. च Cha, and. ददति Dadati, give; taking away the objects of his desire from others. यं Yam, the leader or guide to Heaven. इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram, syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows. स्वर्गं Svargam, Svarga or heaven: Mukti. लोकं Lokam world. एति Eti, goes.

1. He is the Prajâpati (Lord of creatures), who is the Hṛidaya (Heart). He is Brahman, the Full, He is Satya, the Good. That word hṛidaya consists of three syllables. Hṛi is one syllable. To him, who knows Him as Hṛi (the Acceptor of sacrifice), do all his kinsmen and others carry (his objects of desire). Da is another syllable. To him, who knows Him as Da (the Giver of knowledge), do all his

kinsmen and others give (his objects of desire). Ya is another syllable. He, who knows Him as Ya (the Leader or guide to Mukti), goes to the Heaven-world.—333.

MADHVA'S COMMENTARY.

(The author now describes the form and nature of the Four-faced Brahmâ, mentioned in the previous Brâhmaṇam. In the present Brâhmaṇam, this Brahmâ or Prajâpati is called Hṛidaya or heart. The author explains this word, and shows why he is called Hṛidaya. He is so called, because of the three-fold activities denoted by the three syllables of this word; namely, Hṛi, Da, and Ya. Hṛi means that which takes away, it comes from the root Hṛi, meaning to carry away. Da means to give. And Ya comes from the root "I," and means to go. Therefore, the author says:—)

"Brahmâ is called Hṛidaya, because it is He who receives (haraṇa) or realises His share in the sacrifice. Because it is He who gives (dadâti) Jñâna or knowledge, etc., to others; and because it is He who goes (*eti*) to the Lord Paramâtman directly and without any mediation. The man who knows how Brahmâ is Hṛidaya, becomes an object of Hṛiti, Dâna and Svarga-Yâna, *i.e.*, his kinsmen supply him with the objects he wishes for, by *collecting* them from other persons; his kinsmen *give* away to him the objects he wishes for; and he goes easily to the Lord Paramâtman." Thus it is in the Nirṇaya.

Though the word Hṛidaya has been applied here to Brahmâ, and though the word Prajâpati has also been so explained, yet these words are applicable to the Supreme Self also, because the epithets Satyam, etc., are primarily the qualities of Brahman.

Here ends the Third Brâhmaṇa.

अथ चतुर्थं ब्राह्मणम् ।

MANTRA V. 4. 1.

तद्‌ धैतद्‌ एतदेव तद्‌ आस सत्यमेव स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रेह्मीत जयतीमाँल्लोकान्‌ जित इन्वसावसद्य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति सत्यꣳ ह्येव ब्रह्म ॥१॥

इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

तत् (1) Tat, all-pervading, uniform. That. ह Ha, because, verily, said to be. एतत् (1) Etat, this; the Paramâtman. एतत् (2) Etat, this. एवं Eva only. तत् (2)

Tat, such तादृशं, like unto that, such like. एव Eva, only: well-known=âkhyam. सत्यं Satyam, the truth; the Lord Vâsudeva. आस Âsa, was. स यः Sa, yaḥ, whoever. ह Ha, verily. एतं Etam, this. महत् Mahat, great. यक्षं Yajñam, the object of worship, worshipful, adorable. प्रथमजं Prathamajam, the first-born. सत्यं Satyam, the true; the object of attainment of those that wish for Mukti; the Lord Vâsudeva. ब्रह्म Brahma, the Brahmaṇ. इति Iti. वेद Veda, knows. सः Saḥ, He. इमान् Imân, these. लोकान् Lokân, the worlds; Dharma, Jñâna, and Sâdhanbhumi, mentioned in the Yogaśâstra. जयति Jayati, conquers. यः Yaḥ, whoever. एतं Etam, this. महत् Mahat, great. यक्षं Yajñam, the object of worship. प्रथमजं Prathamajam, the first-born. सत्य Satyam, the object of attainment of those that wish for Mukti; the Lord Vâsudeva. ब्रह्म Brahma, the Brahmaṇ. इति Iti. एवं Evam, in this way. वेद Veda, knows. असौ Asau, that world; Paraloka. जितः Jitaḥ, conquered. इनु Inu, as if, even. असत् Asat, has been. सत्य Satyam, the Lord Vâsudeva. हि Hi, certainly. ब्रह्म Brahma, the Brahmaṇ. एव Eva, only.

1. That (all-pervading and changeless Brahmaṇ) is alone, indeed, such (changeless and all-pervading). The same was verily the True, the Lord Vâsudeva. He who knows this Great, Adorable, First-born, as the True Brahmaṇ, he conquers all these worlds. That (other world) also has, as if, already, been conquered by him, who knows this Great Adorable, First-born as the True Brahmaṇ.

(For Vâsudeva, called) Satyam Brahma is True and is, indeed, the only Brahmaṇ (the only only object of true worship).—334.

MADHVA'S COMMENTARY.

(In this Mantra, the Avatâra of the Lord, called Vâsudeva, is described, because in the previous Brâhmaṇam the word Satyam was used. The Mantra begins with these words:—**तद्धै तदे तदेव तदास सत्यमेवः**—tad dha etad, etad eva tad asa satyam eva. There are two Tat's and two Etat's. "The words Tat (and Etat) in the Mantra mean the Param Brahman, because He is Tat or All-prevading (tatavat), as well as Tat (uniform), of the same form, both before and after."

(This explains the first Tat, as having two meanings, namely, all-pervading and uniform. The Lord is called uniform, because He is the same both in the past and in the present. As was said before also, "the Lord Viṣṇu is called Tat, because He is in the same form *now* in the present, as He was before in the past." Or He is called Tat, because He is all-pervading (taṭatvat), and He is called Etat, because He is uniform

in all times, this present (etat) and future (etat), as was said before :— He is called Etat, because as He is *now* as He will be for ever in the *future*." Thus both Tat and Etat are names of the Supreme Lord).

(An objector may say: the adjectives all-pervading and uniform may apply to material objects also. How can then they be exclusively applied to the Lord? To this, the author answers :—)

The Supreme Brahmaṇ is verily alone called so all-pervading and uniform, and nobody else can ever possess these predicates.

(The author next explains the sentence, "etad tad asa satyam eva" by showing its construction :—)

"That which is termed satyam in the verse (tad etad) *satyam* (âsa), was, indeed, that which is called Vâsudeva, the changeless." Thus it is in the Brahma-Tarka.

(The question next arises, if this applies to Vâsudeva, then of what words is this the explanation given by you—"Tadeva Tâdriśam Proktam" ("The Supreme Brahmaṇ alone is verily so called"). To this, the author answers :—)

They are the explanations of the words Tad Eva Hi Tat. This shows that the eva, which follows the second etat, in the above sentence tad dha etad, etad *eva* tad, should be construed with the first Tat, and the second Tat should be read after it. The construction, therefore, of the above sentence stands thus :—तद् एव ह तत् एतत्-एतत् आस सत्यम् एव । Tad eva ha tad etad, etad âsa satyam eva. The word ह in the above is equivalent to हि. Therefore, the author has explained this sentence तद् एव ह एतद् by saying that it is equal to तदेव हि तत्. This तद् is equal to तादृश, and ह is equal to प्रोक्त, and so the whole passage is explained by the author by the verse: तदेव तादृशं प्रोक्तं ॥ Therefore though the second sentence तदेतत सत्यमेवासी – looks like one sentence, it must be split up as shown above, and the word तद् should be read as the part of the first sentence and not of this sentence. Because, besides Vâsudeva, there are other forms of the Lord also, such as Sankarṣaṇa, etc., and there is no reason why the Śruti should confine itself to Vâsudeva only which would be the case if तद् were taken as part of the second sentence.

The conclusion, therefore, is that the Śruti should be construed thus :—तद् एव एतद् धैतद् तद् । एतदाससत्यमेव ।

Therefore, the whole sentence is thus explained :—

That Being, well-known as Nârâyana, is the Param Brahmaṇ, and that even who is called the True (Satyam) is the well-known Vâsudeva,

(The author now explains the words Sa Yo Haitam Mahad Yajñam etc. :—)

"The Lord Vâsudeva was born of Himself and from Himself. He who knows this Great Adorable "Satyam Brahma," attains His worlds, and even in this life he becomes a worthy and holy person." Such has been said in the Pradhyâna.

(The author again reverts to the explanation of the word Hṛidaya, by quoting the authority of Sat Tattva :—)

"By taking away (haraṇa) his own portion of the sacrificial offering, by giving (Dâna) the fruits of action to men, and by carrying (Yâpana) them to heaven, the Lord Viṣṇu is called Hṛidaya. He is called Satyam, because all good (Sat) qualities exists in Him. In fact, He is the personification of goodness (Sat)."

Thus it is in Sat Tattva.

(The word Prajâpati primarily applies to the Lord, and this the author shows by quoting an extract from the Guṇa-Parama.

"The word Prajâpati is applied to Brahmâ in the Vedas, in a secondary sense only. It was He, the lotus-born, with whom the Devas, the Asuras, and men, lived as Brahmachârins. But the Lord Viṣṇu is primarily called Prajâpati or the Lord of all creatures. By getting knowledge of Viṣṇu, all beings get deliverance and go to Svarga, called Hṛidaya. He is called Hṛidaya, because He takes up all offerings (Hṛi), because He gives (Dâna) all true knowledge, and because He takes them to heaven (Ya). He is called Satyam, because His form is that of all good qualities. That Lord Viṣṇu is meant by the words Svarga and Hṛidaya."

(An objector says: as the word Prajâpati has been explained by you as applying both to Brahmâ and to the Supreme Lord, so cannot the present Mantra be applied to Brahmâ also? To this, the author replies:—)

It cannot apply to Brahmâ, because the epithets found in this Mantra are exclusively applicable to the Supreme Lord.

The Paramâtman is called Satya, because He is Sat, an object of attainment. So He, the Brahmaṇ, who has been called Hṛidaya, transformed himself to Satya or Vâsudeva, Satya is He who is to be attained (sâdanîya) or reached (asadya) by those that hanker after Mukti. He who knows Brahmaṇ in this way, conquers these lokas or worlds. The meaning of the word Loka-jaya (conquest of worlds) is to get full development in Dharma (धर्म), jñâna (ज्ञान), etc. Indeed, a man who knows the Lord Janârdana in this world, may well be considered as to have almost conquered the next world; for his Mukti is assured. Thus it is in the Guṇa Parama.

The words **जित इन्वसाव सत्** mean "that next world (denoted by the word asau) has become **(असत्=अभवत)** as if **(इनु)** already conquered **(जितः)**"

NOTE:—Others have translated these words इनु, असौ, असत as meaning "conqnered likewise may that (enemy) be." They explain the word असौ 'that' as applying to enemy. But "that" must be taken as antithesis of इमां लोकान्; and so असौ must refer to "loka," and not to "enemy," which is nowhere mentioned here.

Here ends the Fourth Brâhmaṇam.

अथ पंचमं ब्राह्मणम् ।

FIFTH BRAHMANAM.

MANTRA V. 5. 1.

आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त सत्यं ब्रह्म ब्रह्म प्रजापतिं प्रजापतिर्देवाꣳस्ते देवाः सत्यमेवोपासते तदेतत्त्र्यक्षरꣳ सत्यमिति स इत्येकमक्षरं तीत्येकमक्षरं यमित्येकमक्षरं प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतं तदेतदमृतमुभयतः सत्येन परिगृहीतꣳ सत्यभूयमेव भवति नैनं विद्वाꣳसमनृतꣳ हिनस्ति ॥ १ ॥

आपः Âpaḥ, the Lord Nârâyaṇa; He who enjoys or drinks all the qualities (आसम्यक् सर्वान् गुणान् पिबति). This word is always plural in form, though its meaning is singular. एव Eva, only. इदं Idam, of it; of creation. अग्रे Agre, before. आसुः Âsuḥ, these were; there was. ताः Tâḥ, those; that. आपः Âpaḥ, Nârâyaṇa. सत्यं Satyam, the Satya; Vâsudeva. असृजंत Asṛijanta, created. सत्यं Satyam, the Satya; He who has the good qualities. ब्रह्म Brahma full in all the qualities. Supply "the wise call Him so." ब्रह्म Brahma, the Brahmaṇ, called Vâsudeva. प्रजापतिं Prajâpatim, the four-faced Brahmâ. Supply "created." प्रजापतिः Prajâpatiḥ, Brahmâ देवान् Devân, the Devas. Supply "created." ते Te, those. देवाः Devâḥ, the Devas; Brahmâ and others. सत्यं Satyam, Vâsudeva. एव Eva, only. उपासते Upâsate, worship. तत् Tat, that. एतत् Etat, this. सत्यं Satyam, the word Satya. त्र्यक्षरं Trayakṣaram, consisting of three syllables. इति Iti. सत् Sat, sat; destroyer. इति Iti, this portion. एकं Ekam, one. अक्षरं Akṣaram, syllable. ति Ti, the letter त् । इ (i) is the अनुबंध (Anuvandha, which has been added for the sake of utterance only. यम् Yam, the syllable Ya. इति Iti, this portion. एकं Ekam, one. अक्षरं Akṣaram, syllable. प्रथमोत्तमे Prathamottame, the first and the last. अक्षरे Akṣare, the two syllables. सत्यं Satyam, (denote) Satyam (which means the Lord Vâsudeva). मध्यतः Madhyataḥ, in the middle; the letter in the middle, namely, त् ॥ अनृतं Anṛitam, unrighteousness; expressive of false knowledge; because it has no vowel or truth in it. तत् Tat,

therefore. एतत् Etat, this. अनृतं Anṛitam, the vowel-less syllable; false knowledge. उभयतः Ubhayataḥ, on both sides. सत्येन Satyena, by the two syllables of the word Satya, by the Lord Vâsudeva, by स and य ॥ There is a pun on the word Satya. परिगृहीतं Parigṛihîtam, is contained; encompassed. सत्यभूयं Satyabhûyam, the form of Satya; the preponderence of Satya or Vâsudeva. एव Eva, only. भवति Bhavati, is; becomes. एवं Evam, this. विद्वांसम् Vidvâmsam, the knower. Anṛitam, false knowledge; Ajñâna. न Na, not. हिनस्ति Hinasti, does harm.

1. Before this (creation) there was the All-Protector only (the Lord Nârâyaṇa, called Apas). That All-Protector sent forth Satya, the Remover of Darkness (the Lord Vâsudeva), whom the wise call "Sattyam Brahma." This (Sattyam) Brahma (Vâsudeva) produced the Lord of creatures (Brahmâ). The Lord of creatures (Brahmâ) sent forth the Devas. Those Devas (including Brahmâ) worship this Remover of Darkness only. This word Sattyam consists of three syllables: "Sat" is one syllable; "T" is another letter and "Ya" is the third syllable. The first and the last syllables form the word "Satya;" the middle one is useless. Therefore, this useless syllable ("T" or false knowledge) is encompassed on both sides by this Remover of Darkness (Vâsudeva), called Sattyam. So there is the predominance of Satya (the Lord Vâsudeva). False knowledge never does him any harm who knows it thus.—335

NOTE.—According to Madhva, the three syllables of सत्यम् are (1) सत् (2) त् (3) and यम् ॥ Now, the middle letter त् has no separate distinct existence of its own. It is inserted there for tho sake of euphony only. The real meaning-giving syllables are सत् and यम् । The middle त् is thus meaningless and false, in the sense of having no separate existence. If these two syllables are removed, this त् naturally vanishes.

MADHVA'S COMMENTARY.

(This Brâhmaṇam further describes Vâsudeva, who has been called in the last Brâhmaṇam the Sattyam Brahma.) The word आपः does not mean here "water," for it being merely a created object, cannot exist in this form of water in Pralaya; for the present chapter deals with creation, after a Pralaya. Nor can the word Âpas refer to Mûla-Prakṛiti into which the Elemental Water is resolved in Pralaya. The next line says that the Apas created the Sattyam Brahman, and Prakriti cannot create Sattyam Brahman. Nor does the word Satya here refer to the four-faced Brahmâ,

for the creation of Brahmâ follows in the next line : Brahma Prajâpatim. So the Commentator explains this Brâhmaṇam on the authority of the Âdhara) :—

The Lord Nârâyaṇa is called Âpaḥ (आपः), because it is in Him that all the Guṇas (गुणा), or qualities always find shelter. This word is derived from आ + (prefix) + पा Pâ to protect + असु As (the affix). That Âpaḥ created His second form Vâsudeva out of Himself. It is Vâsudeva who passes by the name of "Brahma Sattyam." From Vâsudeva was born the four-faced Brahmâ ; and from Brahmâ were born all the various Devas. (Since Brahmâ and other Devas were born from the Lord Vâsudeva), it is therefore, that Brahmâ and other Devas all worship Him.

(The author now explains the derivation of Sattyam, as given in the Brâhmaṇam. It consists of three syllales :—सत्–ति–यम् (of ति Ti the इ (i) is to be dropped.) This त् (T) indicates false knowledge, because it spreads or pervades all the Puruṣas. Sat (सत्) the first syllable, means "good," and refers to the Lord Vâsudeva, who is सत् or the All-Good. He is called स (sa), because the Lord Hari destroys (sâdayan) Ajñâna (अज्ञान) He is *below* (behind) this Ajñâna, which He diminishes or gradually removes from below. That Vâsudeva is also above this Ajñâna (अज्ञान) and is called य (ya), for He destroys (nâśayan) it from above. The man who knows that the Lord Viṣṇu is Satya, and destroys his ignorance from above and below, is never troubled by false knowledge.

(Though the Mantra says that the *Devas* worship Vâsudeva in this way, it does not mean that *men* are not entitled to this meditation. They also can worship Him in this mode, if they are evolved enough, and so the Commentator says :—)

Worship or meditation of every one must be in accordance with his capacity. In the case of *good* men, this mode of worship leads them to Aparokṣa-jñânam or expansion of intuition, and thus it produces in them its *full* fruit.

But in the case of *men* of *middling* capacity, this mode of worship becomes otherwise, namely, it does not lead to Aparokṣa-jñânam, as in the case of first class men, though all the same it becomes *beneficial* to them. But in the case of a man totally *unfit* for this meditation, it leads to quite an opposite result. By the phrase "opposite result" is meant the uprising of obstacles of various sorts, and not that the worshipper incurs sin (for the worship of God in whatever mode it may be, can never lead to sin)."

Thus it is in the Âdhara.

MANTRA V 5. 2.

तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मगडले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तावेतावन्योन्यस्मिन्प्रतिष्ठितौ रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः प्राणैरयममुष्मिन् स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मगडलं पश्यति नैनमेते रश्मयः प्रत्यायान्ति ॥ २ ॥

तत् Tat, that one. यत् Yat, who. सत्यं Satyam, satya; the Lord Vâsudeva, called the Remover of Darkness. तत् Tat, this. असौ Asau, that one. एतस्मिन् Etasmin, this. मंडले Maṇḍale, in the orb. यः Yaḥ, who. एषः Eṣaḥ, this. पुरुषः Puruṣaḥ, the Puruṣa; the person. सः Saḥ, He. आदित्यः Âdityaḥ Âditya; the receiver of the offerings given; the oblation-acceptor. अयं Ayam, He. च Cha, also. यः Yaḥ, who. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye; inside the skull. पुरुषः Puruṣaḥ, the Purusa, the person. तौ Tau, both. एतौ Etau, these; the Puruṣa in the orb of the sun and the Puruṣa in the right eye. अन्योन्यस्मिन् Anyonyasmin, in each other. प्रतिष्ठितौ Pratiṣṭhitau, remain. रश्मिभिः Raśmibhiḥ, by means of his rays. एषः Eṣaḥ, He; the Lord Hari, who is in the Âditya. अस्मिन् Asmin, in the right eye. प्रतिष्ठितः Pratiṣṭhitaḥ, remains; abides. अयं Ayam, He; the Âtman in the right eye. प्राणैः Prâṇaiḥ, together with the Prâṇas or senses, &c. अमुष्मिन् Amuṣmin, in him; in Âditya. सः Saḥ, He; the Puruṣa in the right eye. यदा Yadâ, when. उत्क्रमिष्यन् Utkramiṣyan, about to leave this body. भवति Bhavati, is. एतत् Etat, this. मंडलं Maṇḍalam, orb. एव Eva, only. शुद्धं Śuddham, pure; devoid of rays. पश्यति Paśyati, sees. एते Ete, these. रश्मयः Raśmayaḥ, rays. एनं Enam, Him; the dying. न Na, not. प्रत्यायंति Pratyâyanti, make themselves be perceived.

2. That one, who is the Remover of Darkness (satya), is the person who is in this solar Orb. He is called the Âditya, the Acceptor of Oblations. He also is this person who is in the right eye of the Jîva. They both abide in each other. By His rays does the (solar) one abide in the other, the (Jîva); together with the Prânas does the other (the Jîva-person) abide in the former. When He,—the Person in the right eye,—is about to go out (of the body), the Jîva sees the solar orb purely and simply without its rays. The rays are not perceived by the dying person. —336.

MANTRA V 5. 3.

य एष एतस्मिन्मगडले पुरुषस्तस्य भूरिति शिर एकं शिर

एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे तस्योपनिषदहरिति हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

एषः Eṣaḥ, this one. यः Yaḥ, who. एतस्मिन् Etasmin, this. मंडले Maṇḍale, in the solar orb. पुरुषः Puruṣaḥ, the Puruṣa; the Lord Vâsudeva, with the six qualities developed in Him. तस्य Tasya, His. शिरः Śiraḥ, head भूः Bhuḥ, Bhu; protection. इति Iti. शिरः Śiraḥ, the head. एकं Ekam, one. एतत् Etat, this. अक्षरं Akṣaram, syllable; Bhu. एकं Ekam, only one. भुवः Bhuvaḥ, the word Bhuvar. इति Iti. बाहू Bâhu, the two arms. द्वौ Dvau, two. बाहू Bâhu, the arms. द्वे Dve, two. एते Ete, these. अक्षरे Akṣare, syllables Bhu and Var, of which Bhu is the right arm, and Var is the left arm. सुवः Suvaḥ, the word suvar. इति Iti. प्रतिष्ठा Pratiṣthâ, the leg. प्रतिष्ठे Pratiṣthe, the legs. द्वे Dve, two. एते Ete, these two. अक्षरे Akṣare, syllables Su and Var, of which su is the right leg, and var is the left leg. तस्य Tasya, His. उपनिषत् Upaniṣat, mysterious or secret name. अहः Ahaḥ, the day; the light or Ahar. इति Iti. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows. हंति Hanti, destroys. च Cha as well as. जहाति Jahâti, gives up. पाप्मानं Pâpmânam, sin.

3. Of that One who is the Person in this solar orb, the head is named Bhuḥ. One is the head, (just as) One is this syllable. Bhuvar is His two arms. Two are the arms, as two are these syllables. Suvar is His food. The feet are two, so two are these syllables. His mystery name is Ahar (the day). Whoever knows this, destroys sin as well as gives up (the Tempter).—337.

MANTRA V 5. 4.

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिर एकꣳ शिर एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा प्रतिष्ठे द्वे द्वे एते अक्षरे तस्योपानिषदहमिति हन्ति पाप्मानं जहाति च य एवं वदे ॥ ४ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अयं Ayam, this one. यः Yaḥ who. दक्षिणे Dakṣiṇe, in the right. अक्षन् Akṣan, in the eye. पुरुषः Puruṣaḥ, the person; the Lord Vâsudeva, with the six qualities developed in Him. तस्य Tasya, His. शिरः Śirab, head. भूः Bhuḥ, Bhuḥ; protection. इति Iti. शिरः Śiraḥ, the head. एकं Ekam, one. एतत् Etat, this; अक्षरं Akṣaram,

syllable; Bhuḥ. एकं Ekam, only one. भुवः Bhuvaḥ the word Bhuvar. इति Iti. बाहू Bâhû, the two arms. द्वौ Dvau, two. बाहू Bâhû, the arms. द्वे Dve, two. एते Ete, these. अक्षरे Akaṣare, syllables; Bhû and Var. Of which Bhû is the right arm, and Var is the left arm. सुवः Suvaḥ, the word suvar. इति Iti. प्रतिष्ठा Pratiṣṭhâ, the foot. प्रतिष्ठे Pratiṣṭhe, the two feet. द्वे Dve, two. एते Ete, these two. अक्षरे Akṣare, syllables Su and Var, of which Su is the right foot, and Var is the left foot. तस्य Tasya, His. उपनिषत् Upaniṣat, mysterious or secret name. अहं Aham, unavoidable; The "I." इति Iti. यः Yaḥ, who. Evam, this. एवं Veda, knows. वेदहंति Hanti, destroys. च Cha, as well as. जहाति Jahâti, gives up. पाप्मानं Pâpmânam, sin.

4. Of that One who is the Person in the right eye, the head is named Bhuḥ. One is the head, (just as) One is this syllable. Bhuvar is His two arms. Two are the arms, as two are these syllables. Suvar is His foot. The feet are two, so two are these syllables. His mystery name is Aham (the Unavoidable). Whoever knows this, destroys sin as well as gives up (the Tempter).—338.

MADHVA'S COMMENTARY.

(This Mantra describes the place in which this Lord Vâsudeva should be meditated upon.)

That Lord Vâsudeva is the Lord Janârdana as dwelling in the Âditya. He is called by the name of Âditya, because it is He who always accepts (âdâna) the Haviḥ (हविः) or offerings. He also is the Lord who resides in the right eye. Therefore, the Lord Hari has two forms, one in the sun and called Âditya or the Oblation-acceptor, and the other in the right eye. Each of these two forms mutually abides in the other; the microcosmic one with the Prânas goes to the sun and the other (the macrocosmic) with His rays enters the eye. When the Lord Viṣṇu residing in the right eye, desires to go out of this jîva body, then, just at the moment of death, the dying jîva sees only the disc of the sun, but not His rays. For, His rays are not then perceived. Some say, that it happens, even seven days before death takes place, and is not confined to the moment of death.

(In the Brâhmaṇam beginning with the Mantras 3 and 4 are described the secret names of the Lord Vâsudeva, who is to be meditated upon in the solar orb and in the right eye. The names of the various members of the Lord are also given herein.)

Of that Viṣṇu, who is in the solar orb, the head is called Bhuḥ (भूः). It is so named Bhu, because of the protection or bhâvana. [The word (भू)

is derived from the root भू (to be); he who causes a thing to exist or protects it, is named Bhuḥ.] He protects all by His supervision, through His eyes, as well as by His word of *mouth*, and (both these organs are in the head.)

(The word भुवः is now explained :—)

The right arm of the Paramâtman is called भु (Bhu), because of the production or creation; and His left arm is called Vaḥ (वः), because of the destruction (The word Vaḥ (वः) is derived from the root Vâ (वा), to move, to go.) What is gone is sometimes said to be destroyed, as in "sa gataḥ"—"he is gone or dead." Therefore, व (va) means destruction. The word Suvar is now explained. The word सु (su) means bliss or joy, and वः (vaḥ) means knowledge.

When the Lord Viṣṇu gives Mukti to any being, He lets that being share the bliss and knowledge of His own self. Therefore, सु (su) and वर (var) सुवर (suvar) are said to be the two legs of the Lord. His right leg is named सु (su), and His left leg is named वर (var): therefore, to get to सुवर (suvar) or to get the feet of the Lord, means to get Mukti.

(That Lord Viṣṇu is called Aham (अहं)--the unavoidable, because He is ever unavoidable by the Jîva, from the fact of His constant companionship of the Jîva. He is always behind the Jîva's consciousness of self. The Lord is also called अहः (ahaḥ)—the light, becasue it is He, brings all the worlds to Light. He who knows the Lord in this way, destroys all his sins as well as gives them up. He destroys some sins (already committed), while *others, like Kali, etc., which* are impotentiality, are given up. (That is he leaves or gives up the companionship of beings, like Kali, etc., who incite to sin. Thus it is in the Pravritta.

Here ends the Fifth Brâhmaṇam.

अथ षष्ठं ब्राह्मणम् ।

Sixth Brahmanam.

MANTRA 1.

मनोमयोऽयं पुरुषो भाः सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा स एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किंच ॥ १ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अयं Ayam, this. पुरुषः Puruṣaḥ, the Person, the Great Lord, in whom the six qualities are fully developed. पूर्णषड्गुणः ॥ मनोमयः Manomayaḥ, whose essential nature is the possession of highest knowledge—The All-knowledge, hence Omniscient. भाः Bhâḥ, true light; of the form of true light, The All-light, Glorious. सत्यः Satyaḥ, of the form of Satyaḥ, or the All-good. यथा Yathâ, as (in size). व्रीहिः Brîhiḥ, a corn of rice. वा Vâ. यवः Yavaḥ, a corn of barley. वा Vâ, or. तस्मिन् Tasmin, that. हृदये Hṛidaye, in the heart. अंतर Antar, Inside, the Inner. सः Saḥ, that; well-known. एषः Eṣaḥ, this; the Paramâtman. सर्वस्य Sarvasya, of all. ईशानः Iśânaḥ, Ruler; Governor. सर्वस्य Sarvasya, of all. अधिपतिः Adhipatiḥ, overlord. यत् Yat, anything. इदं Idam, this; what is seen. किंच Kiñcha, whatever. इदं Idam, this world. सर्वं Sarvam, all. प्रशास्ति Praśâsti, governs.

1. This Person is the All-knowledge, the All-luminous, and the All-good. He is (to be seen) inside the heart, as small as a corn of rice or of barley. He, verily, is the Ruler of all, and their Overlord. And whatever there exists here, He governs them all.—339.

MADHVA'S COMMENTARY.

(Having described the meditation on the Lord as residing in the Solar Orb and in the right eye, this Brâhmaṇam mentions His attributes and shows that He should also be worshipped and meditated upon in the heart).

(The word mano-maya occurs in this Mantra. The affix maya denotes (1) vikâra or modification, (2) chief or pradhâna and (3) identity or tâdâtmya. The first meaning or *vikâra* is not to be taken here, for then mano-maya would mean, "made from the modification of manas or astral matter." So the Commentator explains this word first, and shows that the affix maya has the second and third meanings only here:—)

The word **मनोमय** (manomaya) means **ज्ञानमय** (jñânamaya), the chief (pradhâna) or highest jñâna or knowledge. The affix **मय** (Maya) expresses also the idea of tâdâtmya or identity or nature. Therefore, Manomaya means mahâ-jñânâtmakaḥ, or He whose essence or self is nothing but the highest and purest knowledge.

He has been called **भा** (Bhâ) or light, for, He brings everything to light, *i.e.*, everything is known or becomes the object of our knowledge because of his existence. He is Satyâ or **सद्गुणात्मक** (sadguṇâtmaka), or whose essential nature is the quality of goodness. The Lord Viṣṇu is the Ruler of all, and so He is called Prasasti in the Mantra.).

Here ends the Sixth Brâhmaṇam.

अथ सप्तमं ब्राह्मणम् ।

SEVENTH BRAHMANAM.

MANTRA V. 7. 1.

विद्युद्ब्रह्मेत्याहुर्विदानाद्विद्युद्विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति विद्युद्ध्येव ब्रह्म ॥ १ ॥

इति सप्तमं ब्राह्मणम् ॥ ७ ॥

विद्युत् Vidyut, lightning, the tearer asunder; the giver of knowledge lit. वि+दो, to cut, or विद्, to know. ब्रह्म Brahma, the Brahmaṇ. इति Iti. आहुः Âhuḥ, they say; say the wise. विदानात् Vidânât, (1) on account of dividing asunder; (2) on account of giving knowledge to all; or (3) knowing all. विद्युत् Vidyut, the giver of knowledge; the tearer, the all-knowing. यः Yaḥ, who. विद्युत् Vidyut, the giver of knowledge; the sin-separator, the all-knower. ब्रह्म Brahma, the Brahmaṇ. इति Iti. एवं Evam, thus. वेद Veda, knows. एनं Enam, such a knower. पाप्मनः Pâpmanaḥ, from sins विद्यति Vidyati, releases; sets free. हि Hi, because. विद्युत् Vidyut, the giver of knowledge; the sin-separator, the all-knower. एव Eva, only. ब्रह्म Brahma, the Brahmaṇ.

1. "Vidyut is Brahman," thus say they. He is called Vidyut, because of his being the Vidâna or (1) the All-divider, (2) the All-instructor, and (3) the All-knower. He who knows the Lord as such (namely, as taught in the previous Brâhmaṇam as well as here) as Vidyut Brahmaṇ, him He delivers from sin. For, verily, Brahman is Vidyut. —340.

NOTE.—The word *evam* in this Mantra is apparently redundant. But it indicates that the attributes of the Lord taught in the immediately preceding Brâhmaṇam should be combined with the meditation taught in this Brâhmaṇam. It was for this reason that the last Brâhmaṇam did not teach any fruit of meditation there. It simply declared the attributes of the Lord.

MADVA'S COMMENTARY.

The wise say that Vidyut is Brahmaṇ. He is called Vidyut, because He divides all away from sins, or because He gives all knowledge of His own Self, or because He knows all. Therefore, He is called Vidyut, the All-divider, the All-teacher, and the All-knower.

NOTE.—The word used in the Commentary to explain the word vidâna is vedâna. It means (1) dividing or paining. The Lord divides away all sins from the sinner, and in this process He naturally causes pain to the sinner; for it is a process of purification. (2) It means also to impart knowledge. The Lord imparts knowledge of His own Self to the Jîva, and thus causes his deliverance. (3) It means also knowing, for the Lord is All-knowing.

He who knows the Lord as the giver of knowledge to all, as the Supreme Ruler of all, him the Lord Hari delivers from all sins and reveals then to Him His own Self. Thus it is in the Mahâtmya.

Here ends the Seventh Brâhmaṇam.

अथ अष्टम ब्राह्मणम् ।

EIGHTH BRAHMANAM.

MANTRA V. 8. 1.

वाचं धेनुमुपासीत तस्याश्चत्वारः स्तनाः स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारस्तस्य द्वौ स्तनौ देवा उपजीवन्ति स्वाहाकारं च वषट्कारं च हन्तकारं मनुष्याः स्वधाकारं पितरस्तस्याः प्राण ऋषभो मनो वत्सः ॥ १ ॥

इति अष्टमं ब्राह्मणम् ॥ ८ ॥

वाचं Vâcham, speech ; Sarasvati, the presiding deity of speech. धेनुं Dhenum, as a cow (with a calf). उपासीत Upâsîta, should mediate on. तस्याः Tasyâh, her. चत्वारः Chatvâraḥ, four. स्तनाः Stanâḥ, the udders. स्वाहाकारः Svâhâkâraḥ, the presiding deity of Svâhâ. वषट्कारः Vaṣatkâraḥ, the presiding deity of Vaṣaṭ. हंतकारः Hantakâraḥ, the presiding deity of Hanta. स्वधाकारः Svadhâkâraḥ, the presiding deity of Svadhâ. तस्यै Tasyai, her ; the ordinary form is तस्याः (Tasyâḥ). द्वौ Dvau, two. स्तनौ Stanau, udders. स्वाहाकारं Svâhâkâram, the presiding deity of Svâhâ. च Cha. वषट्कारं Vaṣatkâram, the presiding deity of Vaṣaṭ. च Cha, and. देवाः Devâḥ, the Devâs. उपजीवंति Upajîvanti, feed on. हंतकारं Hantakâram, the presiding deity of Hanta. मनुष्याः Manuṣyâḥ, men. स्वधाकारं Svadhâkâram, the presiding deity of Svadhâ. पितरः Pitaraḥ, the pitris ; the fathers. प्राणः Prâṇaḥ, the chief Vâyu. तस्याः Tasyâḥ, her. ऋषभः Riṣabhaḥ, bull ; husband. मनः Manaḥ, mind ; Rudra, its presiding deity. वत्सः Vatsaḥ, the calf.

1. Let him mediate on (Sarasvatî the deity of) speech (under the symbol of) a cow (with a calf). Her udders are four, *viz.*, Svâhâ, Vaṣaṭ, Hanta and Svadhâ. On two of her udders, *viz.*, Svâhâ and Vaṣaṭ do the Devas feed ; and on Hanta do Men, and on Svadhâ do the Fathers. Prâṇa, the Chief Vâyu, is the bull to her, and (Rudra the deity of) mind is her calf.—341.

MADHVA'S COMMENTARY.

(This Brâhmaṇam teaches meditation on Sarasvati, who gives success to all in every kind of meditation.)

The goddess Sarasvati (**सरस्वती**) is to be meditated upon in the form of a cow. The Devas and all other intelligent beings feed on her udders. Her husband and lord is the chief Vâyu, and her calf is Sadâśiva (**सदाशिव**), the presiding deity of mind; so it has been said in the Prabhanjan (**प्रभंजन**).

Here ends the Eighth Brâhmaṇam.

अथ नवमं ब्राह्मणम्

NINTH BRAHMANAM.

MANTRA V. 9. 1.

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति स यदोत्क्रमिष्यन्भवति नैनं घोषꣳ शृणोति ॥ १ ॥

इति नवमं ब्राह्मणम् ॥ ९ ॥

अयं Ayam, this; the one in the stomach. अग्निः Agniḥ, fire. This word consists of two words: अंग (Aṅga), and नि (ni)—the guide or mover of the body. वैश्वानरः Vaiśvânaraḥ, named Vaiśvânara. (विश्वः Vaiśvaḥ, of the universe, and आनर Ânara, various in form). अयं Ayam, He. यः Yaḥ, who. पुरुषे Puruṣe, in the Puruṣa; in every being. अंतः Antaḥ, inside येन Yena, by whom. इदं Idam, this. अन्नं Annam, food. पच्यते Pachyate, is digested. इदं Idam, this; this food. यत् Yat, which. अद्यते Adyate, is eaten by the animals. एषः Eṣaḥ, this. घोषः Ghoṣaḥ, sound; praise. भवति Bhavati, is. यं Yam, which. एतत् Etat, this. कर्णौ Karṇau, the ears. अपिधाय Apidhâya, shutting, शृणोति Śṛinoti, hears. सः Saḥ, He; the Lord Viṣṇu. यदा Yadâ, when. उत्क्रमिष्यन् Utkramiṣyan, about to leave the body. भवति Bhavati, is. एनं Enam, this. घोषं Ghoṣam, sound; praise. न Na, not. शृणोति Śṛinoti, hears.

1. This Lord, as dwelling in animal stomachs, and called Agni, is named Vaiśvânara (He who is inside every being). By Him is digested the food which is eaten by the Jîva. In praise of Him is this sound, which (one) hears on closing his ears. When He is about to go out (of the body), one does not hear this sound.—342.

MADHVA'S COMMENTARY.

(This Brâhmaṇam teaches another meditation on the Lord. In order that the word Agni Vaiśvânara may not be mistaken for the physical fire, the Commentator explains these words :—)

The Lord who is in the fire of the stomach is called Agni, the Vivifier of the animal body. He is called Vaiśvânara (**वैश्वानर**), Vaisva (**वैश्व**), because He has the qualities of everything of the universe, and He is Ânara (**आनर**) of various forms, being of separate form in each animal. He is also called Agni, because He is the leader or mover of the limbs of every animal. Vâyu is always singing songs in praise of this Agni which can be heard by every being after closing his ears. So it has been said in the Tantramâlâ (**तन्त्रमाला**).

Here ends ths Ninth Brâhmaṇam.

अथ दशमं ब्राह्मणम्

TENTH BRAHMANAM.

MANTRA V. 10. 1.

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं तेन स ऊर्ध्व आक्रमते स आदित्यमागच्छति तस्मै स तत्र विजिहीते यथा लम्बरस्य खं तेन स ऊर्ध्व आक्रमते स चन्द्रमसमागच्छति तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं तेन स ऊर्ध्व आक्रमते स लोकमागच्छत्यशोकमहिमं तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥

इति दशमं ब्राह्मणम् ॥ १० ॥

यदा Yadâ, when. पुरुषः Puruṣah, a knower of aparokṣa ; a Mukta person. अस्मात् Asmât, this. लोकात् Lokât, from the world, from the body. प्रैति Praiti, departs ; leaves. वै Vai, indeed. सः Saḥ, He ; the dying jîva. वायुं Vâyum, Vâyu ; Pravaha, the son of the chief Vâyu. He goes first to Archis and, through him, to this conducting angel. आगच्छति Âgachchhati, goes to. सः Saḥ, the Pravaha Vâyu. तस्मै Tasmai, for Him ; for the passing of the dying jñânin. तत्र Tatra, there ; in the world of Vâyu. विजिहीते Vijihîte, makes an aperture. यथा Yathâ, just like. रथचक्रस्य Rathachakrasya, of the wheel of a chariot. खं Kham, hole ; aperture. सः Saḥ, He ; the dying jñânin. तेन Tena, by that ; through that aperture. ऊर्ध्वं

Urdhvam, the upper region. आक्रमते Âkramate, goes to. सः Saḥ, He; the dying Puruṣa. आदित्यं Âdityam, the sun. आगच्छति Âgachchhati, comes to. सः Saḥ, the sun. तस्मै Tasmai, for him; for the passing of the dying jñânin. तत्र Tatra, there; in the world of the sun, through Ahar, etc. विजिहीते Vijihîte, makes an aperture. यथा Yathâ, just like. लंबरस्य Lambarasya, of a lambara: a musical instrument. खं Kham, hole; aperture. सः Saḥ, He; the dying jñânin. तेन Tena, by that; through that aperture. ऊर्ध्वः Ûrdhvaḥ, the upper region. आक्रमते Âkramate, goes to. सः Saḥ, He; the dying aparokṣa, jñânin. चंद्रमसं Chandramasam, the moon. आगच्छति Âgachchhati, comes to. सः Saḥ, the moon. तस्मै Tasmai, for him; for the passing of the dying jñânin. तत्र Tatra, there; in the world of the moon. विजिहीते Vijihîte, makes an aperture. यथा Yathâ, just like. दुंदुभेः Dundubheḥ, of a drum. खं Kham, hole; aperture सः Saḥ, He; the dying Puruṣa. तेन Tena, by that; through that aperture. ऊर्ध्वं Ûrdhvaḥ, the upper region. आक्रमते Âkramate, goes to. सः Saḥ, He; the dying Puruṣa. अशोकमहिमं Aśokamahimam, where there is only the glory (mahimâ) of the Lord, and no grief. Or it may be split up into two words—अशोकं Aśokam, where there is no grief; and अहिमं Ahimam, where there is no snow or frost. लोकं Lokam, the world; the world of Satya, or Viṣṇu. आगच्छति Âgachchhati, comes to. तस्मिन् Tasmin, there; in the world of Viṣṇu. शाश्वतीः Śâśvatîḥ, eternal; endless. समाः Samâḥ, years. वसति Vasati, dwells.

1. When verily the (Mukta) person departs from this world, he goes to the Pravaha (the Conducting) Vâyu; the Pravaha Vâyu makes there an aperture for him, just like the hole in the wheel of a chariot. Through it, he comes to the higher region, and goes to (the world of) Âditya. There, the Âditya makes an aperture for him, just like the aperture of a lambara. Through it he comes to the upper region, and goes to (the world of) the Moon. There, the Moon makes an aperture for him, just like the aperture of a drum. Through it he comes to the upper region, and goes to the world where there is only the glory of the Lord, and no grief. There he dwells for endless years.—343.

MADHVA'S COMMENTARY.

(In this Upaniṣad (IV. 4. 2) it was mentioned that at the time of death, the Lord Hari illumines the tip of the heart of the dying jñânin. The same point is further detailed in this Brâhmaṇam, by showing how this Aparokṣajñânin goes out of the body, and through what stages does he pass on his way upwards.)

(This Brâhmaṇam says that after death he goes to Vâyu. The question

arises, to what Vâyu is the reference made here. Does it refer to th chief Vâyu or to the minor Vâyu. The Commentator shows that the Vâyu referred to here, is not the chief Vâyu, because otherwise it would conflic with other śrutis. Therefore, the Commentator says :—)

The Vâyu, to which the dying jîva goes at first, is the son of the chief Vâyu, and his name is Pravaha.

(He is one of the Âtivâhika Puruṣas, referred to in the Vedânta Sûtra IV. 3. 4 :—"The words Archis and the rest are the names of the Âtivâhika Devas or conductors of the soul, because of the indicatory mark in the text.")

(An objector says : 'if the Vâyu mentioned in this Brâhmaṇam be a minor Vâyu, then the chief Vâyu, not being mentioned in this chapter, the soul never goes to the chief Vâyu. This would contradict other śrutis. And if you say, that the chief Vâyu should be supplied here from other śrutis, then what is the harm if we supply the minor Vâyu from the other śruti and explain the Vâyu mentioned in this Brâhmaṇam as the chief Vâyu.' To this, we reply, that this would contradict the well-known stages, as fully described in other śrutis. Thus in the Chh. Up. IV. 15. 2 as well as in V. 10. 2, the order of the soul's going to heaven is thus laid down :—"Now, when such persons die, whether (their relations) perform their death ceremonies or not, they go to the plane of the Ray, from the Ray-plane, to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern Six-monthly plane, from the Six-monthly plane to the Annual-plane, from the Annual-plane to the Solar-plane, from the Solar-plane to the Lunar-plane, from the Lunar-plane to the plane of Sarasvatî (from that they reach to the plane of the Chief Vâyu), who is her Lord and beloved of God." Moreover, this would contradict the order laid down in this very Upaniṣad also. For, in VI. 2. 15, we find the following order :—"Those who thus know this (even Grihasthas), and those who, in the forest, worship faith and the True (Brahman Hiraṇyagarbha), go to light (archis), from light to day, from day to the increasing half, from the increasing half to the six months, when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning (Sarasvatî). When they have thus reached the place of lightning, a spirit (the chief Vâyu) comes near them, and leads them to the worlds of Brahman. In these worlds of Brahman, they dwell, exalted for ages. There is no returning for them." Therefore, the Commentator says :—

"When the Mukta Puruṣa leaves this gross body, he goes successively

to the worlds of Pravaha (प्रवह), the son of the Vâyu, the sun, the moon and Vidyut; then he gets to the chief Vâyu, and then to the world of the Lord Viṣṇu." This is what has been said in the Brahmâṇḍa-Purâṇa.

(Therefore, the Vâyu mentioned here, is one of the conducting divinities, as shown in the Vedânta Sûtra, IV. 3. 5. The chief Vâyu comes after Vidyut as mentioned in the sixth Adhyâya of this Upaniṣad (VI. 2. 15), as given above. Moreover, this Brâhmaṇam of the present Adhyâya relates to the path taken by the jñânin, and not by ordinary people, when they die. This is shown in the Vedânta Sûtra, IV. 3. 1.)

It must not be imagined that Vâyu is reached at the first stage. For then it would contradict this very Upaniṣad, where (VI 2. 15) the first stage is "archis," and not Vâyu. Nor can it be said that some reach the Chief Vâyu first, and others reach him later, according to the difference of their evolution (adhikâra), because in the śruti, there is the mention of only *one* path for all jñânins, no difference is made there for different jñânins. (See dve śriti aśrinavam, &c). Therefore, the Sûtrakâra, Lord Bâdarâyaṇa also says in IV. 3. 1. that one alone is the path for all jñânins. Moreover, even the Pravaha Vâyu is not the first stage on the path, and this would be the first stage if we take this Brâhmaṇam literally, without regard to other texts. In fact, the Pravaha Vâyu is the *second* stage on the path, as says a distinct text:—"He that has departed hence, reaches Vâyu as his second stage." Therefore, the Lord Bâdarâyaṇa also in the Vedânta Sûtra, IV. 2. 2, has said:—"From the absence and presence of particulars in the texts referring to the attainment to Vâyu, it is concluded that Vâyu is reached in the second stage." Nor does this contradict the text Br. Up. VI. 2. 15, where the first stage is Archis and the second stage is Ahar, and not Vâyu, for Ahar there refers to the third stage, and we must insert this Pravaha Vâyu, just after Archis and before Ahar. In fact, the order of stages given here is not exhaustive. The full order is thus laid down in the Brahma-Tarka, as quoted by Madhva in his commentary on the Vedânta Sûtra, IV. 3. 5:—"He that has departed from this body, first goes to Light only, (2) then to the son of the Chief Vâyu, who is Ativâhika by name, (3) then to the Day, (4) to the Bright-half of the month, (5) to the Northern progress of the sun, (6) to the Year, (7) to Lightning, (8) to Varuṇa, (9) to Prâjâpati, (10) to the Sun, (11) to the Moon, (12) to Vaiśvânara, (13) to Indra, (14) to Dhruva, (15) to the goddess Bhârati, (16) and then to the Chief Vâyu, in due order, and by him he is conducted to the Supreme Spirit." This Brâhmaṇam must, therefore, be read in the light of the above extract.

Here ends the Tenth Brâhmaṇam.

अथ एकादशब्राह्मणम्

ELEVENTH BRAHMANAM.

MANTRA V. 11. 1.

एतद्वै परमं तपो यद्व्याधितस्तप्यते परमꣳ हैव लोकं जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमरण्यꣳ हरन्ति परमꣳहैव लोकं जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति परमꣳ हैव लोकं जयति य एवं वेद ॥ १ ॥

इति एकादशं ब्राह्मणम् ॥ ११ ॥

अथ Atha, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapaḥ, penance; religious austerity. यत् Yat, which. व्याधितः Vyâdhitaḥ, a diseased person. तप्यते Tapyate, practises. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. सः Saḥ, He. परमं Paramam, Greatest; highest. लोकं Lokam, the world; the world of Viṣṇu. जयति Jayati, conquers; gets to. एव Eva, certainly. ह Ha. यं Yam, whom. प्रेतं Pretam, the dead. अरण्यं Araṇyam, to a forest; to the cremation ground. हरंति Haranti, carry. एतत् Etat, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapaḥ, penance; religious austerity. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows; thinks. सः Saḥ, He. परमं Paramam, the Great; the highest. लोकं Lokam, the world; the world of Viṣṇu. जयति Jayati, conquers; attains. ह Ha. यं Yam, whom. प्रेतं Pretam, the dead. अग्नौ Agnau, in the fire. अभ्यादधति Abhyâdadhati, places. एतत् Etat, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapaḥ, penance; religious austerity. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. सः Saḥ, He. परमं Param, the great; the highest. लोकं Lokam, the world; the world of Viṣṇu. जयति Jayati, conquers; attains. ह Ha, certainly.

1. (Let a sick man think that) it is, indeed, the greatest penance when he is suffering pain, laid up with illness. He, indeed, conquers the highest world (of Viṣṇu) who meditates on sickness thus.

(Let him meditate that when his corpse will be carried to the cremation ground) that it is, indeed, the highest penance that the corpse is carried to the forest. The highest world does, indeed, he win, who meditates thus on the funeral march.

Let him meditate that when his dead body will be burnt that it is, indeed, the highest penance that the dead

body is put in the fire. The highest world does he, indeed, win, who meditates thus on his coming cremation.—344.

MADHVA'S COMMENTARY.

(This Brâhmaṇam teaches meditation by ailing persons).

An objector says: how can a person accomplish the necessary acts, in order to get Mokṣa, when he is suffering from disease, etc. To this, the answer is, that even when he is stricken with disease, he should think of his illness as if it was a tapas, performed by him in order to pay off the debts of his evil Karmas; and that the illness was sent to him by the Lord, in order to purify him. If he takes his illness in this attitude, then the disease itself becomes a means of accomplishing his deliverance. So the Commentator says:—)

He who meditates on disease, as if it was a tapas, performed for the sake of the Lord Viṣṇu, goes thereby to the highest world. (Similarly, he must think (while alive) that when his body will be carried to the cremation ground, and when it would be burnt on the funeral pyre, that these are also austerities practised, in order to please the Lord. Such meditation is also conducive to Mukti.)

(The Upaniṣad says that he should meditate on the carrying of his *dead* body as Tapas. The question arises, how can a dead man meditate on his corpse being carried for burning. To this, the Commentator answers:—)

Even when he is not actually suffering from any illness, let him think that all the past sufferings or the future pains were and will be so many austerities, performed in order to please the Lord Viṣṇu (and this should be his mental attitude even in health.) Thus he will get the highest state. (And so all his death scenes, such as carrying the body to the cremation ground, and its burning there, when thus thought of, become Tapas. Let him think that his carrying the body to the cremation ground is his taking the Vow of Vânaprastha, or going to the forest, and of the burning of his body as the Tapas of entering the fire.)

(Now arises the question, if this meditation alone were the means of giving Mukti, then a man need not know Brahman. To this, the author answers:—)

Only he goes to the highest, by this meditation, who knows the essential nature of Viṣṇu, and not at all otherwise.

(Now arises the question, does the person who knows the Lord Viṣṇu require to practise this three-fold meditation on, (1) disease, (2) funeral

march, (3) cremation), or is it sufficient for him to practise the previous meditations, already taught in the preceding chapters, or should he combine all meditations. To this, the author answers :—)

(The necessary condition of obtaining Mukti is to know the nature of the Lord. All meditations become fruitful only then.) To a person who knows the nature of the Lord, even one single meditation is enough to accomplish his deliverance, how much more so if he combines all meditations. But, in the case of a person who does not know the Lord, the combination even of all meditations would be useless. Therefore, knowing the Lord Keśava rightly, and performing even one meditation for which a man is fit, one undoubtedly gets deliverance after seeing the Lord Hari. Thus it is in Brahma-Tarka.

Here ends the eleventh Brâhmaṇam.

अथ द्वादशं ब्राह्मणम्

TWELFTH BRAHMANAM.

MANTRA V. 12. I.

अन्नं ब्रह्मेत्येक आहुस्तन्न तथा पूयति वा अन्नमृते प्राणात्प्राणो ब्रह्मेत्येक आहुस्तन्न तथा शुष्यति वै प्राण ऋतेऽन्नादेते ह्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतस्तद्ध स्माह प्रातृदः पितरं किंस्विदेवैवं विदुषे साधु कुर्यां किमेवास्मा असाधु कुर्यामिति स ह स्माह पाणिना मा प्रातृदः कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति तस्मा उ हैतदुवाच वीत्यन्नं वै वि अन्ने हीमानि सर्वाणि भूतानि विष्टानि रमिति प्राणो वै रं प्राणे हीमानि सर्वाणि भूतानि रमन्ते सर्वाणि ह वा अस्मिन्भूतानि विशन्ति सर्वाणि भूतानि रमन्ते य एवं वेद ॥ १ ॥

इति द्वादशं ब्राह्मणम् ॥ १२ ॥

अन्नं Annam, food; Brahmâ, the presiding deity of food. ब्रह्म Brahma, the Brahmaṇ; the independent. इति Iti, so. एके Eke, some. आहुः Âhuḥ, say. तत् Tat, that. न Na, not. तथा Tathâ, so. अन्नं Annam, food; the body of Brahmâ. वै Vai indeed. प्राणात् Prâṇât, Prâṇa; the chief Vâyu. ऋते Rite, without. पूयति Pûyati, becomes putrid; decays. प्राणः Prâṇaḥ, Prâṇa; the chief of the Vâyus. ब्रह्म Brahma,

the Brahmaṇ; the independent. इति Iti, so. एके Eke, some. आहुः Âhuḥ, say. तत् Tat, that. न Na, not. तथा Tathâ, so. प्राणः Prâṇah; Prâṇa; the body of the chief Vâyu. वै Vai, indeed. अन्नात् Annât, food. ऋते Rite, without. शुष्यति Suṣyati, becomes thin; dries up. तु Tu, but; on the other hand एते Ete, these. देवते Devate, two gods; Anna and Prâṇa एकधाभूयं Ekadhâbhûyam, union; interpenetrating each other. भूत्वा Bhûtvâ, getting. एव Eva, only. परमतां Paramatâm, superiority; predominance. गच्छतः Gachchhataḥ, get. तस्मात् Tasmât, therefore. प्रातृदः Prâtṛidaḥ, the son of Vasiṣṭha; Prâtṛida being another name of Vasiṣṭha. पितरं Pitaram, father; Vasiṣṭha. आहस्म Âhasma, asked. ह Ha. किंस्वित् Kimsvit, what? एव Eva, only; it is. एवं Evam, so. विदुषे Viduṣe, to the knower. साधु Sâdhu, good; gently. कुर्यां Kuryâm, can (I) do? can (I) behave? किं Kim, what? एव Eva, it is. अस्मै Asmai, to him. असाधु Asâdhu, badly. कुर्यां Kuryâm, can (I) do? can (I) behave? इति Iti. सः Saḥ, that. प्रातृदः Prâtṛidaḥ, the son of Pratṛida; the son of Vasiṣṭha. पाणिनामा Pâṇinâmâ, of the name of Pâṇi. It is not two words, आहस्म 'with his hand,' and मा 'not.' According to this latter reading, it would mean "The father said to him, beckoning *with his hand*, '*Not* so, O Prâtṛida.' आहस्म Âhasma, said; asked. एनयोः Enayoḥ, of these two; of the Brahmâ and Vâyu. कः Kaḥ, which. एकधाभूयं Ekadhâbhûyam, the state of unity; union. भूत्वा Bhûtvâ, having got. परमतां Paramatâm, superiority. गच्छति Gachchhati, gets. इति Iti. तस्मै Tasmai, to him; to Prâtṛida. एतत् Etat, this; the following. उवाच Uvâcha, said; replied. उ U, an interjection of surprise. ह Ha. वि Vi, one who causes to enter. विश् Viś, to enter, with a causative sense क्विप् (kvip), (one who), with the omission of the last letter: the श् of विश् is elided. इति Iti. अन्नं Annam, food; the four-faced Brahmâ, the presiding deity of it. वै Vai, indeed. वि Vi, the entrance. हि Hi, because इमानि Imâni, these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. अन्ने Anne, in food; in Brahmâ. विष्टानि Viṣṭâni, enter. रं Ram, Ra; one who causes to take delight. रम् (Ram) to take delight, with a causative sense क्विप् kvip, (one who). इति Iti. प्राणः Prâṇaḥ, the chief of Vâyu. वै Vai, indeed. रं Ram, Ra; the delight. हि Hi, because. प्राणे Prâṇe, in Prâṇa; on account of Prâṇa. इमानि Imâni, these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. रमंते Ramante, take delight. यः Yaḥ, who एवं Evam, this. वेद Veda, knows. अस्मिन् Asmin, in him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. विशंति Viśanti, enter. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. रमंते Ramante, take delight. ह Ha.

1. Some say that Food (Brahmâ) is independent. That is not so; for, indeed, without Prâṇa (the body of) Brahmâ would become putrid. Some say that Prâṇa is independent. That is not so; for, without Brahmâ (the body of) Prâṇa would dry up. But when these two deities get union, then they both obtain perfection. Therefore, Prâtrida's son said to his father, "What service can I do to one who knows this or what dis-service can I do to him?"

The son of Prâtrida, whose name was Pâṇi, then asked, "Which of these two deities stands more in need of this union to obtain perfection ?"

He answered him :—" One is Vi or the Abode. For Brahmâ is, indeed, Vi or the Abode for in (it is) that all these beings do enter. The other is Ra, or delight. Prâṇa is, indeed, the Ra or Delight, because it is owing to this Prâṇa that all these beings experience delight. All these beings do enter into him, and take delight in him, who knows thus.—345.

MADHVA'S COMMENTARY.

(Now the śruti teaches meditation on Brahmâ and Vâyu. It uses the words Annam (food) and Prâṇa (life). But these two words should not be taken in their ordinary sense. Therefore, the Commentator says :—)

Brahmâ alone is the presiding deity of food, and so he is denoted here by the word Annam. Similarly the chief Vâyu is called Prâṇa, and so Prâna here denotes the chief Vâyu.

(The śruti next says that ' these two deities when they have become one reach that highest state.' It should not be taken to mean that Brahmâ and Vâyu become identical. Therefore, the author explains it thus :—)

These two, Brahmâ and Vâyu, when they interpenetrate each other, then they go to the highest state (and not when they become identical. In fact, Ekadhâ-Bhûyam does not mean becoming one.

(Therefore, the Commentator says :—)

When these two interpenetrate each other, and become always well established therein (then they become highly potent).

(An objector says: " What is the good of one interpenetrating the other, has not Brahmâ or Vâyu by himself capable of accomplishing the highest end ? To this, the śruti says, ' Without life, the body becomes putrid, and without food, the life dries up.' The Commentator explains these two sentences :—)

Even the body of Brahmâ would become putrid, if Vâyu were not to enter into it, and, similarly, the body of Vâyu would get dried up quickly, in the absence of Brahmâ.

(The śruti next says, " thereupon Prâtrida, said to his father, etc."

The question arises, who is this Prâtrida, and who is his father. To this, the Commentator answers :—)

The son of Vasiṣṭha, named Pâṇi, knowing this (interpenetration of Brahmâ and Vâyu) addressed his father Vasiṣṭha thus.

NOTE.--Thus Prâtrida is the name of the son of Vasiṣṭha. In a subsequent sentence he is called Pâṇi. This Pâṇi, addressing his father, said :—"Kim svid eva evam viduṣe, etc. The word Kim is taken by some as an interrogative pronoun, and they translate the sentence thus :—" Shall I be able to do any good to one who knows this, or shall I be able to do him any harm ? And they explain it by saying, 'Is he not so perfect in knowledge that nothing can harm him ?' This is wrong. Tho word Kim is not an interrogative pronoun here. It is used in the sense of," and so the author explains it thus :—

To a person who knows Brahmâ and Vâyu, what is the use of my doing any good or any injury to him ? By trying to do him injury or threatening him with injury, I cannot bring him under my control ; and, similarly, I cannot control him by flattering him and doing him good services. For, he being perfect, cannot be injured, and he having obtained all that he had to obtain, there is nothing which he wants, and so I can give him nothing, for he has known the highest Lord Hari. Thus having praised the glory of the knower of Brahmâ and Vâyu, Pâṇi, the son of Vasiṣṭha, thus spoke to his father :—" When Brahmâ and Vâyu enter into each other, who is the person who stands most in need of such entering ? Is it Brahmâ, or is it Vâyu ? To this question, Vasiṣṭha, otherwise called Prâtrida, replied :—" *Both* Brahmâ and Vâyu stand in need of this entrance into each other, because Brahmâ must enter into Vâyu, since, without such entrance, he cannot get delight ; for Vâyu gives delight to Brahmâ, and, similarly, the Vâyu must enter into Brahmâ, in order to get an abode, for, without Brahmâ, Vâyu would have no place to rest in. Therefore, both Brahmâ and Vâyu stand in need of each other, and, therefore, they must interpenetrate each other, and not that one stands in greater need than the other. Thus it is in the Sandhâna.

Here ends the twelfth Brâhmaṇam.

अथ त्रयोदशं ब्राह्मणम्

THIRTEENTH BRAHMANAM.

MANTRA V. 13. I.

उक्थं प्राणो वा उक्थं प्राणो हीदꣳ सर्वमुत्थापयत्युद्धास्मादुक्थविद्वीरस्तिष्ठत्युक्थस्य सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ १ ॥

उक्थं Uktham, the Uktha ; the upraiser. Supply उपासीत Upâsîta, should one

meditate on. प्राण: Prâṇaḥ, Prâṇa, the chief Vâyu. वै Vai, indeed. उक्थं Uktham, the Uktha; the upraiser. हि Hi, because. प्राण: Prâṇaḥ, the Prâṇa. इदं Idam, this. सर्वं Sarvam, all. उत्थापयति Utthâpayati, causes to rise up. य: Yaḥ, who. एवं Evam, this. वेद Veda, knows. उक्थविद् Ukthavit, possessing the knowledge of Uktha, or Prâṇa. वीर: Vîraḥ, hero; a heroic son. Literally, Vîra (वीर) means virtuous. Vîra corresponding to Latin Vîr. अस्मै Asmai, to him. उत्तिष्ठति Uttiṣṭhati, rises up; is born. ह Ha. उक्थस्य Ukthasya, of Vâyu, the upraiser. सायुज्यं Sâyujyam, union; the same nature. सलोकतां Salokatâm, the same loka or world. जयति Jayati, conquers; gets.

1. Let one meditate on the Uktha, the Uplifter. Prâṇa, indeed, is the Uktha Prâṇa and causes all this to be lifted up. Whoever knows this, to him is born a hero possessing the knowledge of Uktha, and he gains the same world with the Uktha, the Uplifter.—346.

MANTRA V. 13. 2.

यजुः प्राणो वै यजुः प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय यजुषः सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ २ ॥

यजुः Yajuḥ, the Yajuḥ; the place of joining. Supply उपासीत Upâsîta, should one meditate on. प्राण: Prâṇaḥ, Prâṇa; the chief Vâyu. वै Vai, indeed. यजुः Yajuḥ, the Yaju, हि Hi, because. प्राणे Prâṇe, in Prâṇa. इमानि Imâni these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. युज्यंते Yujyante, are joined; are united. य: Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. अस्मै Asmai, of him. The usual form is अस्य, Asya. श्रैष्ठ्याय Sraiṣṭhâya, for superiority; for excellence. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. युज्यंते Yujyante, are united. यजुषः Yajuṣaḥ, of Prâṇa; the place of joining. सायुज्यं Sâyujyam, union; the same nature. सलोकतां Salokatâm, the same loka or world. जयति Jayati, gets; conquers.

2. Let one meditate on the Yajus, the Uniter, Prâṇa is, indeed, Yajus the Uniter; for, in Prâṇa, do all these beings unite. For his excellence do all these beings unite. Whoever knows this, gets the same nature and the same world as that of Yajus, the Uniter.—347.

MANTRA V. 13. 3.

साम प्राणो वै साम प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि सम्यञ्चि हास्मै सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते साम्नः सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ ३ ॥

साम Sâma, the Sâma; the harmonizer. Supply उपासीत Upâsîta, should one

meditate on. प्राणः Prâṇaḥ, Prâṇa; the chief Vâyu. वै Vai, indeed. साम Sâma, the Sâma; the equalizer. हि Hi, because. प्राणे Prâṇe, in Prâṇa; on account of Prâṇa. इमानि Imâni, these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. सम्यंचि Samyañchi, harmonize. यः Yaḥ whoever. एवं Evam, this. वेद Veda, knows. अस्मै Asmai, for him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. सम्यंचि Samyañchi, harmonize; do not quarrel. श्रैष्ठ्याय Śraiṣthâya, for superiority. कल्प्यंते Kalpyante, are able; procure; strive. साम्नः Sâmnaḥ, of Sâman, of the harmonizer. सायुज्यं Sâyujyam, union; the same nature. सलोकतां Salokatâm, the same loka or world. जयति Jayati, gets; conquers.

3. Let one meditate on the Sâman, the Harmonizer. Prâna is, indeed, the Sâman; because it is owing to the Prâṇa that all these beings do harmonize with one another. For him are all these beings harmonized, whoever knows this and for his superiority do (they) all combine. He gains the same nature and the same world with the Sâman, the Harmonizer.—348.

MANTRA V. 13. 4.

क्षत्रं प्राणो वै क्षत्रं प्राणो हि वै क्षत्रं त्रायते हैनं प्राणः क्षणितोः प्रक्षत्रमत्रमाप्नोति क्षत्त्रस्य सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ ४ ॥

इति त्रयोदशं ब्राह्मणम् ॥ १३ ॥

क्षत्रं Kṣatram, the Protector. Supply उपासीत Upâsîta (one should medidate on). प्राणः Prâṇaḥ, Prâṇa; the chief Vâyu. वै Vai, indeed. क्षत्रं Kṣatram, the Protector. हि Hi, because. प्राणः Prâṇaḥ, Prâṇa. वै Vai, indeed. क्षत्रं Kṣatram, the Protector. प्राणः Prâṇaḥ the Prâṇa; the chief Vâyu. क्षणितः Kṣaṇitaḥ, from the wound. एनं Enam, this; the jîva. त्रायते Trâyate, protects. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. प्रक्षत्रं Prakṣatram, protection from Prâṇa. अक्षत्रं Akṣatram, protection from nobody else, other than Prâṇa. प्राप्नोति Prâpnoti, gets. क्षत्रस्य Kṣatrasya, of the Protector. सायुज्यं Sâyujyam, union; the same nature. सलोकतां Salokatâm, the same loka or world. जयति Jayati, conquers; gets.

4. Let one medidate on the Kṣatra, the Protector. Prâṇa is, indeed, the Kṣatra; because, it is, indeed, Prâṇa who protects. Prâṇa protects him (the jîva) from all hurts. Whoever knows this, obtains protection from the Kṣatram only and protection from no body else, and he gains the same nature and the same world with the Kṣatram, the Protector.—349.

MADHVA'S COMMENTARY.

Because, before attaining Mokṣa, every one must have recourse to Vâyu, who will take him to the Lord ; it is, therefore, that Vâyu raises or leads the Jîva up to Mukti. So he is called Uktha **(उक्थ)**, the uplifter (utthâpana). Vâyu is called Yajuḥ **(यजुः)**, because in him all must *join*, and all must have recourse to him, for attaining Mukti. He is called Kṣatram **(क्षत्रं)**, because he protects (*tra*), from injuries (kṣat). Vâyu is also called Sâman, because it is he who is the harmonizer **(सम्यक्त्वकारणात्)** It is thus that Vâyu is called the lord of everything in the world.

Here ends the thirteenth Brâhmaṇam.

अथ चतुर्दशं ब्राह्मणम्

FOURTEENTH BRAHMANAM.

MANTRA V. 14. 1.

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराण्यष्टाक्षरꣳ ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावदेषु त्रिषु लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ १ ॥

भूमिः Bhûmiḥ, the earth. The word Bhûmi consists of two syllables, भू—मि. अंतरिक्षं Antarikṣam, the middle space ; the sky. The word Antarikṣa consists of four syllables—अन्-त-रि-क्षं. द्यौः Dyauḥ, the heaven. The word Dyau (pronounced दि—Di, and औ—au) consisting of two syllables. इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarâni, vowels ; syllables. गायत्र्यै Gâyatryai of Gâyatri. The ordinary form is गायत्र्याः Gâyatryâḥ. एकं Ekam. one ; the first. पदं Padam, foot. The first foot of the Gâyatrî is तत्सवितुर्वरेण्यं (Tat saviturvareṇyam). अष्टाक्षरं Aṣṭâkṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well known. अस्याः Asyâḥ, Her ; of Gayatrî. एतत् Etat, this. The implied meaning of this foot. एतत् Etat, this ; the foot refers to Aniruddha, who presides in Bhûmi, the earth. Antarikṣa, the middle region and Svarga ; the heaven. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyâḥ, Her ; of Gâyatrî. एतत् Etat, this. पदं Padam, foot ; Lord Hari in the form of Aniruddha, to whom the first foot of Gâyatri refers. एवं Evam, in this way. वेद Veda, knows ; meditates on. सः Saḥ, He. त्रिषु Triṣu, three. लोकेषु Lokeṣu, in the worlds. यावत् Yâvat, whatever. तावत् Tâvat, all of them. जयति Jayati, gets, ह Ha.

1. The words Bhûmi (earth), An-ta-rikṣa (sky) and Dyau (pronounced Di and Au, heaven) constitute eight syllables. Of eight syllables is the first foot of Gâyatrî. This one

foot of hers is verily That (Lord Hari as Aniruddha). Whoever knows this foot of hers in this way, gets mastery over all that exists in the three worlds.—350.

MANTRA V. 14. 2.

ऋचो यजूꣳषि सामानीत्यष्टावक्षराण्यष्टाक्षरꣳ ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ २ ॥

ऋचः Richaḥ, the Rik Veda; the word Ri-cha. यजूंषि Yajûmṣi, the Yajurveda. The word Ya-jumṣi. सामानि Sâmâni. the Sâmaveda, the word. Sâ-mâ-ni. इति Iti, these. अष्टौ Aṣtau, eight. अक्षराणि Akṣarâṇi, Vowels; syllables, गायत्र्यै Gâyatryai, of Gâyatrii. एकं Ekam, one; the second. पदं Padam, the foot. The second foot of the Gâyatrî is—भर्गो देवस्य धीमहि Bhargodeva-sya dhîmahi. अष्टाक्षरं Aṣṭâkṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well-known. अस्याः Asyâḥ, Her; of Gâyatri. एतत् Etat, this; the implied meaning of this foot. एतत्, Etat, This; this foot refers to Pradyumna, who presides in the Rik, the Yajuḥ, and the Sâma Vedas. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. पदं Padam, foot; the Lord Hari in the form of Pradyumna, to whom the second foot of the Gâyatrî refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, He. यावती Yâvatî, whatever. इयं Iyam, this. त्रयी Trayî, of the three Vedas. विद्या Vidyâ, knowledge. तावत् Tâvat, all of it. जयति Jayati, gets. ह Ha.

2. The words Ṛi-chas, Yâ-jû-mṣi and Sâ-mâ-ni, contain eight syllables. Of eight syllables is the second foot of Gâyatrî. This foot of hers is verily That (Lord Hari as Pradyumna). Whoever knows this foot of hers in this way, gets all the knowledge which can be obtained from the three Vedas.—351.

MANTRA V. 14. 3.

प्राणोऽपानो व्यान इत्यष्टावक्षराण्यष्टाक्षरꣳ ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावदिदं प्राणि तावद्ध जयति ॥ ३ ॥

प्राणः Prâṇaḥ, the Prâṇa Vâyu; the word Prâṇa. अपानः Apâna, the Apâna Vâyu. The words Apâ-na. व्यानः Vyâna, the Viyâna Vâyu. The word Vi-âna इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarâṇi, vowels; syllables. गायत्र्यै Gâyatryai, of Gâyatrî. एकं Ekam, one; the third. पदं Padam, foot; the third foot of the Gâyatrî is—धियो यो नः प्रचोदयात् Dhiyoyonaḥ prachodayât. अष्टाक्षरं Aṣṭâkṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well-known. अस्याः Asyâḥ, Her;

of Gâyatrî. एतत् Etat, this; the implied meaning of this foot. एतत् Etat, this; this foot refers to Saṃkarṣaṇa who presides in Prâṇa, Apâna and Vyâna. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. पदं Padam, foot; the Lord Hari in the form of Saṃkarṣaṇa, to whom the third foot of Gâyatrî refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, He. यावत् Yâvat, whatever. इदं Idam, this. प्राणि Prâṇi, animals. तावत् Tâvat, all of them. जयति Jayati, gets. ह Ha.

3. The words Prâṇa, Apâna and Vyâna (pronounced Vi-â-na) contain eight syllables. Of eight syllables is the third foot of Gâyatrî. This foot of hers is verily that (Lord Hari as Sankarṣana). Whoever knows this foot of hers in this way, gets mastery over all that breathe.—352.

MANTRA V. 14. 4.

योऽस्या एतदेवं पदं वेदाथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति यद्वै चतुर्थं तत्तुरीयं दर्शतं पदमिति ददृश इव ह्येष परोरजा इति सर्वमुह्येवैष रज उपर्युपरि तपत्येवꣳ हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ४ ॥

अथ Atha, then; and. अस्याः Asyâḥ, Her; of Gâyatrî. तुरीयं Turîyam, the fourth. पदं Padam, foot. The implied meaning of the fourth foot of the Gâyatrî, Om (ओं). एतत् Etat, this. एव Eva, only. दर्शतं Darśatam, what is called Darśata; the seen, the bright. एषः Eṣaḥ, He. परोरजाः Parorajâḥ, beyond the Rajaḥ or Prakṛiti; the Lord Vâsudeva. यः Yaḥ, who. तपति Tapati, shines. यत् Yat, what. वै Vai, indeed. चतुर्थं Chaturtham, the fourth. तत् Tat, that. तुरीयं Turîyam, the meaning of Turîya. दर्शतं Darśatam, darśata. पदं Padam, pada. इति Iti, so he is called. हि Hi, because. एषः Eṣaḥ, He. ददृशे Dadṛiśe, is seen. इव Iva, as if. परोरजाः Parorajâḥ, Parorajâ. इति Iti, so he is called. हि Hi, because. एषः Eṣaḥ, He; Vâsudeva. सर्वं Sarvam, all. उ U. रजः Rajaḥ, the Prakṛiti. उपर्युपरि Uparyupari, above; beyond and very close. एव Eva, indeed. तपति Tapati, shines. यः Yaḥ, whoever. अस्याः Asyâh, Her; of Gâyatrî. एतत् Etat, this. पदं Padam, foot; Him to whom this foot refers. एव Eva, only. वेद Veda, knows; meditates on. सः Saḥ, He. एवं Evam, in this way; like the one meditated on. एव Eva, only. श्रिया Sriyâ, with prosperity. यशसा Yaśasâ. with fame. तपति Tapati, shines.

4. There is her fourth foot. (It speaks of) This (Him) only, who is called Darśata (the seen). He is beyond Prakṛiti, (He) who shines (there). What is the fourth is that which is (meant by) Turîya (of the mantra). Darśatam Padam (He has been called in the mantra), because He is

seen as it were. Parorajâḥ, He has been called in the mantra, because He shines above all Prakṛiti and very close to her. So does he shine with prosperity and fame, (he) who meditates on this foot of hers only.—353.

MANTRA V. 14. 5.

सैषा गायत्र्येतस्मिꣳस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता तद्वै तत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं तस्माद्यदिदानीं द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य एवं ब्रूयादहम-दर्शमिति तस्मा एव श्रद्दध्याम तद्वै तत्सत्यं बले प्रतिष्ठितं प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बलꣳ सत्यादोगीय इत्येवंवैषा गायत्र्यध्यात्मं प्रतिष्ठिता सा हैषा गयाꣳस्तत्रे प्राणा वै गयास्त-त्प्राणाꣳस्तत्रे तद्यद्गयाꣳस्तत्रे तस्माद्गायत्री नाम स यामेवामूꣳ सावित्रीमन्वाहैषैव स यस्मा अन्वाह तस्य प्राणाꣳस्त्रायते ॥ ५ ॥

सा Sâ, that. एषा Eṣâ, this. गायत्री Gâyatrî, Gâyatrî. Śrî or Sarasvatî is the presiding deity of Gâyatrî. एतस्मिन् Etasmin, this तुरीये Turîye, the fourth. दर्शते Darśate, the seen. पदे Pade, in the foot. परोरजसि Parorajasi, which is beyond the Prakṛiti. प्रतिष्ठिता Pratiṣṭhitâ, is founded; rests. तत् Tat, that; spoken of in the previous mantra. एतत् Etat, this; the world spoken of as Bhû, Antarikṣa, etc. वै Vai, indeed. सत्ये Satye, in truth; in Śeṣa, the presiding deity of Satya. प्रतिष्ठितं Pratiṣṭhitam, rests. चक्षुः Chakṣuḥ, the eye; the sun is the presiding deity of the eye. वै Vai, indeed, सत्यं Satyam, the truth; Śeṣa. ह Ha, it is well-known चक्षुः Chakṣuḥ, the eye. वै Vai, indeed. सत्यं Satyam, the truth. ह Ha, it is well known to all. तस्मात् Tasmât, therefore. यत् Yat, when. इदानीं Idânîm, now-a-days, द्वौ Dvau, two. विवदमानौ Vivadamânau, quarrelling persons. एयातां Eyâtâm, come. अहं Aham, I. अदर्शं Adarśam, have seen. अहं Aham, I. अश्रौषं Aśrauṣam, have heard. इति Iti. यः Yaḥ, whoever. एव Eva, only. ब्रूयात् Brûyât, should say. अहं Aham, I. अदर्शं Adarśam, have seen it. इति Iti. तस्मै Tasmai, him. एव Eva, only. श्रद्दध्याम् Sraddadhyâma, (we) believe. तत् Tat, that; just spoken. एतत् Etat, this. वै Vai, certainly. सत्यं Satyam, the truth; Śeṣa. बले Bale, on power, on strength. प्रतिष्ठितं Pratiṣṭhitam, rests. प्राणः Prâṇaḥ, the Prâṇas वै Vai, indeed. बलं Balam, power; strength. तत् Tat, therefore. प्राणे Prâṇe, on Prâṇa. प्रतिष्ठितं Pratiṣṭhitam, rests. तस्मात् Tasmât, therefore; because satya rests on strength. बलं Balam, Prâṇa, the Prâṇas. सत्यात् Satyât, more than the truth; more than Śeṣa. ओजीयः Ojiyaḥ, mightier. इति Iti. एवं Evam, so. आहुः Âhuḥ, say the wise. एषा Eṣa, this. गायत्री Gâyatrî, Gâyatrî; Śri, the presiding deity of Gâyatrî. अध्यात्मं Adhyâtmam,

in Lord Hari on the Âtman. प्रतिष्ठिता Pratiṣṭhitâ, rests. सा Sâ, that. एषा Eṣâ, this; Śrî, the presiding deity of the Gâyatrî. गयां Gayâm, Gayâ. तत्रे Tatre, protects. ह Ha. प्राणाः Prâṇâḥ, the five Prâṇas; Prâṇa, Apâna, etc. वै Vai, indeed. गयाः Gayâḥ, Gayâs. तत् Tat, that is. प्राणान् Prâṇân, the Prânas. तत्रे Tatre, proteets. तत् Tat, of the worshipper. गयान् Gayân, the Prâṇas. तत्रे Tatre, protected; protects. तस्मात् Tasmât, therefore. गायत्री Gâyatrî, Gâyatrî; the proteetress of the Prâṇas of the worshipper. नाम Nâma, by name. सः Saḥ, He; who is the Paroraja, Viṣṇu. याम् Yâm, whom. अमूं Amûm, this. एव Eva, only. सावित्रीं Sâvitrîm, Sâvitrî; she who rests on the Savitâ. अन्वाह Anvâha, speaks. सा Sâ, she; Sâvitrî. एषा Eṣâ, Gâyatrî. एव Eva, only. सः Saḥ, Viṣṇu यस्मै Yasmai, to whom; to the Brahmâ. अन्वाह Anvâha, speaks. तस्य Tasya, His; of Brahmâ. प्राणान् Prâṇân, the Prâṇas. त्रायते Trâyate, protects.

5. That Gâyatrî rests on this fourth foot, called the Darśata foot which is beyond the Rajaḥ (or Prakṛiti). These worlds,—Bhû, Antarikṣa, etc.,—spoken of in the previous mantra, rest on Satya (the Truth). The eye is, indeed, the Truth. It is known to all that the eye is truly the Truth. Therefore, now-a-days, when two persons come quarrelling (one saying)—"I have seen it," and (the other saying) "I have heard it;" we believe him alone who would say, "I have seen it." This truth, just spoken, certainly rests on power. The Prâṇas are, indeed, the power. Therefore, the Truth rests on Prâṇas; so the wise say that Prâṇas are mightier than the Truth. This Gâyatrî rests on the Atman (the Lord Hari). It is well-known that she,—Gâyatrî, just spoken of, protects the Prâṇas. The Prâṇas are, indeed, the Gayas. Therefore, she protects the Gayas means she protects the Prâṇas. So she is Gâyatrî (the protectress of the Gayas) by name. He,—(the Lord Hari, who is beyond the range of Prakṛiti), it is whom they call this Sâvitrî, and this (Sâvitrî) is certainly that (Gâyatrî). He protects the Prâṇas of him (*i.e.*, of Brahmâ), for whom He speaks.—354.

MANTRA V. 14. 6

ताꣳ हैतामेके सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुबेतद्वाचम-नुब्रूम इति न तथा कुर्याद्गायत्रीमेव सावित्रीमनुब्रूयाद्यदिह वा

अप्येवंविद्‌बह्विव प्रतिगृह्णाति न हैव तद्गायत्र्या एकं च न पदं प्रति ॥ ६ ॥

एके Eke, some. तां Tâm, that; just spoken. एतां Etâm, this. सावित्रीं Sâvitrîm, Sâvitrî. अनुष्टुभं Anuṣṭubham, Anuṣṭup; the presiding deity of the mantra—तत् सवितुर्वृणीमहे वयं देवस्य भोजनं । श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥ अन्वाहुः Anvâhuḥ, call. वाक् Vâk, the speech, the mantra तत्सवितुः वृणीमहे, etc. अनुष्टुप् Anuṣṭup, Anuṣṭup. तत् Tat, therefore; वाचं Vâcham, the speech; the mantra. अनुब्रूम Anubrûma, we shall call Sâvitrî. इति Iti. तथा Tathâ, so; such. न Na, not. कुर्यात् Kuryât, should do. गायत्रीं Gâyatrîm, Gâyatrî. एव Eva, only. सावित्रीं Sâvitrîm, Sâvitrî. अनुब्रूयात् Anubrûyât, should speak; should call. यदि Yadi, if. एवंवित् Evamvit, the knower of this. बहु Bahu, many. अपि Api, even. प्रतिगृह्णाति Pratigrihṇâti, receives gifts. इव Iva, as if. तत् Tat, that; gifts taken गायत्र्याः Gâyatryâḥ, of Gâyatrî. एकं Ekam, one. पदं Padam, foot. प्रति Prati, towards. च Cha, even. न Na, not. वै Vai, indeed. ह Ha, it is certain.

6. Some call this Sâvitrî Anuṣṭup. The Vâk,—that mantra—is the Anuṣṭup. Therefore, we should call that mantra—Sâvitrî. That must not be done. One may call Gâyatrî—Sâvitrî. If the knower of this should, indeed, take many gifts, that is not certainly sufficient for even one foot of the Gâyatrî. 355.

MANTRA V. 14. 7.

स य इमांस्त्रीँल्लोकान्पूर्णान्प्रतिगृह्णीयात्सोऽस्या एतत्प्रथमं पदमाप्नुयादथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतद्‌द्वितीयं पदमाप्नुयादथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीया-त्सोऽस्या एतत्तृतीयं पदमाप्नुयादथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति नैव केनचनाप्यं कुतउ एतावत्प्रतिगृह्णी-यात् ॥ ७ ॥

सः Saḥ, that. यः Yaḥ, who; viriñcha. इमान् Imân, these. पूर्णान् Pûrṇân, full. त्रीन् Trîn, three. लोकान् Lokân, worlds. प्रतिगृह्णीयात् Pratigrihnîyât, should receive; should receive from Viṣṇu. सः Saḥ, He. अस्याः Asyâḥ, Her, of Gâyatrî. एतत् Etat, this. प्रथमं Prathamam, the first. पदं Padam, foot; the result of the worship of the first foot of the Gâyatrî. आप्नुयात् Âpnuyât, should get. अथ Atha, again. यः Yaḥ, who; Brahmâ. इयं Iyam, this. यावती Yâvatî, as much as. त्रयी Trayî, of the three Vedas. विद्या Vidyâ, knowledge; learning. तावत् Tâvat, so much. प्रतिगृह्णीयात् Pratigrihnîyât, should receive; should receive from the Lord Viṣṇu. सः Saḥ, He. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. द्वितीयं Dvitîyam, the second.

पदं Padam, the foot; the result of the worship of the second foot of the Gâyatrî. आप्नुयात् Âpnuyât, should get. अथ Atha, again. यः Yaḥ, who; Brahmâ. यावत् Yâvat, as much as. इदं Idam, this. प्राणि Prâṇi, living being; life. तावत् Tâvat, so much. प्रतिगृह्णीयात् Pratigṛihṇîyât, should receive; should receive from the Lord Viṣṇu; should become master. सः Saḥ, He. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. तृतीयं Tṛitîyam the third. पदं Padam, the foot; the result of the worship of the third foot of the Gâyatrî. आप्नुयात् Âpnuyât, should get. अथ Atha, again. अस्याः Asyâḥ, Her; of Gâyatri. एतत् Etat, this. एव Eva, only. तुरीयं Turîyam, the fourth. दर्शतं Darśatam, the seen. पदं Padam, the foot. परोरजाः Parorajâḥ, the one beyond the raja of Prakṛiti. एषः Eṣaḥ, He. यः Yaḥ, who. तपति Tapati, shines. केनचन Kenachana, by anybody. न Na, not. एव Eva, ever. आप्यं Âpyam, to be obtained. कुत Kuta, whence. उ U, Oh; it is an interjection of surprise. एतावत् Etâvat, so much. प्रतिगृह्णीयात् Pratigṛihṇîyât, should receive.

7. He—(Viriñcha)—who grasps these three worlds wholly, may get the first foot of Her. Again, he who grasps as much as there is of the knowledge of the three Vedas, may get the second foot of Her. Again, he who grasps as much as there is of the living being, may get the third foot of Her. On the other hand, He who is shinning there, is the fourth, —the seen (Darśata) foot of Hers,—the one who is beyond the Prakṛiti, not ever obtainable by anybody. Oh! whence should one comprehend Him, who is so great? 356.

MANTRA V. 14. 8.

तस्या उपस्थानं गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदसि नहि पद्यसे नमस्ते तुरीयाय दर्शताय पदाय परोरजसेऽसावदो मा प्रापदिति यं द्विष्यादसावस्मै कामो मा समृद्धीति वा न हैवास्मै सकामः समृध्यते यस्मा एवमुपतिष्ठतेऽहमदः प्रापमिति वा ॥ ८ ॥

तस्याः Tasyâḥ, Her; of Gâyatrî. उपस्थानं Upasthânam, praise. गायत्रि Gâyatrî. Oh, Gâyatrî. एकपदी Ekapadî, of one foot. अ A, उ U, म Ma, नाद (Nâda), बिंदु (Vindu), घोष (Ghoṣa), शांत (Śanta) and अतिशांत (Atiśânta). असि Asi, thou art. द्विपदी Dvipadî, of two feet; each foot of the Gâyatrî, with Om; त्रिपदी Tripadî, of three feet; the whole of the mantra, without Om (ओं). चतुष्पदी—Chatuṣpadî, of four feet; the whole of the Gâyatrî mantra with Om. (ओं) अपदी Apadî, without foot; unobtainable. असि Asi, thou art. हि He, because. न Na, not. संपद्यसे Sampadyase, thou art comprehended. नमः Namaḥ, salutations. ते Te,

thy. तुरीयाय Turîyâya, fourth. दर्शताय Darśatâya, the seen. पदाय Padâya, to the foot. परोरजसे Parorajase, beyond the Rajaḥ, or Prakṛiti. असौ Asau, this man. अदः Adaḥ, this; the object of desire. मा Mâ, not. प्रापत् Prâpat, may get. इति Iti, with this feeling. वा Vâ, or. असौ Asau, this. कामः Kâmaḥ, the object of desire. अस्मै Asmai, for this man. मा Mâ, not. समृद्धि Samriddhi, be abundant. इति Iti, with this feeling. यत् Yat, whom. द्विष्यात् Dviṣyât, curses the worshipper. सः Saḥ, that. कामः Kâmaḥ, the object of desire. अस्मै Asmai, for that man. न Na, not. एव Eva, ever. ऋध्यते Ridhyate, becomes abundant. ह Ha, certainly. वा Vâ, or. अहं Aham, I. अदः Adaḥ, this object. प्रापम् Prâpam, may get. इति Iti, with this feeling. यस्मै Yasmai, for which object of desire. एवं Evam, in that manner. उपतिष्ठते Upatiṣṭhate, (a man) praises; worships. Supply अस्मै स काम ऋध्यते ह (Asmai sa kâma ṛidhyate ha)—that object of desire certainly abounds for him.

8. Hers is this praise. Oh! Gâyatrî; thou art of one foot, of two feet, of three feet, of four feet, thou art unobtainable, for thou art never obtained. Salutations be to thy fourth foot, called Darśata—the seen (and which is) beyond the range of Prakṛiti. Should the worshipper curse that this man may not obtain the objects of his desire, or that this object of his desire may not abound for him; the object of that man's desire certainly does not abound for him. Or, when a man praises the Gâyatrî, as before, with this feeling that I may get this object of desire (the object of his desire abounds for him). 357.

MANTRA V. 14. 9.

एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच यन्नुहो तद्गायत्रीविदब्रूथा अथ कथꣳ हस्तीभूतो वहसीति मुखꣳह्यस्याः सम्राण्न विदांचकारेति होवाच तस्या अग्निरेव मुखं यदिह वा अपि बह्विवाग्नावभ्यादधति सर्वमेव तत् संदहत्येवꣳ हैवेवंविद्यद्यपि बह्विव पापं कुरुते सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः संभवति ॥ ९ ॥

इति पञ्चमस्य चतुर्दशं ब्राह्मणम् ॥ १४ ॥

तत् Tat, that; एतत् Etat, this; वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. आश्वतराश्विम् Âśvatarâśvim, the son of Âśvatarâśva. बुडिलं Buḍilam, Buḍila by name. उवाच Uvâcha, said. वै Vai, indeed. ह Ha. यत् Yat, that. नु Nu, now. गायत्रीवित् Gâyatrîvit, the knower of the Gâyatrî. अब्रूथाः

Abrûthâḥ callest thyself. तत् Tat, that; thy word. हो Ho, strange; surprising. अथ Atha, then. कथं Katham, why. हस्ती Hastî, (Lit.) an elephant; here it means a fool. भूत: Bhûtaḥ, being. वहसि Vahasi, dost carry; dost carry the sin of taking gifts. इति Iti. हि Hi, because. सम्राट् Samrât, Oh, Sovereign. अस्या: Asyâḥ, Her; of Gâyatrî. मुख' Mukham, the mouth; the presiding deity of the first foot,. न Na, not. विदांचकार Vidâmchakâra, knew; I do know. इति Iti. उवाच Uvâcha, (Buḍila) said. ह Ha. तस्या: Tasyâḥ, Her; of Gâyatrî. मुखं Mukham, mouth; the presiding deity of the first foot. अग्नि: Agniḥ. fire; Paraśurâma. एव Eva, only. यद्यपि Yadyapi, if. अग्नौ Agnau, in the fire; in Paraśurâma. बहु Bahu, many. इव Iva, like. अभ्यादधति Abhyâdadhati, throws. ह Ha. वै Vai, indeed. सर्व' Sarvam, all. एव Eva, only. तत् Tat, that. संदहति Samdahati, burns. एवं Evam, similarly. एवंवित् Evamvit, the knower of this; whoever knows that the first foot of the Gâyatrî is Agni. यद्यपि Yadyapi, if. बहु Bahu, many. इव Iva, like. पापं Pâpam, sin. कुरुते Kurute, commits. तत् Tat, that; that sin. सर्व' Sarvam, all. एव Eva, certainly. संप्साय Sampsâya, consuming. शुद्ध: Śuddhaḥ, clean. पूत: Pûtaḥ pure. अजर: Ajaraḥ, without decay. अमृत: Amṛitaḥ, immortal. संभवति Sambhavati, becomes. एव Eva, certainly.

9. It was, indeed, that Janaka, the king of the Videhas, asked Buḍila, the son of Aśvatarâśva, "It is very strange, that thou callest thyself the knower of the Gâyatrî; why then being a fool (like an elephant) dost thou carry (the burden of sin of accepting gifts)?" "Oh, sovereign, I did not know (the presiding deity) Her mouth," replied Buḍila. Fire is her mouth. If a large quantity (of fuel) is put in fire, it burns the whole of it, similarly, if the knower of the Gâyatrî commits a great amount of sin, he consuming all of the sin, becomes clean and pure, and is without decay and immortal. 358.

Here the ends the fourteenth Brâhmaṇam.

MADHVA'S COMMENTARY.

The Lord Purușottama, who is in the Ṛigveda, in the Yajurveda, and in the Sâmaveda, is spoken of by the second foot of the Gâyatrî mantra; while by the first foot of the same, He is denoted as dwelling in the earth, in the middle region, and in the heaven-world. By the third foot of the Gâyatrî is spoken of the Lord, who is in Vâyu (in Prâṇa, Apâna, etc). The fourth foot of the Gâyatrî is the Praṇava (**प्रणव**).—Om (**ओं**) The Lord Bhagavân, who is in (Śrî dwelling in) the orb of the sun, is the subject of the fourth foot of the Gâyatrî. It is to be understood that He dwells

there in the goddess Ramâ, whose nature is that of Sattva. She is the sentient Prakṛiti, and is called also "rajas." The Lord who is there, is superior to and beyond this sentient Prakṛiti or "rajas." This Prakṛiti is called in the Vedas "Rajas," because she gives pleasure or delight to all living beings. The Lord is, therefore, called Parorajas, the one who is beyond the Chetana Prakṛiti. When a man knows this Lord, he gets permanent mastery over all the worlds, all the Vedas and over all the living beings; and he gets fame and prosperity as well. The only person fit for worshipping this Gâyatrî is the four-faced Brahmâ Viriñcha. Therefore, it is that Brahmâ alone can fully worship her and get the fruits thereof in full. Other people worship her partly, according to their capacities, and partial is the result they derive from such worship. Should a Dvija (**द्विज**) acquire capacity for worshipping the Gâyatrî, he shall not be as fit as Viriñcha is; and, therefore, all the fruits are enjoyed by the Viriñcha alone.

A twice-born person is certainly not unfit to medidate on the Lord by means of the Gâyatrî. Though he is fit (Yogya), yet he is not the highest fit person, for there is no fit person, in the highest sense of the word, to worship Gâyatrî, except Brahmâ; because to Brahmâ alone belongs the full and complete reward of such meditation; others get only partial result.

(The author now takes up the sentence **तुरीयं दर्शतं पदं परोरजाय एष तपति**) The construction of this sentence is this:—Yah Parorajas Tapati Sa Turîya-padena Praṇavena Padyate. It means He who is called Parorajas shines there, He is to be obtained through the fourth foot of the Gâyatrî, namely, through Praṇava. Though the word Turîyam is separated from the word Padam, by the word Darśatam, yet Padam should be read with Turîyam, as if Darśatam did not exist. The words Dadriśa-Iva are equivalent to Driṣṭa-Iva, meaning "as if seen." The Lord Viṣṇu, who is in the disc of the sun, is *as if* seen; so He may be called to be seen. And because people can see the disc of the sun consisting of his rays, so it is figuratively said that Viṣṇu is seen (though, as a matter of fact, He is not actually seen). To the same effect is the following extract from the Traividyâ:—The Lord Viṣṇu, residing in the Orb of the sun, is there, as if standing visible before the sights of all, because every one sees the sphere of light, when the sun rises (and the Lord Viṣṇu is within this sphere").

(The author now explains the words—**सर्वं मुह्ये वैषरज उपर्युपरि तपति।** The Commentator also explains why the Lord is called Paro-rajaḥ: —)

The words Sarvam-rajas mean the entire Prakṛiti. Those that are

versed in the Vedas, called the Prakṛiti, by the term, the Rajas, the giver of delight, because it is she who is the sole cause of delight of all beings, and the Lord Viṣṇu is superior to her even; therefore, He is called Parorajas, "the one beyond the Rajas."

(The Commentator now explains the sentence in the fourth mantra—**सैषा गायत्र्येत स्मिंश्च स्तुरीये दर्शते पदे रजसि प्रतिष्ठिता**. He explains what is the denotation of the word Gâyatrî here :—)

The chief presiding deity of Gâyatrî is Śri; whilst Brahmâṇi, who depends on Brahmâ, being his consort, is not the *chief* deity of Gâyatrî. Brahmâ, again, depends on Śri, the *chief* deity of the Gâyatrî, and she depends on the Parorajas, the Lord beyond the Rajas. This is also in the same.

(**तद्वै तत्सत्ये प्रतिष्ठितं**—These words are explained by others as meaning "that this fourth foot rests on the Satyam." This is, however, wrong, for the "Turîyam Padam," is independent of everything, and does not rest on any one. Moreover, the words "Tad Vai Tat" do not allude, and cannot allude, to this Turîyam Padam. The Commentator, therefore, explains these words :—)

The word Etat in the Mantra (Tadva etat satye pratiṣṭhitam) has been used for Jagat, 'the world.' This can be known from the context, for, it refers to the "world," spoken of previously in the Mantra (Bhûmîr-antarîkṣam dyau, etc).

(In this Mantra occur the words "Chakṣur Vai Satyam." The word Chakṣur does not denote the physical "eye," nor its macrocosmic counterpart, the sun; for the sun has already been mentioned along with Antarikṣa, etc.; but it means the presiding deity of the solar orb. Therefore, the Commentator says, on the authority of Prakâśikâ :—)

Verily, this world depends on Chakṣus namely, on the presiding deity of the sun, called Virâṭa, or otherwise Śeṣa. Both Virâṭa and Śeṣa denote one and the same being. The deity Seṣa in his turn rests on Vâyu, because he is stronger in power than Śeṣa. This Vâyu, called Balam, or "the strong one," is said also to be Satyam. The Satyam is the name of the chief Vâyu. It is composed of two words, "Sat" and Yam. "Sat" means the *Good one,* he who is free from all faults. Yam means "to go," "to enter." He, in whom the "Sat" goes or enters, is called Satyam. Since the Lord Hari is well-known to enter or go into Vâyu, therefore, the Vâyu is called Satyam, or "the Temple of the Good." This Vâyu, "the Temple of the Good," in his turn, rests on the goddess Gâyatrî, namely, the Goddess Śrî. In her turn, this chief Gâyatrî or Śrî

rests in the Lord Hari, who is the presiding Over-Lord of all Âtmans or Selves. In this Superme Atman is refuged the Supreme Gâyatrî or the Goddess Śrî.

(The śruti next explains why she is called Gâyatrî :—)

She is called Gâyatrî, because she protects all the Prâṇas. The word ' Gaya ' means life or Prâṇa, and Tri means protect. She, who protects all the Prâṇas, is called Gâyatrî.

The Commentator now explains the words **सयामे वामथ्ं सावित्री मन्वा.** Gâyatri is also called Sâvitrî, and they both are the names of the Paroṛajaḥ, Viṣṇu, behind the Prakṛiti. The name Sâvitrî itself speaks that she is the Lord Janârdana, for, He is called Savitrî **ह्रं (सवितृ)**, the Progenitor of all. And Sâvitrî is she who depends on the Savitrî, the Progenitor. The sun is also called Savitrî, but it is because he is the symbol of the Lord Savitrî, the Great Progenitor. It is the custom that the symbol also passes by the name of what it is the symbol.

Sâvitrî, who has derived her name from Savitrî, the Great Progenitor Viṣṇu, protects the Prâṇas of Brahmâ, who has also derived his name from the Brahmaṇ, the Great Lord Viṣṇu. Brahmâ is certainly the son of Sâvitrî (when he is the son of the Savitrî, the Great Progenitor) ; whilst other beings are the sons of Brahmâ. The Ṛik mantra, containing the word **वृणीम** (vriṇîma), (*i.e.*, the **मनुष्टुप्** Anuṣṭup) certainly speaks of the same thing as does the Gâyatrî ; but that mantra (the Anuṣṭup mantra) cannot be the symbol or substitute of the Gâyatrî. Those that know the mouth (the first foot) of the Gâyatrî mantra, are fit for holding such a high position as that of Viriñcha. They are not subject to any sort of sin derived from the acceptance of gifts. Those that know only the one foot of the Gâyatrî, cannot derive perfect pleasure from the acceptance of gifts. A man may be accepted to complete the result of the knowledge of the feet of the Gâyatrî, only when he has acquired the knowledge of the worlds from the Lord Viṣṇu, spoken of in the first foot of the Gâyatrî, when he has acquired the knowledge of the three Vedas spoken of in the second foot, and when he has acquired the knowledge of the births of Various viriñchas in all the beings spoken of in the third foot. The fourth foot of the Lord Bhagavân, of which the Praṇva is the only mantra is all-pervading Lord Vâsudeva. That foot cannot be obtained by anybody. The three feet of the Gâyatrî speak of Aniruddha, Pradyumna, and Saṅkarṣaṇa, respectively. Brahmâ alone may get to Vâsudeva, when he gets Mukti; but nobody else can. Aniruddha presides in the worlds (spoken of in the first foot), Pradyumna presides in the Vedas (spoken of in the second foot) and

Saṅkarṣana presides in Vâyu (spoken of in the third foot). On pervading (comprehending) these three and with the strength of the knowledge of the Gâyatrî and strong with the strength of Praṇava (ओं) and seeing the Lord Vâsudeva, Brahmâ gets Mukti ; but he never pervades (comprehends) the Lord Vâsudeva ; the reason why he cannot pervade (comprehend) the Lord Vâsudeva, is that the Lord is infinite. The Lord, who is in the orb of the sun, is beyond Prakṛiti of the three colours,—red, white and black ; and externally he is beyond Prakṛiti, consisting of the three guṇas (गुणाः)—Satva, Rajaḥ and Tamaḥ. Therefore, He is called Parorajaḥ (परोरजः), the Lord on the other side of the Prakṛiti. It has been said in the Prakâśika also that " completely incapable of being pervaded (wholly incomprehensible) is the Lord Vâsudeva, when even Brahmâ himself cannot pervade or comprehend Him. The words तावत् (Tâvat) and एतावत् (Etâvat) in the mantra meaning " So much and this much," have been used in order to express an idea of perfect comprehension or grasping, just as we do wholly grasp anything in our hand The Gâyatrî has within her eight Akṣaras (अक्षराः) or vowels. With the Praṇava प्रणव, there are four varieties of Gâyatrî. Beginning with A अ and ending in Atiśânta अतिशांत *i.e.* अ (A), उ (U), म (Ma), नाद (Nâda), विन्दु (Vindu), घोष (Ghoṣa), शांत (Śânta) and अतिशांत (Atiśânta), the Praṇava ओं is the Gâyatrî of one foot. When the Praṇava ओं is added before each foot of the Gâyatrî mantra, she is called द्विपदी (Dvipadî, of two feet). The Gâyatrî is Tripadî त्रिपदी or of three feet, when the three feet of the mantra itself are taken into consideration. When the Praṇava ओं is added to the mantra, she is called chatuṣpadi चतुष्पदी or of four feet. She is not comprehended or fully known by anybody else, except Brahmâ ; and, therefore, she is called Apadî अपदी, or the incomprehensible. Thus worshipped, does the Gâyatrî fulfil one's desires, or does not fulfil the desires of his enemies. At the time of worshipping the Gâyatrî, the worshipper should have such feelings in his mind—"Let not this man get this thing, or let this thing be abundant for this man." If a man wishes to have his own desires fulfilled, he should worship with this idea prevailing in his mind—" May I get that thing." Then Gâyatrî will certainly fulfil his desires. When the Lord Puruṣottama is worshipped, with the Gâyatrî mantra by Brahmâ, He gives him the Brahmapada ब्रह्मपद and Mukti, according to his capacity. He also gives him liberation from all sorts of sins, specially of the sins arising from the acceptance of gifts. If others worship Him with the Gâyatrî, He gives them Mukti, according to their respective capacities. It should be said here that the Lord Viṣṇu presides in the mouth (first foot) of the Gâyatrî. The Lord, who is always in

the fire, is Viṣṇu, and He passes by the name of Agni, which means Agraṇî (अग्रणी) or the leader, and He is, therefore, the superior. When the Lord Hari, who presides in the mouth of the Gâyatrî, is known, it is then that the knowledge of the Gâyatrî bears fruit, otherwise the knowledge does not bear complete fruit. One should try his best to know the Lord, who presides at the mouth of the Gâyatrî. Then it is, when He has been known that He removes all the sins, just as He burns all things residing inside fire. It has been said in the Gâyatrî samhitâ—" Râm, the axe-holder, is eternal bliss, and is of the colour of fire."

Here ends the Bhâṣya on the fourteenth Brâhmaṇam.

अथ पंचदशं ब्राह्मणम्

MANTRA V. 15. I.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१॥

हिरण्मयेन Hiraṇmayena, gold-like; luminous. पात्रेण Pâtreṇa, by the disc of the sun. It consists of two words—पा (Pâ) and त्र (Tra). पा (Pâ) meaning the drinker of water and त्र (Tra) means the Protector or saviour of the world from darkness. The sun is called पात्र (Pâtra), because he sucks up water and removes darkness from the earth. सत्यस्य Satyasya, of the Truth; of one possessing the quality sat. मुखं Mukham, face. Here the word has been used for the whole body. अपिहितं Apihitam, covered; Hid. पूषन् Pûṣan, Oh Pûṣan; the one who is full in all the qualities. त्वं Tvam, thou. सत्यधर्माय Satyadharmâya, for me, who is given to the meditation on Satya. दृष्टये Driṣṭaye, for seeing; so that I may see Thee. तत् Tat, that; thy body. अपावृणु Apâvriṇu, uncover; unveil.

1. The entrance to the True is covered by a shining disk, that (disk) do thou, O Puṣan, remove, for me, who is devoted to the True, that I may see Thee. 359.

MADHVA'S COMMENTARY.

The phrase " By the golden disc" means by " the solar orb." The phrase, " Of the true," denotes " of Viṣṇu." By this solar photosphere is constantly hidden the body of the Lord. Puṣan, the Full Lord Viṣṇu, reveals that form Himself to His devotees, called here Satya-dharmas, the Lover of the True.

NOTE.—The word hiraṇmaya " like a golden," *i.e.*, full light, effulgent. The word pâtra means that which drinks (pâ) the water and saves (tra) the world. Therefore, the whole phrase hiraṇmayena patreṇa means " by the solar disk," which is refulgent as gold, and

which saves the world by evaporating waters and raining them back. The word satyasya means, of him who is full of सत् of good qualities. He is inside the solar orb, and His body is covered by the solar disc. O Puṣan, remove the veil from Thy face, that I may see Thee. I, who am a Satya-dharma, who constantly meditate on Thee, the Satya.

MANTRA V. 15. 2.

पूषन्नेकर्षे यमसूर्यप्राजापत्य व्यूहरश्मीन् समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥२॥

पूषन् Pûṣan, Oh, Pûṣan; the one full in all the qualities. एकर्षे Ekarṣe, Oh, thou possessing knowledge about all things. यम Yama, Oh, thou governor of all. सूर्य Sûrya, Oh, sun; Oh the acceptor of water. प्राजापत्य Prâjâpatya, Oh thou art known only by Prajâpati. रश्मीन् Raśmin, the rays; my consciousness of Self, व्यूह Vyûha, stretch; enlarge. तेजः Tejaḥ, brightness; the knowledge of external things. समूह Samûha, stretch; enlarge. यत् Yat, that. ते Te, thy. कल्याणतमं Kalyâṇatamam, most auspicious. रूपं Rûpam, form. तत् Tat, that. ते Te, through thy favour. पश्यामि Paśyâmi, (I) may see.

2. O all-full, O Sole-wise, O All-judge, O Goal of the Wise, O the Lord of Prajâpati, expand my knowledge of the self, and increase my knowledge of the non-self, so that through Thy grace, I may see that form of Thine which is the most auspicious. 360.

MADHVA'S COMMENTARY.

The word Ekarṣe means, O thou, who art principally (eka), all knowledge and wisdom (Ṛisi). The word ekarṣi is thus the name of Viṣṇu. Hari is called Yama, because He controls and punishes all. He is the Great Judge. He is called Surya, because He is the Goal of the wise (suris). He is called Prajâpatya, because He is specially the Goal of Hiraṇyagarbha Prajâpati.

NOTE.—The raśmin and tejas have no reference to the rays of the sun and his heat and light rays. For no amount of enfeebling of the light and heat rays of the sun will give one the divine vision. Therefore, raśmin is translated as "knowledge of the self—" expansion of raśmin means the expansion of consciousness. While the expansion of tejas means controlling the non-self-getting more and more power over the forces of nature. In short, it is a prayer for the expansion of one's consciousness and the growth and purification of one's vehicles. When the raśmin and the tejas, the consciousness and the vehicles of consciousness, are fully developed, then there is the possibility of Good-vision.

MANTRA V. 15. 3.

योऽसावसौ पुरुषःसोऽ हमस्मि । वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ॥३॥

असौ Asau, that. पुरुषः Puruṣaḥ, the Puruṣa. यः Yaḥ, who. असौ Asau, in Prâṇa. सः Saḥ, He. अहं Aham, the unavoidable. अस्मि Asmi, Prâṇa and, therefore,

capable of being measured. This word consists of two words—अस् (As), meaning असु (Asu), the Prâṇa, and मि (Mi), meaning मेय (Meya), capable of being measured. Complete the sentence by तंच पश्यामि (Tamcha Paśyâmi)—so that I may see him also. अथ Atha, if; though. इदं Idam, this; the body. भस्मांतं Bhasmântam, such as ends in ashes. अनिलं Anilam, dependent on the Lord. अ (A), Viṣṇu. This word consists of two words—अ A, meaning the Lord Viṣṇu and निल meaning, support. Therefore, the word means, He whose support is the Lord Viṣṇu. वायुः Vâyuḥ, the Prâṇa. अमृतं Amṛitam, deathless; nectar-like.

3. That yonder person who dwells in Asu (Life), is known by the name of Aham, "I" (*i.e.*, the Supreme) and Asmi, "I am" (*i.e.*, the only standard of existence).

Though this body be reduced to ashes, the Indwelling Spirit, the Lord does not die, He is immortal: nor does the Jîva die. For the Vâyu has become immortal, because Brahman dwells in him (why shouid not then the jîva be immortal in which also the Lord dwells). 361.

MADHVA'S COMMENTARY.

He is called अहम् Aham, because He is not discardable (aheya). In other words, "Aham" means "the Supreme." He is called "Asmi," because He dwells in all beings, and thus He is the measure (ma) of their existence (as)—(their existence or be-ness depends upon His being in them. He is the standard of their existence). But Hari, the Supreme Lord, is apart from all His devotees (jîvas), though ensouling all.

NOTE.—Though the words aham and asmi are used in the Mantra, and ordinarily they would mean "I am He," lest one should fall into this error of identifying himself with the Lord, the author says स्वयं तु सर्वजीवेभ्यो व्यतिरिक्तः परो हरिः "Hari the Supreme, is quite separate from all jîvas, however devoted they may he to Him. In ecstasy one may exelaim separate from all jîvas, however devoted they may he to Him. In ectasy one may exelaim, "I am Ho"—but as a truth, the jîva can never hecome He."

Of the two असौ in the above verse, one is a pronoun nominative singular of adas, and means 'that,' the other असौ is the locative singular of the noun असु meaning 'life,' *i.e.*, in the life.

NOTE.—The meaning of the verse is that the well-known person who resides in the Prâṇa, also dwells in His devotees as aham and asmi, *i.e.*, He is the very "I" and the very "I am" of the devotees. He is Puṣan, etc., and is then called by the name of Puṣan, Yama, Ekarsi, &c. He, though in all these, is one alone, and does not hecome differentiated, owing to the differences of beings, in whom He resides.

The Brahman is one in all.

Because the Supreme Lord is in Vâyu, so Vâyu has become an Immortal, (how great must He be whose very presence makes others immortal)—how great must be the Immortality of the Supreme, then?

The word anilaḥ is compounded of two words अ, meaning Brahman, and nilayanam, abode. The Vâyu is called Anilam, because it is the abode of Brahma (Brahma-dhâma): or because it is supported by Brahmaṇ.

NOTE.—It has heen said hefore that the Supreme Lord, dwelling in the jîva, is eternal existence and of most auspicious form. A douht arises: when the man dies and his hody is reduced to ashes, what hecomes of the Lord? Does he also die, like the jîva? This verse removes the doubt. Though this body is reduced to ashes, yet the Supreme Lord within it is not tainted with the faults of dying, &c. Why? Anilaḥ, etc. When Vâyu, hy merely taking refuge in Brahmaṇ, has hecome an Immortal, how can that Brahmaṇ, the giver of Immortality to others, be Himself suhject to death? But how is Vâyu immortal? This is answered by Sri Madhva, by a quotation.

Vâyu is called Immortal, because His knowledge does not get obscured even in the Pralaya. (In the case of other jîvas, there is an obscuration of consciousness in the Pralaya).

NOTE.—The knowledge here refers to the functional knowledge ohtained through the vṛittis or modifications of the vehicles. Such functional knowledge or Vṛitti-Jñâna persists in the case of Vâyu alone in Pralaya. In the case of other jîvas, they cease to function then. The functionâl knowledge of Bharati also remains unaffected hy Pralaya. Vâyu and Bharati also go to sleep, hut they are not completely unconscious: they dream. Their functional knowledge in the Pralaya is something like our dreams: *i.e.*, their Manas remains active, though their external functioning ceases, while in the case of other jîvas, there is total unconsciousness in Pralaya, something like deep sleep.

For thus says Ramâ Saṃhita:—"The Lord Himself is the Chief Immortal (others are immortal in a secondary sense only.)

The Supreme Self is alone the Eternal, with his Nâda (or voice ever vibrating through the eternities of the Pralaya).

NOTE.—The word Immortal is primarily applied to the Lord alone, for two reasons, that His body never falls off: and His knowledge never gets obscured. Even the highest jîvas, like Vâyu, lose their hodies at the Pralaya, and there takes place some diminution in their knowledge. They cannot carry their consciousness intact through the Great Pralayic sleep. The word सनातन is another form of सनादन "Along with Nâda, whose Nâda constantly vibrates."

Some take this verse as a prayer of the dying man; asking that his vital breath should leave his body and that the latter should be reduced to ashes, and that the vital breath should join the eternal. This explanation is open to the objection that a thing which is inevitable is never prayed for; and the reduction of the body to ashes is inevitable, and so there is no need for praying that it should be reduced to ashes. The real sense of the verse, which is not a prayer, but a statement of fact, is that when Vâyu has become immortal, by the mere indwelling of the Lord in him, *a fortiori* the Lord must be immortal; and His immortality is beyond all question.

But, says an objector, the verse has two words only, "Vâyu" and

"amṛitam." It does not say "in the Vâyu there is the Lord, and so the Vâyu is immortal." How do you read all this meaning into it? To this, it is answered, that the word anilam suggests the above explanation. This word literally means "that whose support or refuge is Brahman, called अ." The Vâyu is called anila, because he has the Lord for this Refuge.

MANTRA V. 15. 4.

ॐ ३ क्रतो स्मर कृतꣳ स्मर क्रतो स्मर कृतꣳ स्मर ॥४॥

ओं Om, Oh, thou, whose symbol is Om. Or, it may mean, Oh, thou, that has the qualities, such as immortality, &c. क्रतो Krato, Oh, thou, of the form of pure knowledge. स्मर Smara, remember me; do remember that I worship Thee. कृतं Kṛitam, the deeds; the worship and meditation, &c., that I did. स्मर Smara, do remember, so that Thou mayest be favourably disposed towards me. क्रतो Krato, Oh, thou, of the form of pure knowledge. स्मर Smara, remember me; do remember that I may remember Thee. कृतं Kṛitam, the deeds; the worship and meditation that I did. स्मर Smara, do remember so that Thou mayest be favourably disposed towards me.

4. Om! Oh, thou, of the form of pure knowledge, do remember (me); do remember my deeds; Oh, thou, of the form of pure knowledge, forget me not, do not forget what I did for winning Thy favour. 362.

[It may also mean :—O, All-pervading Creator, remember me. Have mercy on me. O, Soul, remember thy duty.]

MADHVA'S COMMENTARY

In the Brahma-Tarka it is declared :—"The phrase, 'O Viṣṇu,' remember Thy devotees," means have mercy on Thy devotees: for, memory in reference to the Omniscient Lord, has no meaning. He always remembers or rather knows everything: for past, present and future is one to Him: His knowledge is Eternal. Therefore, "remember" is not to be taken here in its literal sense, but in the sense of "Have compassion upon Thy devotee."

NOTE.—When a thing passes out of perception, then arises the memory of it from the impressions left by the object on the mind. In the case of the Lord, no object can ever vanish out of His perception—in fact, all objects owe their be-ness to His perception of it. So the Lord has no Memory, but Eternal perception and cognition: for the essential nature of the Lord is oternal knowledge. This portion of the verse is a prayer to the Lord, symbolised as Om, to have compassion on His worshipper. Not only must one pray for mercy, but should never forget his own duty. Both are necessary—performing diligently one's duty and praying for the mercy of the Lord.

MANTRA V. 15. 5.

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ ५ ॥

इति पञ्चदशं ब्राह्मणम् ॥ १५ ॥

इति पञ्चमोऽध्यायः ॥ ५ ॥

अग्ने Agne, Oh, thou, whose symbol is the fire; or, it may mean, Oh, thou, first leader or animater of our body. The contracted form of अग्रणी (Agraṇî). अस्मान् Asmân, us. सुपथा Supathâ, by a good road; by the way called अर्चि (Archi), &c. राये Râye, for wealth; for the wealth of Mokṣa. नय Naya, lead; guide. देवं Deva, Oh Lord. विश्वानि Viśvâni, all. वयुनानि Vayunâni, our knowledge; the range of our knowledge. विद्वान् Vidvân, since thou knowest. जुहुराणम् Juhurâṇam, contracting. एनः Enaḥ, sin. अस्मात् Asmât, from us. युयोधि Yuyodhi, take away; separate. ते Te, to thee. भूयिष्ठां Bhûyiṣṭhâm, great; good many. नम उक्तिं Nama uktim, the word namaḥ; the word of salutation. विधेम Vidhema, shall say; (we) shall repeat.

5. O Agni, lead us by that Path (from which there is no going back), the good Path, in order that we may get the treasure of Salvation. O God, Thou knowest all our efforts for salvation. Remove from us the degrading sin. We offer Thee salutations, over and over again. 363.

Here ends the fifteenth Brâhmaṇam.

MADHVA'S COMMENTARY.

The word (**वयुनं**) vayunam means 'knowledge.' The word is used in this sense in the following line, addressed by Dhruva to the Lord, in the Bhagvat Purâṇa--tvad dattya vayunaya idam achasta visvam—"This all is energised by the knowledge given by Thee."

The word "asmân," 'us' should be repeated after Jahurâṇam. This last word does not mean crooked, but degrading, making small. **जुहुराणम् एनः** means the sin that degrades us, makes us small. The verb **युयोधि** is imperative second person of the yuyu, meaning to separate. Separate from us our sins, which degrade us and throw us back into Saṃsâra. As says the Skanda Purâṇa:—"Remove from us that sin which makes us look very small (*i.e.*, causes re-birth), and be thou our Leader to make us acquire the treasure of salvation—thus prayed the Monarch Manu to Lord Yajña."

Note.—This shows that the Lord can forgive sins, and give salvation, in spite of all karmas. This is a prayer for Mokṣa, after one has obtained Saksatkara.

The Almighty Hari sees the world hiding His face behind the orb of the sun, called Pâtra (**पात्र**). The disc of the sun is called Pâtra by the wise, because the sun sucks up water from the earth and keeps the

world from darkness. The Lord Viṣṇu is called Puṣaṇ,—the Full, because He is full in all the qualities. He unveils His face only to him, who is only devoted to him, but to nobody else. The Lord Hari is called Ekaṛiṣi (एकऋषि), because there is none whose knowledge is as His. He is called Yama (यम), because He governs all; because He accepts water, so He is called Sûrya. He is Prajâpatya (प्राजापत्य), because He is known by Prajâpati or Brahmâ alone. The Puruṣa, who is in Prâṇa, is the Lord Aham,—the unavoidable—because no one can avoid being conscious of Him, as long as his consciousness lasts. The Lord is called Asmi (अस्मि), because He is Asu (असु) or Prâṇa, and at the same time Mi (मि) or Meya (मेय), measurable. The Lord Viṣṇu is called A (अ), the Pure, because there is no touch of impurity in Him. Vâyu is called Anila (अनिल), because the Lord A (अ),—Viṣṇu, is His Nila (निल) or support, *i.e.*, he depends on the Lord Viṣṇu for his existence. Vâyu is also Amṛita,—Deathless or immortal. When Vâyu is Amṛita, simply because he depends on the Lord Viṣṇu for his existence, it is useless to say of the Amṛitatva or immortality of the Lord Viṣṇu. The Lord Janârdana is called Kratu (क्रतु), because He is All-knowledge. He is called Agni, because He is the leader or animater of the limbs of the animals. The Lord has been called Vayunâni Vidvân (वयुनानि विद्वान्), the knower of our knowledges, because He is the best of all that have knowledge or who can know.

Here ends the Bhâṣya on the fifteenth Brâhmaṇam.

Here ends the fifth Adhâya.

षष्ठोऽध्यायः ॥

SIXTH ADHYÂYA.

BRAHMANA 1.

MANTRA VI. 1. 1.

ॐ ॥ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति प्राणो वै ज्येष्ठश्च श्रेष्ठश्च ज्येष्ठश्च श्रेष्ठश्च स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ १ ॥

यः Yaḥ, whoever. ज्येष्ठं Jyeṣṭham, the oldest. च Cha. श्रेष्ठं Sreṣṭham, the best. च Cha. वेद Veda, knows. वै Vai, indeed. ह Ha. स्वानां Svânâm, among his peers. ज्येष्ठः Jyeṣṭhaḥ, senior. च Cha. श्रेष्ठः Śreṣṭhaḥ, of highest position. च Cha. भवति Bhavati, becomes. प्राणः Prâṇaḥ, prâṇa. वै Vai. ज्येष्ठः Jyeṣṭhaḥ, the oldest (in years). च Cha. श्रेष्ठः Śreṣṭhaḥ the best in quality. च Cha. अपि च Apicha, moreover; even in Mukti. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. येषां Yeṣâm, among whom. बुभूषति Bubhuṣati, desires to be. स्वानां Svânâm, among his peers. ज्येष्ठः Jyeṣṭhaḥ, the oldest. च Cha. श्रेष्ठः Śreṣṭhaḥ, the best. च Cha, and. भवति Bhavati, becomes.

1. He who knows verily the oldest and the best, becomes himself the oldest and best among his peers. Prâṇa is, indeed, the oldest and the best (one). He who knows this becomes, even in Mukti, the oldest and the best among his peers whom he longs for. 364.

MANTRA VI. 1. 2.

यो ह वै वसिष्ठां वेद वासिष्ठः स्वानां भवति वाग्वै वसिष्ठा वासिष्ठः स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ २ ॥

यः Yaḥ, who. वै Vai, indeed. वसिष्ठां Vasiṣṭhâm, the best of the dwellers. वेद Veda, knows. स्वानां Svânâm, among his own people. वसिष्ठः Vasiṣṭhaḥ, the best dwellers. भवति Bhavati, becomes. ह Ha. वाक् Vâk, speech; Agni, the presiding deity of speech. वै Vai, indeed. वसिष्ठा Vasiṣṭhâ, the best dweller. अपिच Apicha, and; even in Mukti. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. येषां Yeṣâm, among whom. बुभूषति Bubhûṣati, desires to be. स्वानां Svânâm, among his peers. वसिष्ठः Vasiṣṭhaḥ, the best dweller. भवति Bhavati, becomes.

2. He who verily knows the best of the dwellers, becomes himself the best of the residents among his own people. Vâk or speech, indeed, is the best of the dwellers. He who knows this becomes, even in Mukti, the best dweller among his kinsmen whom he desires. 365.

MANTRA VI. 1. 3.

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे चक्षुर्वै प्रतिष्ठा चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे य एवं वेद ॥ ३ ॥

यः Yaḥ, who. वै Vai, indeed. प्रतिष्ठां Pratiṣṭhâm, the firm support or firm rest. वेद Veda, knows. समे Same, on level ground. प्रतितिष्ठति Pratitiṣṭhati, stands firmly. दुर्गे Durge, in high places, difficult of access; in heaven, etc. प्रतितिष्ठति Pratitiṣṭhati, stands firmly. ह Ha. चक्षुः Chakśuḥ, the eye; the sun is the presiding deity of the eye. वै Vai, indeed. प्रतिष्ठा Pratiṣṭhâ, the firm standing place. हि Hi, because. चक्षुषा Chakśuṣa, by the help of the eye. समे Same, on level ground. च Cha. दुर्गे च Durge, in high inaccessible places. Cha, and. प्रतितिष्ठति Pratitiṣṭhati, stands firm. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. समे Same, on the level ground. प्रतितिष्ठति Pratitiṣṭhati, stands firm. दुर्गे Durge, in high inaccessible places. प्रतितिष्ठति Pratitiṣṭhati, stands firm.

3. He who knows the firm Stay, stands firmly on the level ground, and stands firmly in high inaccessible places. The eye is, indeed, the firm standing place. With the help of the eye one stands firm on level ground and on high inaccessible places. He who knows this stands firm on level ground and stands firm in inaccessible places. 366.

MANTRA VI. 1. 4.

यो ह वै संपदं वेद सꣳहास्मै पद्यते यं कामं कामयते श्रोत्रं वै संपत् श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः सꣳहास्मै पद्यते यं कामं कामयते य एवं वेद ॥ ४ ॥

यः Yaḥ, who. वै Vai, indeed. संपदं Sampadam, wealth; the wealth in the form of the knowledge of the Vedas. वेद Veda, knows. ह Ha. यं Yam, whoever. कामं Kâmam, the object of desires. कामयते Kâmayate, wishes for. अस्मै Asmai, to him. संपद्यते Sampadyate, comes. ह Ha. श्रोत्रं Śrotram, the ear; Indra, the presiding deity of the ear. वै Vai, indeed. संपत् Sampat, wealth. हि Hi, because. श्रोत्रे

Śrotre, in the ear. इमे Ime, these. सर्वे Sarve, all. वेदाः Vedâḥ, the Vedas. अभिसंपन्नाः Abhisampannaḥ, are treasured. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. यं Yam, whatever. कामं Kâmam, the object of desire. कामयते Kâmayate, wishes for. अस्मै Asmai, to him. संपद्यते Sampadyate, comes. ह Ha.

4. Whoever knows the sampat,—the sole cause of the knowlege of the Vedas,—to him comes, indeed, the object, which he wishes for. The ear is, indeed, the cause of the knowledge of the Vedas; for, in the ear are all these Vedas treasured. Whoever knows this, to him comes the object which he wishes for. 367.

MANTRA VI. 1. 5.

यो ह वा आयतनं वेदायतनꣳ स्वानां भवत्यायतनं जनानां मनो वा आयतनमायतनꣳ स्वानां भवत्यायतनं जनानां य एवं वेद ॥ ५ ॥

यः Yaḥ, whoever. वै Vai, truly. आयतनं Âyatanam, the refuge; the home. वेद Veda, knows. स्वानां Svânâm, of his people. आयतनं Âyatanam, the refuge. भवति Bhavati, becomes. जनानां Janânâm, of the other people. आयतनं Âyatanam, the refuge. मनः Manaḥ, the mind; the deities Śeṣa, Suparṇa and Rudra. वै Vai, indeed. आयतनं Âyatanam, the refuge यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. स्वानां Svânâm, of his people. आयतनं Âyatanam, the refuge. भवति Bhavati, becomes. जनानां Janânâm, of the other people. आयतनं Âyatanam, the refuge.

5. He who truly knows the refuge, becomes a refuge of his people and a refuge of other people. The mind is, indeed, the refuge. Whoever knows this, becomes a refuge of his own and also of other people. 368.

MANTRA VI. 1. 6.

यो ह वै प्रजापतिं वेद प्रजायते ह प्रजया पशुभी रेतो वै प्रजापतिः प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥ ६ ॥

यः Yaḥ, who. वै Vai, indeed. प्रजापतिं Prajâpatim, the Lord of creatures. वेद Veda, knows. ह Ha. प्रजया Prajayâ, with sons and descendants. पशुभिः Paśubhiḥ, with the animal possessions. प्रजायते Prajâyate, becomes rich. रेतः Retaḥ, semen; Varuṇa is the presiding deity of semen. वै Vai, indeed. प्रजापतिः Prajâpatiḥ, the Lord of creatures. यः Yaḥ, who एवं Evam, this. वेद Veda, knows. प्रजया Prajayâ, with sons and descendants. पशुभिः Paśubhiḥ, with the animal possessions. प्रजायते Prajâyate, becomes rich. ह Ha.

6. Whoever truly knows the Prajâpati, the Lord of creatures, becomes rich with sons and descendants and with animal possessions. Semen is, indeed, the Prajapâti, [the cause of generation.] Rich with sons and descendants and animal possessions, does he become who knows this. 369.

MANTRA VI. 1. 7.

ते हेमे प्राणा अहꣳ श्रेयसे विवदमाना ब्रह्म जग्मुस्तद्धोचुः को नो वसिष्ठ इति तद्धोवाच यस्मिन्व उत्क्रान्त इदꣳ शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

ते Te, those; the above-mentioned. इमे Ime, those. प्राणाः Prâṇâḥ, Prâṇa and other gods. अहं Aham, I. श्रेयसे Śreyase, the best; the superior. विवदमानाः Vivadamânâḥ, disputing. ब्रह्म Brahma, to the Brahman; to Nârâyaṇa. जग्मुः Jagmuḥ, went. ह Ha. तत् Tat, there. ऊचुः Uchuḥ, (they) said. ह Ha. नः Naḥ. among us. कः Kaḥ, which. वसिष्ठः Vasiṣṭhaḥ, the best; the superior. इति Iti. तत् Tat, the Brahman. उवाच Uvâcha, said. ह Ha. वः Vaḥ, amongst you all. यस्मिन् Yasmin, whichever. उत्क्रान्ते Utkrânte, going out. इदं Idam, this. शरीरं Śarîram, the body; the body of Brahmâ. पापीयं Pâpîyam, sinful; dead and impure [a corpse]. मन्यते Manyate, is regarded. वः Vaḥ, amongst you all. सः Saḥ, he. वसिष्ठः Vasiṣṭhaḥ, the best; the superior. इति Iti.

7. [Every one amongst] these Prâṇa and other gods, above-mentioned, once quarrelling, [said] "I am the best." went to the Brahmaṇ (for decision). There they said, "Which of us is the best of us?" The Brahman replied. 370.

MANTRA VI. 1. 8.

वाग्घोच्चक्राम सा संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा कला अवदन्तो वाचा प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वाꣳसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह वाक् ॥ ८ ॥

वाक् Vâk, vâk; the speech. उच्चक्राम Uchchakrâma, went away; departed. ह Ha. सा Sâ, she; the speech. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being absent; having sojourned. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Ūchuḥ,

said. ह Ha. यथा Yathâ, just as. अकला: Akalâḥ, the mute. वाचा Vâchâ, by means of the organ of speech. अवदंत: Avadantaḥ, without speaking. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंत: Prâṇantaḥ, living; breathing. चक्षुषा Chakṣuśâ, by means of the eye. पश्यंत: Paśyantaḥ, seeing. श्रोत्रेण Srotreṇa, by means of the ear. शृण्वंत: Śṛinvantaḥ, hearing. मनसा Manasâ, by means of the mind. विद्वांस: Vidvânsaḥ, knowing; thinking. रेतसा Retasâ, by means of semen. प्रजायमाना: Prajâyamânâḥ, generating. एवं Evam, in this way. अजीविष्म Ajîviṣma, (we) have lived. इति Iti वाक् Vâk, the speech. प्रविवेश Pravivesa, got into the body. ह Ha.

8. Then the (deva of) speech went out, and remaining absent for a whole year and on coming back, she said, "How were you able to live without me?" They said, "Just as the mute (live) (though) not speaking by the organ of speech, breathing with Prâṇa, seeing with the eye, hearing with the ear, thinking with the mind, generating with semen, so have we lived." Then the (deva of) speech got into the body. 371.

MANTRA VI 1. 9.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा अन्धा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वाꣳसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह चक्षुः ॥ ९ ॥

चक्षु: Chakṣuḥ, the (Deva of sight), eye. उच्चक्राम Uchchakrâma, went out. ह Ha. तत् Tat, that; the eye. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata (you) were able. इति Iti. ते Te, they; the other gods. ऊचु: Ûchuḥ, said. ह Ha. यथा Yathâ, just as. अंधा: Andhâḥ, the blind. अपश्यंत: Apaśyantaḥ, though not seeing. चक्षुषा Chakṣuṣâ, by means of the eye. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंत: Prâṇantaḥ, living; breathing. वदंत: Vadantaḥ, speaking. वाचा Vâchâ, by means of the organ of speech. श्रोत्रेण Śroteṇa, by means of the ear. शृण्वंत: Śṛiṇvantaḥ, hearing. मनसा Manasâ, by means of the mind. विद्वांस: Vidvânṣaḥ, knowing; thinking. रेतसा Retasâ, by means of semen. प्रजायमाना: Prajâyamânâḥ, generating. एवं Evam, in this way, अजीविष्म Ajîviṣma, (we) have lived. इति Iti. चक्षु: Chakṣuḥ, the eye. प्रविवेश Pravivesa, got into the body. ह Ha.

9. Then (the deva of) sight went out. On being away (from the body) for a whole year and on coming back, it said,

"How were you able to live without me?" They said, "Just as the blind (live) (though) not seeing by the organ of the eye, breathing with Prâṇa, speaking by the organ of speech, hearing with the ear, thinking with the mind, generating with semen; so have we lived." Then (the deva of) sight got into the body. 372.

MANTRA VI. 1. 10.

श्रोत्रꣳ होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा बधिरा अशृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा विद्वाꣳसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह श्रोत्रम् ॥ १० ॥

श्रोत्रं Śrotram, the (Deva of hearing,) ear. उच्चक्राम Uchchakrâma, went out. ह Ha. तत् Tat, that; the ear. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. ऋते Ṛite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Ûchuḥ, said. ह Ha. यथा Yathâ, just as. बधिराः Badhirâḥ, the deaf. अशृण्वंतः Aśṛiṇvantaḥ, though not hearing. श्रोत्रेण Śrotreṇa, by means of the ear. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंतः Prâṇantaḥ, living; breathing. वाचा Vâchâ, by means of the organ of speech. वदंतः Vadantaḥ, speaking. चक्षुषा Chakṣuṣâ, by means of the eye. पश्यंतः Paśyantaḥ, seeing. मनसा Manasâ, by means of the mind विद्वांसः Vidvânsaḥ, knowing; thinking. रेतसा Retasâ, by means of semen. प्रजायमानाः Prajâyamânâḥ, generating. एवं Evam, in this way. अजीविष्म Ajîviṣma, (we) have lived. इति Iti. श्रोत्रं Śrotram, the ear. प्रविवेश Praviveśa, got into the body. ह Ha.

10. The (deva of) hearing then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said—"Just as the deaf (live) (though) not hearing by the organ of the ear, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, knowing with the mind, generating with semen, so have we lived." Then the (deva of) hearing got into the body. 373.

MANTRA VI. 1. 11.

मनो होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत

मद्दते जीवितुमिति ते होचुर्यथा मुग्धा अविद्वांसो मनसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह मनः ॥ ११ ॥

मनः Manaḥ, the (deva of) mind. उच्चक्राम Uchchakrâma, went out. ह Ha. तत् Tat, that; the mind. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Uchuḥ, said. ह Ha. यथा Yathâ, just as. मुग्धाः Mugdhâḥ, the idiots; children of six months. अविद्वांसः Avidvânsaḥ, not knowing. मनसा Manasâ, by means of the mind. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंतः Prâṇantaḥ, living; breathing. वाचा Vâchâ, by means of the organ of speech. वदंतः Vadantaḥ, speaking. चक्षुषा Chakṣuṣâ, by means of the eye. पश्यंतः Paśyantaḥ, seeing. श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वंतः Śriṇvantaḥ, hearing. रेतसा Retasâ, by means of semen. प्रजायमानाः Prajâyamânaḥ, generating. एवं Evam, in this way. अजीविष्म Ajîviṣma, (we) have lived. इति Iti. मनः Manaḥ, the mind. प्रविवेश Praviveśa, got into the body. ह Ha.

11. The (deva of) mind then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said, "Just as the idiots (live) (though) not thinking by means of the mind, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, hearing with the ear, generating with semen, so have we lived." Then the (deva of) mind got into the body. 374.

MANTRA VI. 1. 12.

रेतो होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मद्दते जीवितुमिति ते होचुर्यथा क्लीबा अप्रजायमाना रेतसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसैवमजीविष्मेति प्रविवेश ह रेतः ॥ १२ ॥

रेतः Retaḥ, the seed; semen. उच्चक्राम Uchchakrâma, went out. ह Ha. तत् Tat, that; semen. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Ûvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Uchuḥ, said. ह Ha. यथा Yathâ, just as. क्लीबाः Klîbâḥ, the impotent people. रेतसा Retasâ, by semen. अप्रजायमानाः;

Aprajâyamânâḥ, not gen rating. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंत: Prâṇantaḥ, living; breathing. वाचा Vâchâ, by means of the organ of speech. वदंत: Vadantaḥ, speaking. चक्षुषा Chakṣuṣa, by means of the eye. पश्यंत: Paśyantaḥ, seeing श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वंत: Śriṇvantaḥ, hearing. मनसा Manasâ, by means of the mind. विद्वांस: Vidvânsaḥ, knowing; thinking. एवं Evam, in this way. आजीविष्म Ajîviṣma, (we) have lived. इति Iti. रेत: Retaḥ, semen. प्रविवेश Praviveśa, got into the body. ह Ha.

12. The seed then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said, "Just as the impotent people (live) (though) not generating by means of semen, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, hearing with the ear, knowing with the mind, so have we lived." Then the seed got into the body.—375.

MANTRA VI. 1. 13.

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पड्वीशशङ्कून्त्संवृहेदेवꣳ हैवेमान्प्राणान्त्संववर्ह ते होचुर्मा भगव उत्क्रमीर्न वै शक्ष्यामस्त्वदृते जीवितुमिति तस्यो मे बलिं कुरुतेति तथेति ॥ १३ ॥

अथ Atha, then. यथा Yathâ, just as. महासुहय: Mahâsuhayaḥ, a big and good horse. सैंधव: Saindhavaḥ, born in Sindh. पड्वीशशंकून् Patviśaśankûn, the tether pegs. संवृहेत् Samvṛihet, shakes off. एवं Evam, in this way. एवं Evam, just. प्राण: Prâṇaḥ, the chief of the Vâyus. उत्क्रमिष्यन् Utkramiṣyan, when about to go out. इमान् Imân, these. प्राणान् Prâṇân, the vâyus, speech, etc. संववर्ह Sambabarha, shook off ह Ha. ते Te, they; the speech, etc. ऊचु: Ûchuḥ, said. ह Ha. भगव: Bhagavaḥ, oh venerable Sir. मा Mâ, not. उत्क्रमी: Utkramîḥ, depart; go away from the body. त्वत् Tvat, thee. ऋते Rite, without. जीवितुं Jîvitum, to live. न Na, not. शक्ष्याम: Śakṣyâmaḥ, shall be able. इति Iti. तस्य Tasya, that; who is superior to you all. मे Me, to me. बलिम् Balim, offering. कुरुत Kuruta, give. इति Iti. तथा Tathâ, so. इति Iti.

13. Then the chief Prâṇa, on being ready to go off, shook off these vâyus, just as a noble and good horse, born in the country of Sindhu, shakes off the tether pegs. "Do not go out, oh venerable Sir," said they, "we shall not, indeed, be able to live without thee." "Do you then offer oblations to

me"—(said the Prâṇa). "So let it be" (said the vâyus).—376.

MANTRA VI. 1. 14.

सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुर्यद्वा अहꣳ संपदस्मि त्वं तत्संपदसीति श्रोत्रं यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनो यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतस्तस्यो मे किमन्नं किं वास इति यदिदं किंचाश्वभ्य आकृमिभ्य आकीटपतङ्गेभ्यस्तत्तेऽन्नमापो वास इति न ह वा अस्यानन्नं जग्धं भवति नान्नं परिगृहीतं य एवमेतदन्नस्यान्नं वेद तद्विद्वाꣳसः श्रोत्रिया अशिष्यन्त आचामन्त्यशित्वाचामन्त्येतमेव तदनमनग्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥

इति षष्ठे प्रथमं ब्राह्मणम् ॥ १ ॥

सा Sâ, the aforesaid. वाक् Vâk, speech. उवाच Uvâcha, said. ह Ha. यत् Yat, that. अहं Aham, I. वसिष्ठा Vasiṣṭhâ, the best of the dwellers. अस्मि Asmi, Am. तत् Tat, that is because. त्वं Tvam, thou. वसिष्ठः Vasiṣṭhaḥ, the best of the dwellers. असि Asi, art. वै Vai, truly. इति Iti. यत् Yat, that. अहं Aham, I. प्रतिष्ठा Pratiṣṭhâ, the firm standing place. अस्मि Asmi, Am. तत् Tat, that is because. त्वं Tvam, thou. प्रतिष्ठः Pratiṣṭhaḥ, the firm standing place; firm footing. असि Asi, art. वै Vai, truly. इति Iti. चक्षुः Chakṣuḥ, the eye. यत् Yat, that. अहं Aham, I. सम्पत् Sampat, wealth. अस्मि Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. संपत् Sampat, wealth. असि Asi, art. वै Vai, truly. इति Iti. श्रोत्रं Śrotram, the ear. यत् Yat, that. अहं Aham, I आयतनं Âyatanam, the shelter. अस्मि Asi, am. तत् Tat, that is because. त्वं Tvam, thou. आयतनं Âyatanam, the shelter. असि Asi, art. वै Vai, truly. इति Iti. मनः Manaḥ, the mind. यत् Yat, that. अहं Aham, I. प्रजापतिः Prajâpatiḥ, the cause for generating. अस्मि Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. प्रजापतिः Prajâpatiḥ, the cause for generating. असि Asi, art. वै Vai, truly. इति Iti. रेतः Retaḥ, semen. उ U, oh. तस्य Tasya, of such a nature. मे Me, mine. किं Kim, what. अन्न Annam, food. किं Kim, what. वासः Vâsaḥ, clothes. इति Iti, this was said by the Prâṇa. आ Â, up to; as far as. श्वभ्यः Śvabhyaḥ, the dogs. आ Â, up to. कृमिभ्यः Krimibhyaḥ, worms. आ Â, up to. कीटपतंगेभ्यः Kîtapataṅgebhyaḥ, insects and flies. यत् Yat, anything. किंच Kiñcha, whatever. इदं Idam, this. Supply अद्यते Adyate, is eaten. तत् Tat, that. ते Te, thy. अन्नं Annam, food. वा Vâ, and. आपः Âpaḥ, water; the water drunk by them. वासः Vâsaḥ, clothes. इति Iti, so said the

Vâyus. यः Yaḥ, whoever. अन्नस्य Annasya, of Prâṇa, the chief of the Vâyus. एतत् Etat, this. अन्नं Annam, food. एवं Evam, in this way. वेद Veda, knows. अस्य Asya. His. अनन्नं Anannam, improper food ; prohibited food. जग्धं Jagdham, eaten. न Na, not. भवति Bhavati, is. वै Vai, truly. ह Ha. अनन्नं Anannam, prohibited food. परिगृहीतं Parigṛihîtam, accepted. तत् Tat, that. विद्वांसः Vidvânsaḥ, the knower. श्रोत्रियाः Śrotriyâḥ, the scholars of the Vedas. अशिष्यंतः Aśiṣyantaḥ, when about to eat their food. आचामन्ति Âchâmanti, sip water. तत् Tat, by that ; by the sip of water. एतं Etam, this. अन्नं Annam, Prâṇa ; the chiaf of the Vâyus. अनग्नं Anagnam, dressed ; elothed. कुर्वंतः Kurvantaḥ, making. मन्यंते Manyante, think. तस्मात् Tasmât, therefore. एवं Evam, of this. विद्वान् Vidvân, the knower. अशिष्यन् Aśiṣyan, when about to eat. आचामेत् Âchâmet, should sip water. अशित्वा Aśitvâ, after eating. च Cha, and. आचामेत् Âchâmet, should sip water.

14. That speech said, "I am the best of the dwellers, it is truly because thou art the best dweller." The eye said, "I am the firm support, it is truly because thou art the firm support." The year said, "I am the wealth, it is truly because thou art the wealth." The mind said, "I am the shelter, it is truly because thou art the shelter." The semen said, "I am the cause of generation, it is truly because thou art the cause of generation." (The Prâṇa said)—"What are, then, the food and clothes of mine, who is such ?" (They said)—"Anything whatever is eaten (by the beings) up to dogs, up to worms, up to insects and flies, this is thy food, and water is thy cloth." No prohibited food is eaten by him, no prohibited food is accepted by him, who thus knows this to be the food of this Prâṇa. The Vedic scholars who know this, take a sip of water when about to eat their food, and take a sip of water after finishing their eating ; and they think that they are making thereby this Prâṇa dressed with clothes. Therefore, who knows this, should take a sip of water just when about to eat, also should take a sip of water after his eating. 377.

Here ends the first Brâhmaṇam.

MADHVA'S COMMENTARY.

Vâyu was the leader of the Devas, without whom they were all unable to preserve their èxistence. The devas quarrelled over their

superiority; every one said—"I am superior (to others)." Thus quarrelling, they went to the Lord Nârâyaṇa. The Lord said—"Amongst you he must be regarded to be superior on whose departure the others will not be able to maintain their existence." On hearing this, all the gods came back. They all went out of the body separately, one after the other, in order to ascertain which was their chief. Suparṇa, Śeṣa, Rudra, Indra, Sûrya, &c., went out separately, one after the other, of the body of Brahmâ, but the body did not become a corpse; the rest of the gods remained in the body, even though one went out of it at a time. When Prâṇa was about to go out of the body, the rest of the gods could not maintain their position there. Brahmâ cannot exist without Prâṇa, and Prâṇa cannot exist without Brahmâ. They are mutually dependent upon each other; how could then the rest live without Prâṇa? Then all the gods admitted that Prâṇa was their superior.

Here ends the Bhâṣya on the first Brâhmaṇam.

NOTE.

This Brâhmaṇa is almost word for word the same as Chapter V, Khanda I of the Chhândogya Upaniṣad. So Madhva has not commented fully on this Brâhmaṇa here, because he has already done so in his Bhâṣya of the Chhândogya Upaniṣad. For facility of reference we reproduce that Commentary here.

It is thus said in the Prabhâva:—"He who knows that the Vâyu is the Best and the Oldest of all the Devas, becomes, on attaining mukti, the best and the oldest among his equals."

"He who knows the Vâyu as the Best of the Dwellers (Vasiṣṭha), becomes best among those who dwell near Him. He who knows Him as the firm rest (Pratiṣṭha = stable), stays firmly in any one place that he may choose to stay in. (That is, he can dwell in *any* place that he likes, and dwell there permanently, if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home."

Thus the Vâyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

"The Great Vâyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and, figuratively only, that Agni is called the most neighbourly, or that the Sun-god is called the most firm, or that Indra is called the successful, or that Rudra is called the Abode." Thus it is in the Prabhâva.

The Commentator next explains the word pratyakṣa in the phrase Ato ha nâma pratyakṣam. The word here does not mean "that which is the object of perception,"

but that which is in every sense (prati+akṣa) that which is the real agent in all the sense activities.

This Prâṇa alone performs all the functions of every sense, by taking up its residence in them (*i.e.*, it works them from within): and it is separate also from every sense. (Even without the help of the separate sense, Prâṇa alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings.) In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) Prâṇa alone, through the manas: hence there is no memory of that period.

Mind is under Rudra. But in an infant under six months, Rudra does not take possession of the mind. Hence all psychic activities are performed during that period by Prâṇa alone. Consequently, there is no memory, for the ordinary Rudra-dominated mind does not enter into those activities.

"Similarly, in the state of Tûriya (the Trance and Release) all perceptions take place through Prâṇa alone (and not through different senses.)

[In the state of Mukti, the Sense-Devas vanish. It is through this Universal Sensory Prâṇa that all sense-functions are then performed. Thus the examples of the infant and of the Released show, how Prâṇa performs all sense-functions without the senses. Next arises the question, since the Rudra=controlled mind is not in Mukti, how does the man remember the world experiences in that state. The organ of memory is not there, but memory still is active.]

"The memory, however, (is retained) there (in Release) by controlling the Prâṇa."

(Prâṇa being the store-house of all memories, all memories are recovered in Mukti by controlling this Prâṇa. But how can any one control Prâṇa, who is the highest Being in the universe, next to God? To this, the Commentator answers.)

"The phrase 'controlling the Prâṇa' means getting His grace by entire devotion to Him. When Prâṇa is thus controlled (*i.e.*, becomes gracious), the manas is controlled, and, consequently, all the senses." Thus it is in the same.

[This explains the memory of the Muktas: and telergy and other sense-activities of persons in a state of trance or catalepsy.]

The Prâṇa or Ana (as it is styled in this Upaniṣad passage) is called Pratyakṣa, because He is in all the sense organs. The word Pratyakṣa would thus mean the Universal Sensory.

Note.—In the state of Mukti, the Jîva is in his highest vehicle, called the Svarûpa-indriya, all other vehicles drop down before Mukti is reached. This Svarûpa-indriya is the body of the Christ or Prâṇa. It is through it that the Prâṇa works; no lower devas can work through this Svarûpa-deha. But the Mukta is one who has obtained the grace of Prâṇa, and hence through Prâṇa recovers all his memories of past lives.

The Sruti next says that he who knows Prâṇa thus, to him everything is an object of food--he can eat everything. This is *primâ facie* a paradox, for man can never eat everything. The man, therefore, could not have been referred to in this Sruti passage.

"Rudra is said to be the only person capable of having the full knowledge of Prâṇa principally, therefore, he is the real All-eater : other persons can know Prâṇa partially only, according to their capacities, more or less; and so, secondarily, they are said to be also all-eaters." (*Ibid.*)

The Sruti next mentions that food and garment are given to the Prâṇa by the Devas. Was Prâṇa withont food, or dress before ; and does he depend upon the Devas for his food and clothing ? To this, it is answered, that Prâṇa had all these, but it is offered to him in the same senso as offerings given to the Lord, to whom belongs everything. The offering giveu to the Lord marks the love of the giver, not that the thing given did not belong to the Lord from before.

"As to Viṣṇu belongs all food and raiment and He is Independent of all: but men offer to Him pûja with these, because they stand in need of His help, and not that He has any need of these offerings; so the Devas in ancient time offered food and raiment to the Prâṇa." Thus it is in Karmânupûrvî.

The Śruti (mantra 2, khaṇḍa 2) says : "Therefore, wise people, when they are going to eat food, surround their food before and after with water. He theu gaius a dress and is no longer naked." This *primî facie* would mean that a mau who performs the Âpośana ceremony at the time of eating, will get a dress iu this life. That is not the meaning.

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prâṇa, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhañjana.

The Śruti then says : "If you were to tell this to a dry stick, branches would grow, and leaves spring from it." This miraculous power of the Prâṇa Vidyâ is true only if the dry stick had the capacity to understaud the Prâṇa Vidyâ. Since the Jîvas are in every object, a dry stick may have also a Jîva. If that Jîva is capable of understauding the Prâṇa Vidyâ, then this miraculous effect would occur.

"If a stick that is deserving of this knowledge, hears of the Prâṇa Vidyâ, then his branches would grow and leaves spring : and after that, he (the Jîva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt about it." Thus it is in the Prâṇa Saṁhita.

[In khaṇḍa 2, mantra 5, is taught the mantras for offering *homa* to the Prâṇa, under the name of Jyeṣṭha and Sreṣṭha. Then it is further said that he who offers oblations to Prâṇa in this manner, becomes the oldest and tho best. Lest one should think that one becomes so in this world, only, the Commentary explains it by showing that it is in the next world also that he becomes Jyeṣṭha, Sreṣṭha.]

"Having offered oblation to the Prâṇa with the mantras, 'Jeṣhṭâya Svâhâ,' 'Sreṣṭhâya Svâhâ,' the worshipper, undoubtedly, becomes the oldest and the best among his peers, both in this world and the next: there is no question about it." (*Ibid.*)

[Next comes a mantra, addressed to Sâvitṛi, see khaṇḍa 2, mantra 7. The subject-matter of these two Khaṇḍas is, however, the Prâṇa and his glorification. How is it that the sun-god Savitṛi is brought in here? It looks irrelevant, The Prâṇa here is

identified with Savitṛi, say some Commentators. The author shows that Savitri here means the Creator, the Lord God Viṣṇu Himself.]

The Ṛik "Tat Savitur Vriṇîmahe Vayam Devasya Bhojanam," means, "We obtain (Vriṇimahe Vayam) from the God Savitṛi, *i.e.*, from the Creator of all, namely, from Viṣṇu, the bhojana which means protection and enjoyments (of all sorts)."

In fact, the word bhojana is here from the root √bhnj "to protect," "to enjoy." It does not mean mere food, but protection as well, and food also is to be taken in its wider sense of "all enjoyments."

The latter part of the Ṛik is "Śreṣṭham Sarvadhâtamam, Turam Bhagasya Dhîmahi." The word bhagasya means, "of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities."

The word 'bhaga' literally means, primarily, lordliness and cognate attributes. Here it means and includes all the *six* attributes which go to make one a Bhagavat.

Turam means servant: and refers to Vâyu. Śreṣṭham, the best; Sarvadhâtamam, of all supporters the highest.

The whole Ṛik thus means:—"We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely, on Vâyu), for he is the best and highest among the supporters."

The Commentator now quotes an authority, for his above explanation.

"Having meditated on the Vâyu, the servant of Nârâyaṇa, as the best of all, may we get all enjoyments from Viṣṇu, the Creator of the universe." (*Ibid*).

BRAHMANA 2.

MANTRA VI. 2. 1.

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम स आजगाम जैवलिं प्रवाहणं परिचारयमाणं तमुदीक्ष्याभ्युवाद कुमार ३ इति स भो ३ इति प्रतिशुश्रावानुशिष्टोन्वसि पित्रे-त्योमिति होवाच ॥ १ ॥

आरुणेयः Âruṇeyaḥ, the son of Âruṇi, who was the son of Aruṇa. श्वेतकेतुः Śvetaketuḥ, Śvetaketu. पंचालानां Pañchâlânâm, of the (rulers of the land, of Pañchâlâs. परिषदं Pariṣadam, the meeting of the wise men; assembly. आजगाम Âjagâma, went. वै Vai, indeed. ह Ha. सः Saḥ, he, Śvetaketu. परिचारयमाणं Parichârayamâṇam, being served by the dependents. It would mean better—who caused himself to be served by students, *i.e.*, who keep students. जैवलिं Jaibalim, the son of Jibala. प्रवाहणं Pravâhaṇam, Pravâhaṇa. आजगाम Âjagâma, came to. तं Tam, him, Śvetaketu. उदीक्ष्य Udîkṣya, seeing. कुमार Kumâra, Oh Kumâra; oh youth. इति

Iti. अभ्युवाद Abhyuvâda, said; received. सः Saḥ, he, Śvetaketu. भोः Bho, yes, reverend Sir. इति Iti. प्रतिशुश्राव Pratiśuśrâva, said in reply. नु Nu, is it. पित्रा Pitrâ, by the father. अनुशिष्टः Anuśiṣṭhah, instructed. असि Asi, thou art. इति Iti, so (asked the king). ओं Om, yes. इति Iti. उवाच Uvâcha, said. ह Ha.

1. Once, Śvetaketu, the son of Aruṇa, came to the assembly of the wise of the Pâñchâlas. He came to Pravâhaṇa, the son of Jibala, who used to keep students. On seeing him, he received him saying, "Oh youth." "Oh yes, my reverend Sir,"—replied Śvetaketu. "Is it that thou art instructed by thy father?" (asked Pravâhaṇa Jaibali). "Yes"—(replied Śvetaketu). 378.

MANTRA VI. 2. 2.

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता ३ इति नेति होवाच वेत्थो यथेमं लोकं पुनरापद्यन्ता ३ इति नेति हैवोवाच वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयाद्भिर्न संपूर्यता ३ इति नेति हैवोवाच वेत्थो यतिथ्यामाहुत्याꣳ हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती ३ इति नेति हैवोवाच वेत्थो देवयानस्य वा पथः प्रातिपदं पितृयाणस्य वा यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते पितृयाणं वापि हि न ऋृषेर्वचः श्रुतं । द्वे स्तृती अश्रृणवं पितॄणामहं देवानामुत मर्त्यानां । ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं चेति नाहमत एकं च न वेदेति होवाच ॥ २ ॥

यथा Yathâ, how; by which way. इमाः Imâḥ, these. प्रजाः Prajâḥ, people. प्रयंत्यः Prayantaḥ, when departing; when dying. विप्रतिपद्यन्ते Vipratipadyante, go to the particular places, according to their karma. वेत्थ Vettha, dost thou know? इति Iti, so asked Pravâhaṇa Jaibali. न Na, no. इति Iti. उवाच Uvâcha, said (Svetaketu.) ह Ha. उ U, Oh my son. यथा Yathâ, how; by which way. इमं Imam, this. लोकं Lokam, world. पुनः Punaḥ, again. आपद्यन्ते Âpadyante, come to; return. वेत्थ Vettha, dost thou know? इति Iti, so asked Pravâhaṇa. न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, oh my son. यथा Yathâ, how; why. एवं Evam, in this way. पुनः पुनः Punaḥ-punaḥ, again and again. प्रयद्भिः Prayadbhiḥ, departing; dying. बहुभिः Bahubhiḥ, by many. असौ Asau, that; the other. लोकः Lokaḥ, the world; Paraloka. न Na, not. संपूर्यते Sampûryate, is filled. वेत्थ Vettha, dost thou know. इति Iti, so asked Pravâhaṇa Jaibali. न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, Oh my son. यतिथ्यां Yatithyâma,

by how many. आहुत्यां Âhutyâm, sacrificial offerings. हुतायां Hutâyâm, being offered. आप: Âpaḥ, the Jîva, who has the body made of water, etc. पुरुषवाच: Puruṣavâchaḥ, what is called Puruṣa. भूत्वा Bhûtvâ, becoming. समुत्थाय Samutthâya, being born; having been raised into life. वदंती Vadantî, act. वेत्थ Vettha, dost thou know? न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, Oh my son. देवयानस्य Devayânasya, for going to the gods. पथ: Pathaḥ, of the way. प्रतिपदं Pratipadam, means. वा Vâ. वेत्थ Vettha, dost thou know? पितृयानस्य Pitṛiyânasya, for going to the Pitṛis or fathers. वा Vâ, or. यत् Yat, which. कृत्वा Kṛitvâ, doing adopting. देवयानं Devayânam, for going to the gods. पन्थानं Panthânam, way; path. वा Vâ. प्रतिपद्यन्ते Pratipadyante, get. वा Vâ, or. पितृयानं Pitṛiyânam, for going to the Pitṛis or fathers. अपि Api, moreover. ऋषे: Riṣeḥ, of the Riṣi. वच: Vachaḥ, the word. न Na, not. श्रुतं Śrutam, has been heard. हि Hi, indeed. अहं Aham, I. मर्त्यानां Martyânâm, of the mortal beings; prescribed for men. द्वे Dve, two. सृती Sṛitî, paths. पितॄणां Pitṛiṇâm, of the fathers. उत Uta, and. देवानां Devânâm, of the gods. अशृणवं Asṛiṇavam, have heard. ताभ्यां Tâbhyâm, by those two paths. इदं Idam, this. विश्वं Visvam, the world. यत् Yat, which. अंतरा Antarâ, between. पितरं Pitaram, the father; the heaven. मातरं Mâtaram, the mother; the earth. च Cha, and. एजत् Ejat, moving. समेति Sameti, unite; come to the creation of Brahmâ. इति Iti, so asked Pravâhaṇa, Jaibali. अहं Aham, I. अत: Ataḥ, on this point. एकं Ekam, one. च Cha, even. न Na, not. वेद Veda, know. इति Iti, so. उवाच Uvâcha, said (he). ह Ha.

2. "Dost thou know, how these creatures (of the world), when they die, go to (other worlds); (asked Pravâhaṇa Jaibali). "No," said (Śvetaketu). "Dost thou know, Oh my son, how do they come back to this world?" "No," said (he again). "Dost thou know, Oh my child, why the other world is not filled, though many are going there again and again?" "No," said (he again). "Dost thou know, Oh my son, how many times the offerings being offered up in the libation, the Jîva that has the body wrapped in water (and other elements), having been raised into life and becoming what is called a Puruṣa (Man), begins to act?" (asked Pravâhaṇa Jaibali). "No," said (Śvetaketu again). "Dost thou know, Oh my son, the means of the path for going to the Devas or for going to the Fathers, by adopting which men get the path for going to the gods or for going to the Fathers? Didst thou ever hear of the words of the Ṛiṣi,—'I have heard of the two paths of the mortals,—(one) for going to the

Pitṛis, and (the other) for going to the gods. By those two paths this world that moves between the heaven and the earth comes to (within) the creation of Brahmâ ?" (asked Pravâhaṇa). "Not even one, do I know of this," said Svetaketu. 379.

MANTRA VI. 2. 3.

अथैनं वसत्योपमंत्रयांचक्रे नादृत्य वसतिं कुमारः प्रदुद्राव स आजगाम पितरं तꣳ होवाचेति वाव किल नो भवान्पुरानुशिष्टानवोचदिति कथꣳ सुमेध इति पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत्ततो नैकंचन वेदेति कतमे त इतीम इति ह प्रतीकान्युदाजहार ॥ ३ ॥

अथ Atha, then. एनं Enam, him ; Śvetaketu. वसत्या Vasatyâ, for dwelling near the teacher. उपमन्त्रयांचक्रे Upamantrayâñchakre, told. कुमारः Kumârah̤, the lad. वसतिं Vasatim, dwelling at the house of the teacher. अनादृत्य Anâdṛitya, disregarding. प्रदुद्राव Pradudrâva, went away. सः Sah̤, He. पितरं Pitaram, to (his) father. आजगाम Âjagâma, came. तं Tam, him ; to his father. उवाच Uvâcha, said. इति Iti. वाव Vâva, was it not that? किल Kila. भवान् Bhavân, thou ; the respected sire. नः Nah̤, us ; me. पुरा Purâ, lately. अनुशिष्टान् Anuśiṣṭân, instructed. अवोचत् Avochat, said. इति Iti, so said Śvetaketu. सुमेधः Sumedhah̤, intelligent ; Oh my intelligent son कथं Katham, why ? what is the matter ? इति Iti, so said the father. राजन्यबन्धुः Râjanyabandhuh̤, the fellow of a Râjanya, the pseudo-kṣatriya. मा Mâ, me. पंच Pancha, five. प्रश्नान् Praśnân, questions. प्राक्षीत् Prâkṣît, asked. ततः Tatah̤, of them. एकंचन Ekañchana, one. न Na, not. वेद Veda, (I) know. इति Iti. कतमे Katâme, what. ते Te, they ; those questions. इति Iti, so asked his father. इमे Ime, these are those five questions. इति Iti. प्रतीकानि Pratîkâni, the sentences : the words. उदाजहार Udajahâra, Reproduced, repeated. ह Ha

3. Then (Pravâhaṇa Jaibali) invited him to live (with him) as a student. The youth, disregarding to live as a student, went away. He came to his father and said to him "Was it not, my respected sire, that thou toldst me that I was fully instructed ?" "Why, my intelligent son ?" (asked his father). "That fellow of a Kṣatriya asked me five questions, not even one of them could I answer" (said Svetaketu). "What are they ?" (asked his father). "They are these," said he, and repeated the words (questions). 380.

MANTRA VI. 2. 4.

स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किंच वेद सर्वमहं तत्तुभ्यमवोचं प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति भवानेव गच्छत्विति स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास तस्मा आसनमाहृत्योदकमाहारयांचकाराथ हास्मा अर्घ्यं चकार तं होवाच वरं भगवते गौतमाय दद्म इति ॥ ४ ॥

सः Saḥ, he; the father. उवाच Uvâcha, said. ह Ha. तात Tâta, Oh my son. त्वं Tvam, thou. नः Naḥ, from me. तथा Tathâ, exactly in that way. जानीथाः Jâñithâḥ, shouldst know. यथा Yathâ, in which way. अहं Aham, I. यत् Yat, whatsoever. किंचन Kiñchana, anything. वेद Veda, know. तत् Tat, that. अहं Aham, I. सर्वं Sarvam, all. तुभ्यं Tubhyam, to thee. अवोचं Avocham, have said. तु Tu, but then. प्रेहि Prehi, come. तत्र Tatra, there; to Pravâhaṇa, Jaibali. प्रतीत्य Pratîtya going. ब्रह्मचर्यं Brahmacharyam, the life of a Brahmachârin; student. वत्स्यावः Vatsyâvaḥ, shall live (we both). इति Iti, so said the father. भवान् Bhavân, thou; एव Eva, only. गच्छतु Gachchhatu, do go. इति Iti, so said the son. सः Saḥ, that. गौतमः Gautamah, Gautama; the father. आजगाम Âjagâma, came. यत्र Yatra, where. जैवलेः Jaibaleḥ, the son of Jibala. प्रवाहणस्य Pravâhaṇasya, of Pravâhaṇa. (Supply गृहं griham, house, after it.) आस Âsa, was. सः Saḥ, he; Pravâhaṇa. तस्मै Tasmai, for him; for Gautama. आसनं Âsanam, a seat. आहृत्य Âhritya, bringing. उदकं Udakam, water. आहारयांचकार Âharayâñchakâra, caused to be brought. अथ Atha, then. अस्मै Asmai, to him. अर्घ्यं Arghyam, Arghya. चकार Chakâra, gave. ह Ha. तं Tam, him; Gautama. उवाच Uvâcha, said (the King). ह Ha. भवते Bhavate, respected ते Te, to thee. गौतमाय Gautamâya, to Gautama. वरं Varam, a boon; a special grant. दद्मः Dadmaḥ, (we) give; (we promise. इति Iti.

4. He said, "My dear son, thou shouldst learn from me, exactly in the same way in which I know anything, all of which I have told thee. Come, then, we shall live a life of Brahmachârins (students), after going there." "Let my respected sire go alone"—(said the son). That Gautama went there where was the house of Pravâhaṇa, the son of Jibala, who brought a seat for him and caused water to be brought. Then he gave him Arghya, and he said to him—"I promise a special grant to thee, respectable Gautama."—382.

MANTRA VI. 2. 5.

स होवाच प्रतिज्ञातो म एष वरो यां तु कुमारस्यान्ते वाचमभाषथास्तां मे ब्रूहीति ॥ ५ ॥

सः Saḥ, he; Gautama. उवाच Uvâcha, said. ह Ha. एषः Eṣaḥ, this. वरः Varaḥ, the boon. मे Me, to me. प्रतिज्ञातः Pratijñâtaḥ, promised. तु Tu, but. यां Yâm, which. वाचं Vâcham, words; questions. कुमारस्य Kumârasya, of the youth; of my son. अंते Ante, near. अभाषथाः Abhâṣathâḥ, didst say. तां Tâm, that. मे Me, to me. ब्रूहि Brûhi, do say; do explain. इति Iti.

5. He said,—"Thou hast promised me this boon. Do explain to me those words (questions) that thou didst ask that youth.—383.

MANTRA VI. 2. 6.

स होवाच दैवेषु वै गौतम तद्वरेषु मानुषाणां ब्रूहीति ॥ ६ ॥

सः Sâḥ, he; Pravâhaṇa. उवाच Uvâcha, said. ह Ha. गौतम Gautama, Oh Gautama. तत् Tat, that; the questions to thy son. दैवेषु Daiveṣu, regarding the Devas or gods. वै Vai, indeed. मानुषाणां Mânuṣâṇâm, among men; among the worldly things. वरेषु Vareṣu, on the boons; on the grants. ब्रूहि Brûhi, speak; ask. इति Iti.

6. He said—"That is, indeed, Gautama, about the gods; ask of boons about worldly possessions."—384.

MANTRA VI. 2. 7.

स होवाच विज्ञायते हास्ति हिरण्यस्यापात्तं गो अश्वानां दासीनां प्रवाराणां परिधानस्य मा नो भवान् बहोरनन्तस्यापर्यन्तस्याभ्यवदान्योऽभूदिति स वै गौतम तीर्थेनेच्छासा इत्युपैम्यहं भवन्तमिति वाचाह स्मैव पूर्व उपयन्ति स होपायनकीर्त्योवास ॥ ७ ॥

सः Saḥ, he; Gautama. उवाच Uvâcha, said. ह Ha. हस्तिहिरण्यस्य Hastihiraṇyasya, of elephants and gold. गोअश्वानां Go-aśvânâm, of cows and horses. दासीनां Dâsînâm, of the female slaves. प्रवाराणां Pravârâṇâm, of wrappers and garments. परिधानस्य Paridhânasya, of clothes. उपात्तं Upâttam, getting possession. विज्ञायते Vijñâyate, is known. बहोः Bahoḥ, possessed of many qualities. अनंतस्य Anantasya, everlasting. अपर्यंतस्य Aparyantasya, of the infinite Lord. भवान् Bhavân, thou. अवदान्यः Avadânyaḥ, miser; not liberal. नः Naḥ, us. अभि Abhi, towards. मा Mâ, not. भूत् Bhût, be. इति Iti. गौतम Gautama, Oh Gautama. सः Saḥ, such; if thou art really desirous. तीर्थेन Tîrthena, according to the Sâstra, or right method. The

real meaning of word तीर्थ (Tîrtha) is the teacher. Therefore, it should mean as from a teacher, *i.e.*, accepting me as thy teacher. इच्छसि Ichchhasî, wish, wish to learn. इति Iti. अहं Aham, I. भवंतम् Bhavantam, to thee. उपैमि Upaimi, come as a student. पूर्वे Pûrve, students of former times. वाचा Vâchâ, with mild or polite words; with words of vow. उपयन्तिस्म Upayantisma, became students. एव Eva, only. ह Ha. स: Saḥ, he; Gautama. उपायनकीर्त्या Upâyanakîrtyâ, after uttering the words; after taking the vow. उवास Uvâsa, lived as a student. ह Ha.

7. He said—"My possessions of elephants and gold, cows and horses, of female slaves, of the clothes and garments are known to thee. Do not be niggardly towards me (about the knowledge) of the Lord (Hari) who is Infinite, Everlasting and of many qualities." "Oh Gautama, thou art so earnest, wishest to know it according to the right method?" (So asked Pravâhaṇa Jaibali). "I come to thee (as a student)"—said Gautama. The students of former times became students after taking of vows," so he, after taking vows, lived as a student. 385.

MANTRA VI. 2. 8.

स होवाच यथा नस्त्वं गौतम मापराधास्तव च पितामहा यथेयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास तां त्वहं तुभ्यं वक्ष्यामि को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥ ८ ॥

स: Saḥ, he; Pravâhaṇa. उवाच Uvâcha, said. ह Ha. गौतम Gautama, Oh Gautama. त्वं Tvam, thou. न: Naḥ, us; me. मा Mâ, not. अपराध्य: Aparâdhyaḥ, hold guilty. च Cha, and. तव Tava, thy. पितामहा: Pitâmahaḥ, grandfathers. यथा Yathâ, as well. इयं Iyam, this; this knowledge, called Pañchâgnividyâ. इत: Itaḥ, this; this time. पूर्वं Pûrvam, before. कस्मिंश्चन Kasminśchana, any. ब्राह्मणे Brâhmaṇe, in a Brâhmaṇa. यथा Yathâ, rightly; in his proper form. न Na, not. उवास Uvâsa, lived; there was तु Tu, but. अहं Aham, I. तां Tâm, that; that Pañchâgnividyâ. तुभ्यं Tubhyam, to thee. वक्ष्यामि Vakṣyâmi, shall speak; shall instruct. हि Hi, for. तु Tu, but. क: Kaḥ, who. एवं Evam, thus. ब्रुवंतम् Brûvantam, speaking. प्रत्याख्यातुम् Pratyâkhyâtum, to refuse. अर्हति Arhati, is able. इति Iti.

8. He said,—"O Gautama, do not make me guilty (because I brought thy son's ignorance to light); and let not thy forefathers do so as well. This science was not (known) in its proper form by any Brâhmaṇa before this time. But

I shall instruct thee this science, who can refuse it to thee who speakest in this way?" 386.

MANTRA VI. 2. 9.

असौ वै लोकोऽग्निर्गौतम तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुत्यै सोमो राजा संभवति ॥ ९ ॥

गौतम Gautama, Oh Gautama. असौ Asau, this. लोकः Lokaḥ, world. वै Vai, indeed. अग्निः Agniḥ, the sacrificial fire; the eater. It is derived from अद् (Ada), to eat. तस्य Tasya, of it; of that fire. आदित्यः Âdityaḥ, the sun. एव Eva, only. समित् Samit, the fuel; that which burns. रश्मयः Raśmayaḥ, the rays. धूमः Dhûmaḥ, the smoke. अहः Ahaḥ, the day. अर्चिः Archiḥ, the flame. दिशः Diśaḥ, the quarters. अंगाराः Angârâḥ, coals, embers. अवांतरदिशः Avântaradiśaḥ, the within lying quarters. विस्फुलिंगाः Visphulingâḥ, the sparks. तस्मिन् Tasmin, just spoken. एतस्मिन् Etasmin, in this. अग्नौ Agnau, in the fire; in the Lord Agni. देवाः Devâḥ, the gods; the presiding deities. श्रद्धां Śraddhâm, faith; with faith. जुह्वति Juhvati, throw. तस्याः Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. The ordinary form is आहुतेः (Âhuteḥ). सोमः Somaḥ, the moon; of the moon. राजा Râjâ, the king. संभवति Sambhavati, come forth.

9. This world, Oh Gautama, (is like the sacrificial) fire. The sun is (like) its fuel. The rays (of the sun) are (like) the smoke. The (light of the) day is (like) its flame. The quarters are (like) its coals. Within lying quarters are (like) its sparks. In this aforesaid fire, the devas offer their oblations (with) faith. From that offering thrown, does the moon, the king (of the forefathers) come forth. 387.

NOTE.—The above is the literal interpretation of the verse. But for true meaning of the verse, see p. 334 of the Chhândogya Upaniṣad (S. B. H. Vol. III), which is reproduced below.

The Lord in Heaven appears as the Sun, which illumines the whole heaven: and is therefore likened to Samit or fuel. Samit also means the Highest manifestation of the Lord in Heaven. Technically, it is Nârâyaṇa. The terror-inspiring form of the Lord in Heaven is Vâsudeva, the Rays that proceed from the Sun; all evil is destroyed by the vibration of these rays; the day in Heaven is the Sankarṣaṇa and called archiḥ or light or the adorable: the moon in Heaven is Pradyumna aspect of the Lord, the stars in Heaven are His Aniruddha form. Thus the Lord presides in His five forms in heaven. The five

forms are called by various names which have come to apply to fire-altar and its accessories. Thus

Samit=fuel=the Summit, *i.e.*, Nârâyaṇa.
Dhûma=smoke=the Awe-inspiring, *i.e.*, Vâsudeva.
Archis=flame or light=the Adorable, *i.e.*, Saṅkarṣaṇa.
Aṅgâra=the live-coals=the Thriller, *i.e.*, Pradyumna.
Viṣphuliṅga=the sparks=the Inspirer, *i.e.*, Aniruddha.
The sun, moon, stars, day and rays in heaven are all forms of the Lord.

MANTRA VI. 2. 10.

पर्जन्यो वाऽग्निर्गौतम तस्य संवत्सर एव समिदभ्राणि धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳ राजानं जुह्वति तस्या आहुत्यै वृष्टिः संभवति ॥१०॥

गौतम Gautama, Oh Gautama. पर्जन्यः Parjanyaḥ, cloud. वै Vai, indeed. अग्निः Agniḥ, the fire. तस्य Tasya, of it. संवत्सरः Samvatsaraḥ, the year. समित् Samit, the fuel; He who burns. अभ्राणि Abhrâṇi, the clouds. धूमः Dhûmaḥ, smoke. विद्युत् Vidyut, lightning. अर्चिः Archiḥ, the flame. अशनिः Aśaniḥ, the thunderbolt. अंगाराः Aṅgârâḥ, the coals. ह्रादुनयः Hrâdunayaḥ, the thunders. विस्फुलिंगाः Visphuliṅgâḥ, the sparks; the all-pervading Lord. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the fire. देवाः Devâḥ, the gods; the Devas. सोमं Somam, the moon. राजानं Râjânam, the king. जुह्वति Juhvati, throws. तस्याः Tâsyaḥ, that. आहुत्यै Âhutyai, from the thing offered. वृष्टिः Vriṣṭiḥ, the rain. संभवति Sambhavati, becomes; springs forth.

10. "Oh Gautama, Prajanya is (like) the fire; the year is (like) its fuel; the clouds are (like) the smoke; the lightning is (like) the flame; the thunderbolt is (like) its coals; the thunders are (like) its sparks. In this aforesaid fire, the gods offer soma, the king of the forefathers. From this offering does rain spring forth." 388.

MANTRA VI. 2. 11.

अयं वै लोकोऽग्निर्गौतम तस्य पृथिव्येव समिदग्निर्धूमो रात्रिरर्चिश्चन्द्रमाऽङ्गारा नक्षत्राणि विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवो वृष्टिंजुह्वति तस्या आहुत्या अन्नꣳ संभवति ॥ ११ ॥

गौतम Gautama, Oh Gautama. अयं Ayam, this. लोकः Lokaḥ, world; the earth. अग्निः Agniḥ, fire; the sacrificial fire. वै Vai, indeed. तस्य Tasya, of it. पृथिवी Prithivî, the earth एव Eva, only. समित् Samit, fuel. अग्निः Agniḥ, fire; the sacrificial fire. धूमः Dhûmaḥ, smoke. रात्रिः Râtriḥ, the night. अर्चिः Archiḥ, the

flame. चन्द्रमा: Chandramâḥ, the moon. अंगारा: Aṅgârâḥ, the coals. नक्षत्राणि Nakṣatrâṇi, the stars. विस्फुलिङ्गा: Visphuliṅgâḥ, the sparks. तस्मिन् Tasmin, the aforesaid, एतस्मिन् Etasmin, this. अग्नौ Agnau, in the fire. देवा: Devâḥ, the gods. वृष्टिम् Vṛiṣṭim, the rain. जुह्वति Juhvati, throw as an offering. तस्या: Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. अन्नं Annam, food. संभवति Sambhavati, springs forth.

11. "Oh Gautama, this world (the earth) is (like) the fire; this earth itself is (like) its fuel; the fire is (like) its smoke; the night is (like) its flame; the moon is (like) its coals; the stars are (like) its sparks. In this aforesaid fire, the gods throw rain as an offering. From this offering does food spring forth." 389.

MANTRA VI. 2. 12.

पुरुषो वाऽग्निर्गौतम तस्य व्यात्तमेव समित्प्राणो धूमो वागर्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुत्यै रेतः संभवति ॥ १२ ॥

गौतम Gautama, Oh Gautama. पुरुष: Puruṣaḥ, the Puruṣa; the man. वै Vai, indeed. अग्नि: Agniḥ, the sacrificial fire. तस्य Tasya, of it. व्यात्तम् Vyâttam, the open mouth. एव Eva, only. समित् Samit, fuel. प्राण: Prâṇaḥ, the Prâṇa. धूम: Dhûmaḥ, the smoke. वाक् Vâk, speech. अर्चि: Archiḥ, the flame. चक्षु: Chakṣuḥ, the eye. अंगारा: Aṅgârâḥ, the coals. श्रोत्रं Śrotram, the ear. विस्फुलिंगा: Visphuliṅgâḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the sacrificial fire. देवा: Devâḥ, the gods. अन्नं Annam, the food. जुह्वति Juhvati, throw as an offering. तस्या: Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. रेत: Retaḥ, the semen. संभवति Sambhavati, springs forth.

12. "Oh Gautama, the Puruṣa is (like) its fire; his yawning is (like) its fuel; the Prâṇa is (like) its smoke; the speech is (like) its flame; the eye is (like) its coals; the ear is (like) its sparks. In this aforesaid fire the gods throw the food as an offering. From this offering does semen spring forth." 390.

MANTRA VI. 2. 13.

योषा वा अग्निर्गौतम तस्या उपस्थ एव समिल्लोमानि धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुत्यै पुरुषः संभवति स जीवति यावज्जीवत्यथ यदा म्रियते ॥ १३ ॥

गौतम Gautama, Oh Gautama. योषा: Yoṣâḥ, women. वै Vai, indeed अग्नि: Agniḥ, the sacrificial fire. तस्या: Tasyâḥ, her. उपस्थ: Upasthaḥ, the haunch. एव Eva, only. समित् Samit, the fuel. लोमानि Lomâni, the hairs. धूम: Dhûmaḥ, the smoke. योनि: Yoniḥ, the organ of generation. अर्चि: Archiḥ, the flame. यत् Yat, which. अंतःकरोति Antaḥkaroti, cohabitation. ते Te, they. अंगारा: Angârâḥ, the coals. अभिनंदा: Abhinandâḥ, the fits of enjoyment. विस्फुलिंगा: Visphulingâḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the sacrificial fire. देवा: Devâḥ, the gods. रेत: Retaḥ, the semen. जुह्वति Juhvati, throw as an offering. तस्या: Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. पुरुष: Puruṣaḥ, the man; a being. संभवति Sambhavati, springs forth. स: Saḥ, He. जीवति Jîvati, lives. यावत् Yâvat, as long as. जीवति Jîvati, lives. अथ Atha, again. यदा Yadâ, when. म्रियते Mriyate, dies. 391.

MANTRA VI. 2. 14.

अथैनमग्नये हरन्ति तस्याग्निरेवाग्निर्भवति समित्समिद्धूमो धूमोऽर्चिरर्चिरङ्गारा अङ्गारा विस्फुलिङ्गा विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति तस्या आहुत्यै पुरुषो भास्वरवर्णः संभवति ॥ १४ ॥

अथ Atha, then. एव Enam, him; the dead. अग्नये Agnaye, to the fire (the funeral pile). हरन्ति Haranti, take; carry. तस्य Tasya, his; of the dead, *i.e*, in which the dead body is burnt. अग्नि: Agniḥ, the fire. एव Eva, only. अग्नि: Agniḥ, the sacrificial fire. भवति Bhavati, is. समित् Samit, fuel. समित् Samit, the sacrificial fuel. धूम: Dhûmaḥ, the smoke. धूम: Dhûmaḥ, the smoke. अर्चि: Archiḥ, the flame. अर्चि: Archiḥ, the flame. अंगारा: Angârâḥ, the coals. अंगारा: Angârâḥ, the coals. विस्फुलिंगा: Visphulingaḥ, the sparks. विस्फुलिंगा: Visphulingâḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmim, this. अग्नौ Agnau, in the sacrificial fire. देवा: Devâḥ, the Devas; the gods. पुरुष Puruṣam, the Puruṣa; the jîva. जुह्वति Juhvati, throw as an offering. तस्या: Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. पुरुष: Puruṣaḥ, the Puruṣa; the being. भास्वरवर्ण: Bhâsvaravarṇaḥ, of luminous colour; of radiant splendour. संभवति Sambhavati, springs forth.

14. Then, they (the Ṛitviks) take him to the fire (the funeral pile). His fire is the fire (of the sacrifice), the fuel, is (the sacrificial) fuel, the smoke is (the sacrificial) smoke, the flame is (the sacrificial) flame, the coals are (the sacrificial) coals, the sparks are (the sacrificial) sparks. In

this fire, just spoken of, the gods throw the Puruṣa as an offering. From that offering, does a Puruṣa of bright colour spring forth. 392.

MANTRA VI. 2. 15.

ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धाꣳ सत्यमुपासते तेऽर्चिरभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति मासेभ्यो देवलोकं देवलोकादादित्यमादित्याद्वैद्युतं तान्वैद्युतान्पुरुषो मानव एत्य ब्रह्मलोकान् गमयति तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरावृत्तिः ॥ १५ ॥

ते Te, those. ये Ye, who. एतत् Etat, this; the fire. एवं Evam, in this way; in the way described above. विदुः Viduḥ, know. च Cha, and. अमी Amî, these. ये Ye, who. अरण्ये Araṇye, in the forest. श्रद्धां Śraddhâm, with faith. सत्यं Satyam, Truth. The word stands for ब्रह्मन् Brahmaṇ. उपासते Upâsate, meditate on. ते Te, they both. अर्चिः Archiḥ, flame; the world of flame. अभिसंभवंति Abhisambhavanti, get to. अर्चिषः Archiṣaḥ, from the world of flame. अहः Ahaḥ, to the world of the day. अह्नः Ahṇaḥ, from the world of the day. आपूर्यमाणपक्षं Âpûryamâṇapakṣam, the world of the bright fortnight. आपूर्यमाणपक्षात् Âpûryamâṇapakṣât, from the world of the bright fortnight. यान् Yân, those. षण्मासान् Ṣaṇmâsân, six months; the world of Uttarâyaṇa. आदित्यः Âdityaḥ, the sun. उदङ् Udaṅ, towards the north. एति Eti, goes. मासेभ्यः Mâsebhyaḥ, from the months; from the world of the Uttarâyaṇa. देवलोकं Devalokam, to the world of the gods. देवलोकात् Devalokât, from the world of the gods. आदित्यं Âdityam, to the world of the sun. आदित्यात् Âdityât, from the world of the sun. वैद्युतम् Vaidyutam, to the world of the lightning. मानवः Mânavaḥ, beloved of Manu or God, *viz.*, Vâyu. From मन् (Man) to know. पुरुषः Puruṣaḥ, a high personage, *viz.* Vâyu. तान् Tân, those. वैद्युतान् Vaidyutân, gone to the world of the lightning. एत्य Etya, getting. ब्रह्मलोकान् Brahmalokân, to the world of the Brahman, or of Brahmâ. गमयति Gamayati, makes go. तेषु Teṣu, those. ब्रह्मलोकेषु Brahmalokeṣu, in the worlds of the Brahman. ते Te, they. पराः Parâḥ, the blessed; exalted. तेषु Teṣu, those. ब्रह्मलोकेषु Brahmalokeṣu, in the world of the Brahman. परावतः Parâvataḥ, as many years as in the life of the Brahmaṇ. वसंति Vasanti, dwell. तेषां Teṣâm, their. न Na, not. पुनरावृत्तिः Punarâvṛittiḥ, coming back to this world.

Note.—Compare this Mantra with Chh. Up. IV. 15. 5. and V. 10. 1.

15. Those who know this thus, and those who in some forest (secluded pleasant spot) meditate, with faith, on Truth

(*i.e.* Brahman), go (after death to) light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the Sun goes to the north; from that to the Devaloka, from the Devaloka to the Sun, from the Sun to the Lightning; There a high personage, the beloved of God (*viz.*, Vâyu) leads them to the world of Brahma. The blessed ones live there eternally (for as many years as is the life of Brahma); of them there is no rebirth on this earth.—393.

MANTRA VI. 2. 16.

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसंभवन्ति धूमाद्रात्रिꣳ रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणादित्य एति मासेभ्यः पितृलोकं पितृलोकाच्चन्द्रं ते चन्द्रं प्राप्यान्नं भवन्ति ताꣳस्तत्र देवा यथा सोमꣳ राजानमाप्यायस्वापक्षीयस्वेत्येवमेनाꣳस्तत्र भक्षयन्ति तेषां यदा तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्त आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं ते पृथिवीं प्राप्यान्नं भवन्ति ते पुनः पुरुषाग्नौ हूयन्ते ततो योषाग्नौ जायन्ते लोकान्प्रत्युत्थायिनस्त एवमेवानुपरिवर्तन्तेऽथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥ १६ ॥

इति षष्ठे द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ Atha, on the other hand. ये Ye, who. यज्ञेन Yajñena, by the sacrifice. दानेन Dânena, by giving away gifts to deserving persons. तपसा Tapasâ, by penance. लोकान् Lokân, the worlds. जयंति Jayanti, get. ते Te, they. धूमम् Dhûmam, the world of smoke. अभिसंभवन्ति Abhisambhavanti, get to. धूमात् Dhûmât, from the world of the smoke. रात्रिम् Râtrim, to the world of the night. रात्रेः Râtreḥ, from the world of the night. अपक्षीयमाणपक्षम् Apakṣîyamâṇapakṣam, the world of the dark fortnight. अपक्षीयमाणपक्षात् Apakṣîyamâṇapakṣât, from the world of the dark fortnight. यान्, Yân those. षण्मासान् Ṣaṇmâsân, six months; the world of Dakṣiṇâyana. आदित्यः Âdityaḥ, the sun. दक्षिणे Dakṣiṇe, towards the south. एति Eti, goes. मासेभ्यः Mâsebhyaḥ, from the world of the Dakṣiṇâyana. पितृलोकं Pitṛilôkam, to the world of the Pitṛis or Fathers;

पितृलोकात् Pitṛilokât, from the world of the fathers. चद्रं Chandram, to the world of the moon. ते Te, they. चद्रं Chandram, the moon. प्राप्य Prâpya, gotting. अन्नं Annam, the food. भवंति Bhavanti, become. यथा Yathâ, just as. सोमं Somam, soma. राजानं Râjânam, the king. आप्यायस्व Âpyâyasva, do incrcase. आपक्षीयस्व Âpakṣîyâsva, do decrease. इति Iti, just in the same way. देवा: Devâḥ, the gods तान् Tân, such ; those that have gone to the world of the moon. तत्र Tatra, there; in the world of the moon. भक्षयंति Bhakṣayanti, eat; consume. तत्र Tatra, there; in the worlds of the gods. एवं Evam, in this way. एनान् Enân, them. भक्षयंति Bhakṣayanti, eat; consume; make them eat; make them consume their past actions. यदा Yadâ, when. तेषां Teṣâm, their; those that have gone to the world of the moon. तत् Tat, that; the past actions, or Adriṣṭa. पर्यवैति Paryavaiti, comes to an end. अथ Atha, then. इमं Imam, this. आकाशं Âkâśam, Âkâśa. अभिनिष्पद्यंते Abhiniṣpadyante, get to. आकाशात् Âkâśât, from Âkâśa. वायुं Vâyum, to the world of Vâyu. वायो: Vâyoḥ, from the world of Vâyu. वृष्टिं Vriṣṭim, to rain. वृष्टे: Vriṣṭeḥ, from rain. पृथिवीं Prithivîm, to the earth. ते Te, they. पृथिवीं Prithivîm, the earth. प्राप्य Prâpya, getting to. अन्नं Annam, food. भवंति Bhavanti, become. ते Te, they. पुन: Punaḥ, again पुरुषाग्नौ Puruṣâgnau, in the fire of man or being. हूयंते Hûyante, are offered. तत: Tataḥ, hence. योषाग्नौ Yoṣâgnau, in the fire of woman. जायंते Jâyante, are born. ते Te, they; those that work. लोकान् Lokân, the worlds. प्रति Prati, towards. उत्थायिन: Utthâyinaḥ, ready to stir. ते Te, they; those that have entered into the world of creation. एवं Evam, in this way. एव Eva, just. अनु Anu, following; following the results of their deeds. परिवर्तन्ते Parivartante, come again and again (into the world of creation). अथ Atha, on the other hand. ये Ye, those. एतौ Etau, these. पन्थानौ Panthânau, two ways; the way of Vidyâ, and the way of Karma. न Na, not. विदु: Viduḥ, know. ते Te, they. कीटा: Kîṭâḥ, the worms. पतंगा: Patangâḥ, the flies. इदं Idam, this यत् Yat, that. दंदशूक Dandaśûkam, the biter; the serpent. etc.

16. On the other hand, those that conquer the worlds by means of sacrifice, giving away gifts, or by austerities, get to the world of smoke. From the world of smoke (they get to) the world of night. From (the world of) night to the world of the dark fortnight. From the world of the dark fortnight to the world of those six months (called Dakṣinâyan), when the sun goes towards the south. From the world of these months to the world of the Fathers. From the world of the Fathers to the world of the moon. Getting to the world of the moon, they become food. Just as in a sacrifice, the sacrificers drink the King Soma,—saying "Do increase; do decrease," just in the same way, then the gods eat there (make them serve there), and (there the

gods do make) them (eat,—consume the fruits of their actions, telling them—" Do increase and do decrease"). When that (world) of theirs comes to an end, then they get to this Âkâśa, from the Âkâśa they (get to) Vâyu; from Vâyu to rain, from rain to the earth; on coming to the earth, they become food. They again are offered up in the fire of man; then they are born in the fire of women. Ready to start their evolution in this world, they thus come again and again (into the world of creation), following the results of their deeds. On the other hand, those that do not know these two paths, become worms, flies, or those which bite (such as serpents, gnats, etc).—394.

Here ends the second Brâhmaṇam.

NOTE.

This Brâhmaṇa is almost a repetition of Chhândogya Upaniṣad, fifth Adhyâya. Hence Madhva has not commented on it elaborately here. His commentary on it here is mixed up with his commentary on the next Brâhmaṇam. That commentary, therefore, will be given under that Brâhmaṇam. Here we reproduce the commentary on similar topics from the Chhândogya Upaniṣad.

The doctrine of Five Fires, appertaining to the Para Brahman, in order that men may acquire vâirâgya or indifference, and the two paths—the Devayâna and the Pitṛiyâna—are now described. The five Agnis are not Svarga, &c., but the Lord Himself in His five aspects. If the Five Fires meant svarga, astral, &c., then this doctrine would also be a teaching about the phenomenal, and not a Brahmavidyâ. But the Upaniṣad says that it is a Brahma vidyâ, for the knower of it goes to Devayâna, from which there is no return (see Khaṇḍa tenth—ye ittham viduḥ, &c.), and so Agnis here cannot mean Svarga, &c. This Pañchâgni Vidyâ relates to the Supreme Lord, and this the Commentator proves by quoting the well-known Sâma-Saṃhitâ.

It is thus written in the Sâma-Saṃhitâ :—"The words Duy, Parjanya, Varṣâ, Puruṣa and Yoṣa are the five forms of the Lord, namely, Nârâyaṇa, Vâsudeva, Sañkarṣaṇa, Pradyumna and Aniruddha, respectively. These are called the Five Agnis. The word Agni is derived from $\sqrt{\text{ad}}$ to eat, or from $\sqrt{\text{aga+ni}}$, the mover of the immobile, or from $\sqrt{\text{a+gani}}$, never moving. (It thus means: 1. The Eater or Destroyer. 2. The Mover of all immoveables. 3. The Never Moving).

Thus (1) अद्+नि=अग्+नि=अग्नि, the eater. (2) अग (that which by itself is immobile) +नि=अग्नि, the Mover of the Immobile. (3) अ (not) +गम्+ड—ड+नि=अ—ग्+नि=अग्नि, Unmoving.

Every Agni has samit, dhûma, archis, aṅgâra and visphulinga—namely, fuel, smoke, flame, live-coal, and spark. But, as Agni does not mean here the physical fire, but God, so these words samit, &c., do not mean fuel, &c., but are the names of the five manifestations of the deity—namely, Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha.

Viṣṇu is called Samit, because He is super-excellent. (Sam=super, it=edha=excellent). He is called dhûma, because He causes all evil-doers to tremble. (dhû=to tremble). He is called archis, because He is the most adored. (Aram=most, chita=adored). He is called aṅgâra, because He delights in the bodies of all jîvas. Aṅga=limb or body. Rati=delight, or because He takes delight in his own body). He is called visphuliṅga, because he flashes on the wise, in diverse ways (vi=diverse, sphuraṇa=flashing on the mind).

Thus samit—which, by the bye, is the same word etimologically as the English word Summit—means the Highest or the Most High; dhûma=the Awe-inspiring, the Terrible; archis=the Ever-Adored; Angâra=the Thriller; viṣphulinga=the Inspirer.

Moreover, Lord Viṣṇu has again five forms, as Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

Every Agni has five forms. Thus the five forms of the first agni are called âditya, raśmi, ahar, chandra and nakṣatra, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Âditya, because He takes up or attracts everything (such as the lives of men, &c). He is called raśmi, because He is joy and delight (ra=delight, śa=joy or wisdom). He is called ahar, because ignorance cannot overpower Him (A=not, Ha=to kill or overpower, from √han to kill). He is called chandra, because He is supreme happiness (√chand=to gladden). He is called nakṣatra, because He has no ruler above Him (Na=not, Kṣatra=protector, ruler.)

Thus âditya=the Attractor; raśmi=the delight-giver; ahar=the untouched by Evil, the Ever-wise Omniscience. Chandra=the joyful; nakṣatra=Omnipotent. Thus these five words denote the five Primary attributes of God, namely, All-beautiful (attractor), All-compassionate (because giver of joy), Omniscient, All-Bliss, and Omnipotent.

Similarly, the words vâyu, abhra, vidyut, aśani, hrâduni are used with regard to the second Agni. They generally mean air, cloud, lightning, thunderbolt and thundering. But here they describe the five attributes of God.

Viṣṇu is called vâyu, because He is essentially wisdom and life (Vâ=wisdom, âyus=life). He is called abhra, because He is the support of waters (Ap=water, bharana=support). He is called vidyut, because He enlightens all (Vidvotana=enlightened, illuminating). He is called

aśani, because He eats up all (Aśana=to eat). He is called hrâduni, because He is always cheerful.

Thus vâyu=Wisdom and Life, abhra=support of waters, vidyut=the illuminator, aśani=the Eater, hrâduni=the ever-happy.

With regard to the third Agni, similarly, five words are used, namely, samvatsara, âkâśa, râtri, dik, and avântara-dik, ordinarily meaning, the year, the ether, the night, the quarters and the intermediate quarters. But, as appellations of God, they have different meanings.

He is called Samvatsara, because He causes delight to all children, or because He enjoys and dwells in all (Sam=all, Vasa=dwell, Ra=enjoy: or Sam=all, Vatsa=calf or child, Ra=delight). He is called Âkâśa, because He illumines all (Â=fully, Kâśa=illumining). He is called Râtri, because He gives delight (Ram=delight, trâti=dadâti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avântara-diś, because He teaches the secondary truths.

Thus samvatsara=the perfect enjoyer in all, âkâśa=the perfect delight, râtri=the giver of joy, Diś=the Teacher of the highest truth. Avântara-Diś=the Teacher of the lower truth.

Similarly, with regard to the fourth Agni, the five words used are vâk, prâṇa, jihvâ, chakṣu, and śrotra, ordinarily meaning, the speech, the breath, the tongue, the eye and the ear. But when applied to the Lord, they have different meanings.

He is called vâk, because He is the Word. He is called prâṇa, because He is the Life and Leader (prâṇa=to lead forward). He is called Chakṣu, because He is All-seeing. He is called Śrotra, because He hears all. He is called Jihvâ, because all oblations (*homa*) are offered to Him, or because He is the Great Sacrificer.

Thus vâk=the Word, Prâṇa=the Guide, Chakṣu=the All-seeing, Śrotra=the All-hearing, Jihvâ=the offering, the sacrifice. Similarly, the words mentionod in the fifth Agni have different meanings.

He is called Upastha, because He is near to all (Upastha=standing near, because He is in the heart of all jîvas). He is said to persuade, because He is the great Conciliator. He is called Yoni, because He unites (Yuj=to unite) all. He is called Antakṛit, because He draws every one within Himself at Pralaya. He is called Nandana, because He is delight.

Five things are mentioned as five Agnis: namely, Asau Lokaḥ, Parjanya, Pṛithivî, Puruṣa and Yoṣâ, ordinarily meaning, the World (Heaven), the Rain-god, the Earth, the Man and the Woman. But here they are names of God.

The Lord Keśava is called Asau Lokaḥ, because He is in Prâṇa (asu=Prâṇa and asau is locative singular of asu), and because He is illuminer (loka=to illumine). He is called Parjanya, because He is the Creator of the Great (jan=to produce, param=great). He is called Pṛithivî, because He is vast (pratha=vast, expanse). He is called Puruṣa, because He is abundance, and from Him is all abundance (puru=abundance).

He is called Yoṣâ, because He is served or worshipped by all. (Yoṣya= served, loved or worshipped). Thus it is in the Sâma-Saṃhitâ.

In Chh. Up. khaṇḍa tenth, mantra six, is described the descent of the soul from higher planes. It is said there : "Having become a mist, He becomes a cloud, having become cloud, He rains down." Apparently, it would mean that the soul had become a cloud, a mist, &c. The Commentator corrects this misconception.

The phrases, like "He becomes smoke," "He becomes a cloud," mean that the soul (jîva) dwells in smoke, dwells in cloud, &c. (He moves when the smoke, or the cloud, &c., moves ; He remains stationary, when his habitat is stationary. It does not mean that He becomes identical with Smoke-god or Cloud-god, or Smoke-matter or Cloud-matter). Because the wise alone attain the status of becoming the presiding deity of smoke, cloud, &c. (The Mukta Jîva alone becomes an Adhikârî Puruṣa—a cosmic agent, a ruler of the cloud or of rain, &c,. and not ordinary pious men).

The word Parjanya has been explained in the above quotation as the Pro-creator. The Commentator now explains in his own words, how Parjanya means, etymologically, the Great Father.

The word Parjanya means the Creator (janya) of the Great (namely) of the four-faced Brahmâ, hence He is called the Great Father.

The Lord Hari, in His five-times five forms, dwells in the Sun. &c., The heaven and the rest get their names of dyu, &c., because the Lord, by dwelling therein, gives His name to it.

(The Lord, for example, is called dyu, "the Shining One." The heaven is called dyu, because the Lord Dyu dwells there. Thus the twenty-five objects mentioned in this Pañchâgni Vidyâ, are named *after* the Lord, and not that the Lord is named *after* them. These words are not primarily the names of objects, but names of God ; in other words, as ruḍhi words, they are God-names. Secondarily, they are names of objects.)

अथ तृतीयं ब्राह्मणम् ।

THE THIRD BRAHMANAM.

MANTRA VI. 3. 1.

स यः कामयेत महत्प्राप्नुयामित्युदगयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कꣳसे चमसे वा सर्वौषधं फलानीति संभृत्य परिसमूह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताज्यꣳ सꣳस्कृत्य पुꣳसा नक्षत्रेण मन्थꣳ संनीय जुहोति यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान् ।

तेभ्योऽहं भागधेयं जुहोमि ते मा तृप्ताः सर्वैः कामैस्तर्पयन्तु स्वाहा । या तिरश्ची निपद्यतेऽहं विधरणी इति । तां त्वा घृतस्य धारया यजे सꣳराधनीमहꣳ स्वाहा ॥ १ ॥

सः Saḥ, he. यः Yaḥ, who. कामयेत Kâmayeta, would wish. महत् Mahat, greatness; prosperity in this world as well as in the next. प्राप्नुयाम् Prâpnuyâm, may (I) get. द्वादशाहं Dvâdaśâhaṃ, for twelve days immediately preceding the appointed day of sacrifice. उपसद्व्रती Upasadvatî, taking the vow called upasat, when he is chiefly to live on milk only. भूत्वा Bhûtvâ, becoming. उदक् Udak, towards the north. अयनं Ayanam, at the time of progress of the sun. आपूर्यमाणपक्षस्य Âpûryamâṇapakṣasya, of the bright fortnight, when the moon increases. पुण्याहे Puṇyâhe, on an auspicious day. पुंसानक्षत्रेण Pumsâṇaksatreṇa, at the time when a male asterism is in the ascendant, (an asterism under which male children are born). औदुम्बरे Audumvare, made of the wood of udamvara, or, conglomerate fig-tree. कंसे Kamse, in a cup made of bell metal. वा Vâ, or. चमसे Chamase, in a (drinking) cup; in a spoon. सर्वौषधं Sarvauṣadhan, of all herbs, *i.e.*, of the ten kinds of grain, rice, barley, &c. This is the vedic form of सर्वौषधीनां Sarvauṣadhînâm. फलानि Phalâni, fruits. इति Iti, etcetera. संभृत्य Sambhritya, collecting. परिसमूह्य Parisamûhya, uniting; mixing together. परिलिप्य Parilipya, sprinkling the place of offering with water. अग्निं Agnim, fire; sacrificial fire. उपसमाधाय Upasamâdhâya, lighting; kindling. परिस्तीर्य Paristîrya, spreading the kuśa grass. आवृताज्यं Âvritâjyam, ghee covered, [in a vessel.] संस्कृत्य Samskritya, cleaning or making pure. मन्थं Mantham, paste, powder, mash. संनीय Samnîya, placing near. जुहोति: Juhoti, offers up into the fire. जातवेदः Jâtavedaḥ, oh fire. This word consists of जातः Jâtaḥ, all, and वेदः vedaḥ, knower. So the word means the Lord in the fire who knows all. त्वयि Tvayi, in thee. यावंतः Yâvantaḥ, all those. देवाः Devâḥ, gods. तिर्यंचः Tiryañchaḥ, crooked; adverse. पुरुषस्य Puruṣasya, of a man; my. कामान् Kâmân, the objects of desire. घ्नंति Ghnanti, destroy; stand in the way of. तेभ्यः Tebhyaḥ, to them; to those gods. अहं Aham, I. भागधेयं Bhâgadheyam, portion [of ghee]. जुहोमि Juhomi, offer. ते Te, they. तृप्ताः Triptâḥ, being satisfied. मा Mâ, me. सर्वैः Sarvaiḥ, all. कामैः Kâmaiḥ, with the objects of desire. तर्पयंतु Tarpayantu, may satisfy. स्वाहा Svâhâ, svâhâ. या Yâ, who; which goddess. तिरश्ची Tiraschî, crooked; adverse. निपद्यते Nipadyate, knows. अहं Aham, I; the goddess. विधरणी Vidharaṇî, destroyer of the objects of desire. इति Iti. अहं Aham, I; the sacrificer. तां Tâm, that. त्वा Tvâ, to thee. संराधनीं Samrâdhanîm, who is the accomplisher of all. घृतस्य Ghritasya, of ghee; of clarified butter. धारया Dhârayâ, by a portion. यजे Yaje, worship; satisfy. स्वाहा Svâhâ, svâhâ.

1. He who would wish to reach greatness [should] perform the vow called upasat,—of living on milk only for twelve days (immediately before the day appointed for the sacrifice),

in the period called Uttarâyan, when the sun moves towards the north, on an auspicious day of a bright fortnight, when the moon gradually increases, when a male asterism is in ascendant, collecting the fruits of all the herbs in a vessel made of Udumvara or in a spoon of bell-metal, and, mixing them together, sprinkling the sacrificial place with water, spreading the kuśa grass, lighting the sacrificial fire, making an offering of the ghee that has been purified, and bringing the paste (of all the grains of the herbs) (with the following mantras) :—" Oh, thou Jâtavedah, all those adverse gods that are in thee, who stand in the way of a man's [obtaining his] objects of desire, to them do I offer this portion ; may they thus pleased satisfy me with all my desires, Svâhâ. That adverse (goddess) who considers herself (as the cause of) obstacles, to that goddess, named Saṁrâdhanî [the accomplisher of all desires], I worship thee with the stream of ghee ; Sváhâ. 396

Note:—Compare Chhândogya Upaniṣad V. 2. 4., p. 322 S. B. H., Vol. III.

MANTRA VI. 3. 2.

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति प्राणाय स्वाहा वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति वाचे स्वाहा प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति चक्षुषे स्वाहा संपदे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति श्रोत्राय स्वाहाऽयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रंवमवनयति मनसे स्वाहा प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥ २ ॥

ज्येष्ठाय Jyeṣṭhâya, to the eldest. स्वाहा Svâhâ, Svâhâ. श्रेष्ठाय Śreṣṭhâya, to the best. स्वाहा Svâhâ, Svâhâ. इति Iti, thus ; with these mantras. अग्नौ Agnau, in the fire ; हुत्वा Hutvâ, offering the oblation of ghee. मंथे Manthe, in the paste. संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw ; should pour. प्राणाय Prâṇâya, to the Prâṇa. स्वाहा Svâhâ. वसिष्ठायै Vasiṣṭhayai,

to the best of settlers. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, [the vessel containing] the paste. संस्रवम् Samsravam, the remainder of the ghee (sticking to the ladle). अवनयति Avanayati, should throw; should pour. वाचे Vâche, to the speech; स्वाहा Svâhâ. प्रतिष्ठायै Pratiṣṭhâyai, to the standing place. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ throwing the offering of ghee. मंथे Manthe, in the dough (of Sarvauṣadhi, &c.) संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour. चक्षुषे Chakṣuṣe, to the eye. स्वाहा Svâhâ. संपदे Sampade, to the treasure. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, in the dough (of Sarvauṣadhi, &c). संस्रवं Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour. श्रोत्राय Śrotrâya, to the ear. स्वाहा Svâhâ. आयतनाय Âyatanâya, to the place of refuge. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, (in the vessel containing) the paste. संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour. मनसे Manase, to the mind. स्वाहा Svâhâ. प्रजात्यै Prajâtyai, to the source of protection. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, (in the vessel containing) the paste. संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour. रेतसे Retase, to semen; to the seed. स्वाहा Svâhâ, Svâhâ. इति Iti, thus; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, in the dough; (of Sarvauṣadhi, etc.) संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour.

2. To the eldest, svâhâ; to the best, svâhâ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Prâṇa, svâhâ; to the Vasiṣṭha, (one who is the Best of the Dwellers,) svâhâ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the dough. To the speech, svâhâ; to the standing place, svâhâ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the eye, svâhâ; to the treasure, svâhâ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the ear, svâhâ;

to the place of refuge, svâhâ ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee, as before, into the vessel containing the paste. To the mind, svâhâ; to the source of protection, svâhâ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee (as before, into the vessel containing) the paste. To semen, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee, as before, into the vessel containing the paste. 397

NOTE.—Compare the Chhândogya Upaniṣad, V. 2. 5. S. B. H. Vol. III, p. 323.

MANTRA VI. 3. 3.

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भूः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भुवः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयाति भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयाति क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भूताय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥ ३ ॥

अग्नये Agnaye, to the fire. स्वाहा Svâhâ. इति Iti, thus ; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. सोमाय Somâya, to Soma. स्वाहा Svâhâ. इति Iti, thus ; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. भूः Bhûḥ, to the earth. स्वाहा Svâhâ. भुवः Bhuvaḥ, to the atmosphere. स्वाहा Svâhâ. स्वः Svaḥ, to the heavens. भूर्भुवः स्वः Bhûrbhuvaḥ svaḥ, to the earth, to the atmosphere, and to the heavens. स्वाहा Svâhâ. ब्रह्मणे Brahmaṇe, to the Brahman. स्वाहा Svâhâ. क्षत्राय Kṣatrâya, to the Kṣatra. स्वाहा Svâhâ. भूताय Bhûtâya, to that which came to pass. भविष्यते Bhaviṣyate, to that

which will come to pass. विश्वाय Viśvâya, to the universe. प्रजापतये Prajâpataye, to Prajâpati.

3. To the fire, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To Soma, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the earth, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the atmosphere, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the heavens, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the earth, to the atmosphere, and to the heavens, svâhâ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Brahmaṇ, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Kṣattra, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To that which came to pass, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To that which will come to pass, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the universe, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To all, svâhâ; pouring the ghee with

this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To Prajâpati, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. 398.

MANTRA VI. 3. 4.

अथैनमभिमृशति भ्रमदसि ज्वलदसि पूर्णमसि प्रस्तब्धमस्येकसभमसि हिंकृतमसि हिंक्रियमाणमस्युद्गीथमसि उद्गीयमानमसि श्रावितमसि प्रत्याश्रावितमस्यार्द्रे संदीप्तमसि विभूरसि प्रभूरस्यन्नमसि ज्योतिरसि निधनमसि संवर्गोऽसीति ॥ ४ ॥

अथ Atha, then. एनं Enam, this; this dough. अभिमृशति Abhimṛiśati, touches; भ्रमत् Bhramat, creation of the world; or the mover of the world. असि Asi, (thou) art. ज्वलत् Jvalat, burning; light. असि Asi, (thou) art. पूर्णं Pûrṇam, full of all the qualities. असि Asi, (thou) art. प्रस्तब्धं Prastabdham, firm. असि Asi, (thou) art. एकसभं Ekasabham, pervader of this universe. Some read एकसफं Ekasapham, which means present in the animals that have one hoof, such as the horse, &c. असि Asi, (thou) art. हिंकृतं Himkṛitam, the Himkâra (which a sacrificer utters at the commencement of the sacrifice. असि Asi, thou art. हिंक्रियमाणम् Himkṛiyamânam, he in whose honour the Himkâra is uttered. असि Asi, thou art. उद्गीथं Udgîtham, the loud chanting at the commencement of the sacrifice. असि Asi, thou art. उद्गीयमानं Udgyîyamânam, he who is sung in the middle of the sacrifice. असि Asi, thou art. श्रावितं Srâvitam, sounded; he whose praise the sacrificers are made to hear. असि Asi, thou art. प्रत्याश्रावितं Pratyâśrâvitam, he whose praise the sacrificers are made to hear again and again. असि Asi, thou art. आर्द्रे Ârdre, in the moisture; in the womb of the clouds. संदीप्तं Sandîptam, light. असि Asi, thou art. विभुः Vibhuḥ, all-pervading. असि Asi, thou art. प्रभुः Prabhuḥ powerful; master. असि Asi, (thou) art. अन्नं Annam, food; eater. असि Asi, thou art. ज्योतिः Jyotiḥ, knowledge. असि Asi, thou art. निधनं Nidhanam, destruction; he in whom everything reverts when destroyed. असि Asi, (thou) art. संवर्गः Samvargah, collected whole of the Devatas. असि Asi, thou art. इति Iti.

4. Then, the vessel containing the paste should be touched, (with the following mantras, in order to praise the Lord in the paste):—(Thou) art the mover of the world; (Thou) art the light; (Thou) art full (of all the qualities); (Thou) art firm; (Thou) art pervader of this universe; (Thou) art the Himkâra (which a sacrificer utters at the commencement of

the sacrifice); (Thou) art He in whose praise the Himkâra is uttered; (Thou) art the Udgîtha; (Thou) art He, who is sung in the middle of the sacrifice; (Thou) art He, whose praise the sacrificers are made to hear; (Thou) art He, whose praise the sacrificers are made to hear again and again; (Thou) art light in the wet cloud; (Thou) art all-pervading; (Thou) art powerful; (Thou) art the food and the eater; (Thou) art the light of knowledge; (Thou) art the destruction; (Thou) art the collected whole of all the Devatas. 399.

MANTRA VI. 3. 5.

अथैनमुद्यच्छत्यामꣳस्यामꣳहि ते महि सहि राजेशानोऽधिपतिः स माꣳ राजेशानोऽधिपतिं करोत्विति ॥ ५ ॥

अथ Atha, then. एनं Enam, this vessel containing the paste. उद्यच्छति Udyachchhati, takes up in hand. ते Te, thy. महि Mahi, glorious form. आमंसि Âmamsi, knowest fully. आ Â, a little. मंहि Mamhi, (we) know. हि Hi, certainly. सः Saḥ, he; thou who art such. राजा Râjâ, king. ईशानः Is'ânaḥ, the sender of the Îs'as; he who makes Brahmâ and the other deities do their respective duties. अधिपतिः Adhipatiḥ, the highest lord. सः Saḥ, that. मां Mâm, me. राजा Râjâ, king. ईशानः Is'ânaḥ, the sender of the Îs'a, like Brahmâ, &c. अधिपतिं Adhipatim, a mighty lord. करोतु Karotu, may (he) make. इति Iti.

5. Then the sacrificer takes up the paste in his hand (and sayeth): Thou (Thy-self) knowest wholly thy glorious form; but we know very little (of it). Thou art certainly, the king, the sender of the Is'as, like Brahmâ, &c., the highest lord. May that king and the sender of the Is'as make me a mighty lord. 400.

MANTRA VI. 3. 6.

अथैनमाचामति तत्सवितुर्वरेण्यं मधुवाता ऋतायते मधु क्षरन्ति सिन्धवः माध्वीर्नः सन्त्वोषधीर्भूः स्वाहा भर्गो देवस्य धीमहि मधु नक्तमुतोषसो मधुमत्पार्थिवꣳरजः मधु द्यौरस्तु नः पिता भुवः स्वाहा धियो यो नः प्रचोदयान्मधुमान्नो वनस्पतिर्मधुमाꣳ२ अस्तुसूर्यः माध्वीर्गावो भवन्तु नः स्वः स्वाहेति सर्वां च

सावित्रीमन्वाह सर्वाश्च मधुमतीरहमेवेदꣳ सर्वं भूयासं भूर्भुवः स्वः स्वाहेत्यन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति प्रातरादित्यमुपतिष्ठते दिशामेकपुण्डरीकमस्यहं मनुष्याणामेकपुण्डरीकं भूयासमिति यथेतमेत्य जघनेनाग्निमासीनो वꣳशं जपति ॥६॥

अथ Atha, then. एनं Enam, this paste. आचामति Âchâmati, sips; or eats up four times. यः Yaḥ, who. नः Naḥ, of us all; of all the beings. धियः Dhiyaḥ, intellect, understanding. प्रचोदयात् Prachodayât, sends forth, quickens. तत् Tat, that. This is the Vedic form of तस्य (tasya); or it may be तत् (Tat), from तन (Tana), to spread, and क्विप् (Kvip), meaning—spread with all the qualities; having all the qualities in full; in this case it qualifies भर्गः (Bhargaḥ). सवितुः Savituḥ, the great progenitor. देवस्य Devasya, of the Lord Nârâyaṇa. वरेण्यं Vareṇyam, adorable; deserving worship. भर्गः Bhargaḥ, light; of the form of knowledge. धीमहि Dhîmahi, (we) meditate on. वाताः Vâtâh, the winds. मधु Madhu, sweetly. ऋतायते Ritâyate, may blow. सिंधवः Sindhavaḥ, the rivers. मधु Madhu, sweetly. क्षरंति Kṣaranti, may drop; may blow. ओषधीः Oṣadhîḥ, the herbs. नः Naḥ, to us. माध्वीः Mâdhvîḥ, pleasing. संतु Santu, may be. नक्तं Naktam, the night. उत Uta, as well as. उषसः Uṣasaḥ, the dawns; the days. मधु Madhu, pleasing. पार्थिवं Pârthivam, of the earth. रजः Rajaḥ, the dust. मधुमत् Madhumat, pleasing. द्यौः Dyauḥ, the heaven. पिता Pitâ, the father. नः Naḥ, to us. मधु Madhu, pleasing. अस्तु Astu, may be. वनस्पतिः Vanaspatiḥ, the tree. नः Naḥ, to us. मधुमान् Madhumân, pleasing. सूर्यः Sûryaḥ, the sun. मधुमान् Madhumân, pleasing. अस्तु Astu, may be. गावः Gâvaḥ, the cows; the animals. नः Naḥ, to us. माध्वीः Mâdhvîḥ, pleasing. भवंतु Bhavantu, may be. भूः Bhûḥ, the earth. भुवः Bhuvaḥ, the atmosphere; the space. स्वः Svaḥ, the heaven. सर्वां Sarvâm, the whole. सावित्रीं Sâvitrîm, the Gâyatrî mantra. च Cha, as well as. सर्वाः Sarvâḥ, the whole. च Cha. मधुमतीः Madhumatîḥ, the mantra beginning with मधुवाताः ऋतायते &c. अनु Anu, after. अहं Aham, I. एव Eva, certainly इदं Idam, this. सर्वं Sarvam, all; full. भूयासं Bhûyâsam, may be. आह Âha, (he) should say. भूः Bhûḥ. भुवः Bhuvaḥ. स्वः Svaḥ. स्वाहा Svâhâ. इति Iti. अंततः Antataḥ, at the end; when the paste has been eaten. आचम्य Âchamya, washing (his) face. पाणी Pâṇî, the two hands. प्रक्षाल्य Prakṣâlya, washing. अग्निं Agnim, the fire. जघनेन Jaghanena, in the west of. प्राक्शिराः Prâkśirâḥ, with the head east-word. संविशति Samviśati, should lie down. प्रातः Prâtaḥ, in the morning; when the morning duties have been done. आदित्यं Âdityam, the sun; the great Lord in the sun. उपतिष्ठते Upatiṣthate, should worship; should offer up prayers to. दिशां Diśâm, of all the quarters; of all the beings that live in various quarters. एकपुंडरीकं Ekapuṇḍrîkam, the only one lotus; the chief. असि Asi, thou art. अहं Aham, I; who thus worship thee. मनुष्याणां Manuṣyâṇâm, among men. एकपुण्डरीकं Ekapuṇḍarîkam, the only one lotus; the chief. भूयासं Bhuyâsam, may be. इति Iti. यथा Yathâ, as. इतं Itam, he came before. एत्य Etya, coming. अग्निं Agnim, the fire. जघनेन Jaghanena, in the

west of. आसीन: Âsînaḥ, seated. वंशं Vamśam, the family; the names of the family of the religious teachers. जपति Japati, should mutter.

6. Then the sacrificer should eat the paste (in four morsels thus); (uttering the mantra):—Tat Saviturvareṇyam madhuvâtâ ṛitâyate madhu kṣaranti sindhavaḥ mâdhvîr naḥ santvoṣadhiḥ Bhûḥ Svâhâ; (he should eat the first morsel). Bhargo devasya dhîmahi madhu naktam utaṣaso madhumat Pârthivam rajaḥ madhu dyauḥ astu naḥ Pitâ Bhuvaḥ Svâhâ; (he should eat the second morsel). Dhiyoyonaḥ Prachodayât Madhumân no vanaspatiḥ madhumânastu Suryaḥ Mâdhvîrgâvo bhavantu naḥ Svaḥ Svâha; (he should eat the third morsel). Then, after the whole of the Gâyatrî, *viz.*—Of the Great God, the progenitor, the much-adored Light do (I) meditate on, who sends forth our intellect, and whole of Madhumatî mantra, *viz.*—(may) the winds blow mildly; (may) the rivers flow gently; (may) the herbs (be) sweet to us; (may) the night as well as the dawns (be) pleasant; (may) the dust of the earth (be) sweet; (may) the atmosphere and the Fathers (be) sweet; (may) the tree (be) sweet to us; (may) the sun (be) sweet and (may) the cows (be) sweet to us; he should say, may I be all this; Bhûrbhuvaḥ svaḥ svâhâ; (here he should eat the fourth morsel). At the end, washing (his) face and washing two hands, he should lie down to the west of the fire with the head eastward. In the morning (after performing his morning duties, he should worship the sun (thus):—" Thou art the only one lotus of the quarters; may I be the only one lotus among men." Coming as (he) came before, and seating to the west of the fire, he should repeat the genealogy [mentioned in the following mantras]. 401.

MANTRA VI. 3. 7.

तꣳ हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥७॥

तं Tam, what has just been said. एतं Etam, this; the paste and the process

of its application. उद्दालकः Uddâlakaḥ, Uddâlaka by name. आरुणिः Âruṇiḥ, the son of Aruṇa. वाजसनेयाय Vâjasaneyâya, the follower of the Vâjasaneya branch of the Yajurveda. अंतेवासिने Antevâsine, disciple. याज्ञवल्क्याय Yâjñavalkyâya, to Yâjñavalkya. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste; the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाणौ Sthâṇau, on the trunk of a tree. अपि Api, even. निषिंचेत् Niṣiñchet, should sprinkle. शाखाः Śâkhâḥ, the branches. जायेरन् Jâyeran, may grow. पलाशानि Palâśâni, the leaves. प्ररोहेयुः Praroheyuḥ, may spring forth.' इति Iti.

7. Uddâlaka, the son of Aruṇa, instructing [this mantra, doctrine to] his disciple, Yâjñavalkya, the follower of the Vâjasaneya branch, said—"Should one sprinkle it even on the dry trunk of a tree, the branches would grow, and leaves spring forth. 402.

MANTRA VI. 3. 8.

एतमुहैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥८॥

याज्ञवल्क्यः Yâjñavalkyaḥ. वाजसनेयः Vâjasaneyaḥ, the follower of the Vâjasaneya branch of the Yajurveda. अंतेवासिने Antevâsine, disciple. पैंगाय Paiṅgâya, the son of Piṅga. मधुकाय Madhukâya, to Madhuka. एतं Etam, this. उ U, again. ह Ha. एव Eva, only. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाणौ Sthâṇau, on the trunk of a tree. अपि Api, even. निषिंचेत् Niṣiñchet, should sprinkle. शाखाः Śâkhâḥ, branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, leaves. प्ररोहेयुः Praroheyuḥ, may spring forth. Iti.

8. Again, Yâjñavalkya, the follower of the Vâjasaneya branch of the Yajurveda, instructing it to his disciple, Madhuka, the son of Piṅga, said—"Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth." 403.

MANTRA VI. 3. 9.

एतमुहैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥९॥

पैंगः Paiṅgaḥ, the son of Piṅga. मधुकः Madhukaḥ, Madhuka by name. अंतेवासिने

Antevâsine, disciple. भागवित्तये Bhâgavittaye, the son of Bhâgavitti. चूलाय Chûlâya, to Chûla. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste; the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Niṣiñchet, should sprinkle. शाखाः Śâkhâḥ, branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, the leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

9. Again, Madhuka, the son of Piṅga, instructing it to his disciple Chûla, the son of Bhâgavitti, said,—"Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth. 404.

MANTRA VI. 3. 10.

एतमुहैव चूलो भागवित्तिर्जानकय आयस्थूणायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ १० ॥

भागवित्तिः Bhâgavittiḥ, the son of Bhâgavitti. चूलः Chûlaḥ, Chûla by name. अंतेवासिने Antevâsine, disciple. जानकये Jânakaye, the son of Janaka. आयस्थूणाय Âyasthûṇâya, to Âyasthûṇa. उक्त्वा Uktva, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Niṣiñchet, should sprinkle शाखाः Śâkhâḥ, the branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

10. Again, Chûla, the son of Bhâgavitti, instructing it to his disciple, Ayasthûṇa, the son of Janaka, said,—"Should one sprinkle it even on the dry trunk of a tree, the branches would grow, and leaves spring forth. 405.

MANTRA VI. 3. 11.

एतमुहैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाचापि य एन शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ११ ॥

जानकिः Jânakiḥ, the son of Janaka. आयस्थूणः Âyasthûṇaḥ, Âyasthûṇa. अंतेवासिने Antevâsine, disciple. जाबलाय Jâbalâya, the son of Jabâla. सत्यकामाय Satyâkâmâya, to Satyakâma. एतं Etâm, this. उ U, again. ह Ha. एव Eva, only. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry;

dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Nişiñchet, should sprinkle. शाखा: Śâkhâḥ, branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, the leaves. प्ररोहेयु: Praroheyuḥ, would spring forth. इति Iti.

11. Again, Âyasthûṇa, the son of Janaka, instructing it to his disciple Satyakâma, the son of Jabâla, said,"—Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth. 406.

MANTRA VI. 3. 12.

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति तमेतन्नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥ १२ ॥

सत्यकाम: Satyakâmaḥ, Satyakâma. जाबाल: Jâbâlaḥ, the son of Jabâla. अंतेवासिभ्य: Antevâsibhyaḥ, to his disciples. एतं Etam, this. उ U, again. ह Ha. एव Eva, only. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. य: Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Nişiñchet, should sprinkle. शाखा: Śâkhâḥ, branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, the leaves. प्ररोहेयु: Praroheyuḥ, would spring forth. इति Iti. तं Tam, the aforesaid. एतं Etam, it; the Mantha doctrine. अपुत्राय Aputrâya, to one who has no son. वा Vâ, or. अंनतेवासिने Anantevâsine, to one who is not a student or disciple. वा Vâ, or. न Na, not. ब्रूयात् Brûyât, should say.

12 Satyakâma, the son of Jabâla, instructing it to his disciples, said,—" Should one sprinkle it even on the dry trunk of a tree, branches would grow and the leaves spring forth." (A man) should not instruct it (what has been said afore) to one who has no sons, or to one who is not a regular student. 407.

MANTRA VI. 3. 13.

चतुरौदुम्बरो भवत्यौदुम्बरः स्रुव औदुम्बरश्चमस औदुम्बर इध्म औदुम्बर्या उपमन्थन्यौ दश ग्राम्याणि धान्यानि भवन्ति व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च तान् पिष्टान्दधनि मधुनि घृत उपसिञ्चत्याज्यस्य जुहोति ॥ १३ ॥

इति षष्ठे तृतीयं ब्राह्मणम् ॥ ३ ॥

चतु: Chatûḥ, four; four things. औदुम्बर: Audumvaraḥ, made of Udumvara, or

conglomerate fig-tree. भवति Bhavati, is; are. औदुम्बर: Audumvaraḥ, made of udumvara. स्रुव: Sruvaḥ, Sruva. औदुम्बर: Audumvaraḥ, made of the conglomerate fig-tree. चमस: Chamasaḥ, vessel, or cup. औदुम्बर: Audumvaraḥ, made of conglomerate fig wood. इध्म: Idhmaḥ, the sacrificial wood. औदुम्बर्यौ Audumvaryau, made of conglomerate fig wood. उपमन्थन्यौ Upamanthanyau, the two churning vessels. दश Daśa, ten. ग्राम्याणि Grâmyâṇi, cultivated in a village; chief. धान्यानि Dhânyâni, crops. भवंति Bhavanti, are. व्रीहि Vrîhi, rice. यवा: Yavâḥ, barley. तिला: Tilâḥ, sesamum seed. माषा: Mâṣâḥ, kidney-beans. अनु Anu, millet; śyâmâkâ (श्यामाका); प्रियंगव: Priyaṅgavaḥ, panic seed; long pepper. गोधूमा: Godhûmâḥ, wheat. मसूरा: Masûrâḥ, lentils. च Cha. खल्वा: Khalvâḥ, pulse. च Cha. खल्वखुला: Khalvakhulâḥ, vetch. च Cha, and. तान् Tân, those grains. पिष्टान् Piṣṭân, grounded. दधनि Dadhani, in curdled milk. मधुनि Madhuni, in honey. घृते Ghṛite, in ghee. उपसिंचति Upasiñchati, should pour. आज्यस्य Âjyasya, with the ghee. जुहोति Juhoti, should pour into the fire

13. Four things are made of Udumvara wood. Of Udumvara is the sruva; of Udamvara is the cup; of Udumvara is the sacrificial fuel; and of Udumvara are the two churning vessels. Ten are the chief cultivated grains, *viz.*, rice, barley, sesamum seed, kidney-beans, millet (or Śyâmâkâ), panic seed, wheat, lentils, pulse and vetch. These, when grounded, (the sacrificer) should moisten in curds, in honey, and in ghee. Of ghee, (he) should make the offering to the fire. 408.

Here ends the third Brâhmaṇam.

MADHVA'S COMMENTARY.

In discoursing about Pañchâgni Vidyâ, the Upaniṣad says that this knowledge leads to mukti. Now, all the schools of Vedânta Philosophy are agreed on this point, that it is Brahma Vidyâ alone which can lead to Mokṣa. Consequently, Madhva explains this Pañchâgni Vidyâ in the sense of Brahma Vidyâ, and the Five Fires do not mean what they have been ordinarily taken to mean. Hence he says on the authority of the Trai-Vidyâ:—

"It has been said that a man becomes Pañchâgnivit (पञ्चाग्निवित्) or the knower of the 'Five Fires' when he meditates on God in his five aspects, *viz.*—(1) Nârâyaṇa; (2) Vâsudeva; (3) Sankarṣana; (4) Pradyumna; and (5) Aniruddha, respectively in (1) Dyau; (2) Parjaṇya; (3) Dharâ; (4) Puṅ (पुं); and (5) Stri स्त्री; and that the Pañchâgnivit attains mukti. He is never stained by the sin of associating with mortal sinners."

There is no mention in this Upaniṣad that the knower of Pañchâgni is never stained by "Saṅsarga doṣa." This fruit of the Vidyâ is, however, mentioned in the corresponding passage of the Chhândogya Upaniṣad, V. 10, 9 and 10 (S. B. H. Vol: III., p. 345), which is reproduced below :—

"The stealer of gold, the drinker of spirits, the violator of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and, as a fifth, he, who associates with them.

"But he, who thus knows (the Five Divine Aspects, called) the Five Fires, is not tainted with sin, even though he associates with those (sinners). (On the contrary), being (himself) pure, he purifies (them); and obtains the world of the pious: he who knows thus, yea, he who knows thus."

The result of this Pañchâgni Vidyâ is not only to give Mokṣa or invisible fruit, but it produces also visible results in procreating good, healthy and pious progeny, as the Upaniṣad mentions in the fourth Brâhmaṇa; and, therefore, the Commentator says :—"It produces great visible and invisible fruits." As says an authority :—

"A son, born according to the method taught in this Upaniṣad, is generally entitled to attain Heaven by his good deeds and to attain Mokṣa by his knowledge of Brahma. This is the reason why the Upaniṣad in its fourth Brâhmaṇa teaches the ritual which the married couple should observe in their marital relations, in order to procreate such a son and, although this Brahmaṇ of the Upaniṣad has been left untranslated, yet from the higher standpoint of Eugenics, such a knowledge is necessary, and that justifies the presence of that Brâhmaṇa in this Upaniṣad.

But the mere performance of the ritual, called Pañchâgni, will not produce this result, hence it is said :—

If the mind of the married couple is fixed on Viṣṇu (God), even at the time of this marital sacrament and not disturbed by lust.

If, however, the mind be so fixed on the Lord, but the couple are ignorant of this Pañchâgni ritual, yet the progeny will be a pious son, as says the same authority :—

"If the couple owing to ignorance has not performed the ceremony of Pañchâgni, but their mind is still fixed on the Lord at that time, the son born to them will yet be fit for Mokṣa, though generally not possessed of visible fruits, in the shape of capacity for worldly affairs.

"But sometimes even a son so procreated, is seen to be possessed of wordly capacity also through the blessing of a great man. This is a general rule where no special cause exists to counteract it."

The Lord Nârâyaṇa is meant by the word Dyau in the Mantra, for He is all light, because He illumines all. (द्युतिहेतुतः). By the word Parjanya (पर्जन्य) in the mantra, Lord Vâsudeva is meant, for, it is He who causes all to be born. (परसंजनयेत् यतः). By the word Pṛithivî in the mantra, the Lord Saṅkarṣaṇa is to be understood, for, it is He who is always spoken highly of among the gods. (प्रथित्वात्सर्वदैवहि) because पृथु means all-expansive. The Lord Pradyumna has been spoken of by the term Puruṣa in the Mantra, for, it is that Lord who fills the world (पुरयत्सजगद्यतः). There is the word Yoṣâ in the mantra; this word stands for the word Strî; (स्त्री), and the Lord Aniruddha is the Strî, for, it is He who is present in the three. स (Sa), meaning, सहित (Sahita), in or together with, and त्रि (Tri) means three. Strî (स्त्री) is Aniruddha, because it is He who is always present in the three gods.

The words Dyau, &c., primarily, mean the Paramâtman, and the heaven, &c., are the secondary meanings; so also, the words Agni, &c., primarily mean the Paramâtman, and their secondary meanings are also here given, *viz.*,—Agni, he who eats or kills all; Agni, the eater or killer. Aṅgâra is He who अंगत्वेनार्यते (Aṅgatvenâryate) is all-destroyer. Archi (अर्चि) is He who is the object of worship, or worshipful. Visphuliṅga (विस्फुलिङ्ग) is He who manifests in different forms, or who is present in various places (विष्वक्तान्). Samit (समित्) is He who is All-predominant, and, therefore, is the best of all. The Lord Himself, presiding in Agni, &c., passes by those names. It must be borne in mind that by every term the Lord Paramâtman is primarily meant, and the other meanings of those terms come from Him, and these meanings correspond to the functions performed by the Lord. The words Âditya (आदित्य) and Rasmi (रश्मि), &c., likewise, have double meanings. As Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha preside in the Five Fires, Diva (दिव), Parjanya (पर्जन्य), Pṛithivî (पृथिवी), Puruṣa (पुरुष) and Yoṣâ (योषा), so also in each of these fires the Lord Nârâyaṇa presides in the five forms, Samit (समित्), Dhûma (धूम), Archi (अर्चि), Aṅgâra (अंगार), and Visphuliṅga (विस्फुलिङ्ग). Thus each of the Mantras is to be understood in the following way. In Diva, or in the Lord Nârâyaṇa, there are five forms, *viz.*, the Lord Nârâyaṇa is the Samit, the Lord Vâsudeva is the Dhûma, the Lord Saṅkarṣaṇa is the Archi, the Lord Pradyumna is the Aṅgâra, and the Lord Aniruddha is Visphuliṅga. Again, in Parjanya or in the Lord Vâsudeva, there are five forms, *viz.*, the Lord Nârâyaṇa is the Samit, the Lord Vâsudeva is the Dhûma, the Lord Saṅkarṣaṇa is the Archi, the Lord Pradyumna is the Aṅgâra and the Lord Aniruddha is the Visphuliṅga.

Five similar forms are there in each of Saṅkarṣana, Pradyumna and Aniruddha. Such is the explanation given in the Pravṛitti.

It has also been said in the Traividyâ "The Lord Puruṣottama. is called Dhûma or reproach to the enemies (धूतकारात् धूमउद्दिष्टः). He is called Archi, because He is the best of all that deserve our worship (अच्युतमत्वात्) He is called Aṅgâra, *i.e.*, He delights in His own body (रमणात्) for, it has been said.—He is the body and He is the enjoyer of that body."

NOTE.—This Upaniṣad, as well as the Chhândogya and other Upaniṣads constantly mention that the Brahma Vidyâ was learnt from the Kṣatriyas by the Brâhmaṇas. This goes against the modern exclusive spirit of Brâhmanism, and so Madhva apologises for it. Moreover, in the Vanśa Brâhmaṇa, at the end of this Adhyâya, we find, that Ambhṛiṇi learnt this Vidyâ from Âditya. But Ambhṛiṇi, being herself the Goddess, Ramâ is certainly higher than Âditya or the Solar Logos in the Divine Hierarchy. How does a higher learn from the lower? So the Commentator says :—

It has been said in the Brahmatarka that "even a superior [person] may learn Divine wisdom from one, who is inferior [to him in social scale]. Such is the relation between the speaker and the hearer. It does not imply that the speaker should be higher than his audience. The superior person is he whom the Purâṇas, the Pañcharâtras and the Itihâsas declare to be so, but not others."

The term Âditya, in the Mantra, means the acceptor (आदानात्). The term Raśmi means the giver of enjoyment and pleasure to others (रमणत शमनात्) . The term Ahaḥ means, not inferior to anybody (अहीनत्वात्). The term Chandramâ means the giver of delight (चंदनात्) The word Nakṣatra means he whose protector there is none, except himself (अस्य क्षत्रं अन्यन्नास्ति). Though the Lord is one, but the term Nakṣatra has been used in the plural number. It is because He has many forms. The term Vâyu in the text means, He who is of the form of knowledge (vâ) and who is the giver of life (Âyu). The term Abhra (अभ्र) means he who is not fed or nourished by anybody else, other than himself. (अभरणीयत्वात्). The term Vidyut (विद्युत्) means he who sends forth light (विद्योतनात्). The term Aśani means the destroyer of all (अशनात्अशनिः). The term Hrâduni ह्रादुनि means the great delight (निह्रादनात्). The term Âkâśa means he who is bright everywhere (आसमंतात् काशनात्). This term has not been used in the Brihadâraṇnyakâ ; but it has been used in the Chhândogya—पृथिवी वाव गौतम अग्निः तस्याः संवत्सर एवसमित् आकाशो धूमइति. Samvatsara is he who gives delight to his sons, *i.e.*, those who are devoted to Him (सम्यक्वत्सान्-भक्तान् रमयतीति). The term Diśa (दिश) means the commander (आदेशनात्) Avântaradiśa (अवांतरदिश) means the commander of what is comprehended within another ; the commander of something

special or additional (अवांतरमादिशति). Râtri (रात्रि) the giver of enjoyment (रतिकरत्वात्). Vâk (वाक्) the speaker (वचनात्). Prâṇa प्राण the maker (प्रणयनात्). The term Jihvâ (जिह्वा) means He who makes those that are devoted to Him, give up sins and proceed towards Mokṣa, (जहाति गमयति). Chakṣu (चक्षुः) means the speaker, the informer (चष्टे इति). Śrotra, the hearer (शृणोति इति) Upastha means He who is always near to all the beings, because of His presence in their heart (उपस्थितत्वात्). Yoni योनि means He who leads the pious to Mokṣa and takes the impious to hellish darkness (यापयति नयति च). The term Abhinanda (अभिनंद) means He who causes others to take delight in Himself. The term Upamantra उपमन्त्र means the creator of (अंतःकरण). Since everything is under the Lord, so every term or every name is the name of the Lord. The primary meaning of every term, therefore, is the Lord, and it is through the reference to the Lord that terms get their secondary meanings. It has also been said by Bhagavat, that every word gets its meaning, in which it is understood, from the Lord Himself, for everything is under Him. Moreover, it has also been said that the meaning of every word is drawn from the Lord Himself. My salutations be to that Eternal Paramâtman, who is the internal governor of every being, and who is to be worshipped by the Pañchâgni Vidyâ (पंचाग्निविद्या) by Prâṇa Vidya (प्राणविद्या) and by Prajâtikarma (प्रजातिकर्म) and through a knowledge of the family of the Guru or precepter of knowledge.

Here ends the Bhâṣya on the second and third Brâhmaṇas.

BRAHMANA 4.

NOTE.—Regarding this Brâhmaṇa, Professor Max Muller observes :—

" This Brâhmaṇa is inserted here because there is supposed to be some similarity between the preparation of the Srimantha and the Putramantha, or because a person who has performed the Srimantha is fit to perform the Putramantha."

As almost the whole of this Brâhmaṇa does not bear an English rendering, it has been left untranslated.

MANTRA VI. 4. 1.

एषां वै भूतानां पृथिवी रसः पृथिव्या आपोऽपामोषधय ओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ॥ १ ॥ 409.

MANTRA VI. 4. 2.

स ह प्रजापतिरीक्षांचक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति स

स्त्रियꣳ ससृजे ताꣳ सृष्ट्वाऽध उपास्त तस्मात्स्त्रियमध उपासीत स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत्ते नैनामभ्यसृजत् ॥ २ ॥ 410.

MANTRA VI. 4. 3.

तस्या वेदिरुपस्थो लोमानि बर्हिश्चर्माधिषवणे समिद्धो मध्यतस्तौ मुष्कौ स यावान् ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति य एवं विद्वानधोपहासंचरत्यासाꣳ स्त्रीणाꣳ सुकृतं वृङ्क्तेऽथ य इदमविद्वानधोपहासं चरत्यस्य स्त्रियः सुकृतं वृञ्जते ॥ ३ ॥ 411.

MANTRA VI. 4. 4.

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आहैतद्ध स्म वै तद्विद्वान्कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति य इदमविद्वाꣳसोऽधोपहासंचरन्तीति बहु वा इदꣳ सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥ 412.

MANTRA VI. 4. 5.

तदभिमृषेदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीद्यदोषधीरप्यसरद्यदप इदमहं तद्रेत आददे पुनर्मामैत्विन्द्रियं पुनस्तेजः पुनर्भगः पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्तामित्यानामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥५॥ 413.

MANTRA VI. 4. 6.

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत मयि तेज इन्द्रियं यशो द्रविणꣳ सुकृतमिति श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासास्तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत ॥ ६ ॥ 414.

MANTRA VI. 4. 7.

सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात् सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेदिन्द्रियेण ते यशसा यश आदद इत्ययशा एव भवति ॥ ७ ॥ 415.

MANTRA VI. 4. 8.

सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति यशस्विनावेव भवतः ॥ ८ ॥ 416.

MANTRA VI. 4. 9.

स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात्संभवसि हृदयादधि जायसे स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं मयीति ॥ ९ ॥ 417.

MANTRA VI. 4. 10.

अथ यामिच्छेन्न गर्भं दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद इत्यरेता एव भवति ॥ १० ॥ 418.

MANTRA VI. 4. 11.

अथ यामिच्छेद्दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायापान्याभिप्राण्यादिन्द्रियेण ते रेतसा रेत आदधामीति गर्भिण्येव भवति ॥ ११ ॥ 419.

MANTRA VI. 4. 12.

अथ यस्य जायायै जारः स्यात्तं चेद्द्विष्यादामपात्रेऽग्निमुपसमाधाय प्रतिलोमꣳ शरबर्हिस्तीर्त्वा तस्मिन्नेताः शरभृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयान्मम समिद्धेऽहौषीः प्राणापानौ त आददेऽसाविति मम समिद्धेऽहौषीः पुत्रपशूꣳस्त आददेऽसाविति मम समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति मम समिद्धेऽहौ-

पीराशापराकाशौ त आददेऽसाविति स वा एष निरिन्द्रियो विसुकृदस्माल्लोकात्प्रैति यमेवं विद्वान्ब्राह्मणः शपति तस्मादेवंविच्छ्रोत्रियस्य दारेण नोपहासमिच्छेदुत ह्येवंवित्परो भवति ॥१२॥
420.

MANTRA VI. 4. 13.

अथ यस्य जायामार्तवं विन्देत्त्र्यहं कंसेन पिबेदहतवासा नैनां वृषलो न वृषल्युपहन्यात्त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥ १३ ॥ 421.

MANTRA VI. 4. 14.

स य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रुवीत सर्वमायुरियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥ १४ ॥ 422.

MANTRA VI. 4. 15.

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रुवीत सर्वमायुरियादिति दध्यौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥ १५ ॥ 423.

MANTRA VI. 4. 16.

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदाननुब्रुवीत सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥ १६ ॥ 424.

MANTRA VI. 4. 17.

अथ य इच्छेद्दुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥१७॥
425.

MANTRA VI. 4. 18.

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रुवीत सर्वमायुरिया-

दिति माꣳसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वा औक्षेन वार्षभेण वा ॥ १८ ॥ 426.

MANTRA VI. 4. 19.

अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति हुत्वोद्धृत्य प्राश्नाति प्राश्येतरस्याः प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्यां संजायां पत्या सहेति ॥१९॥ 427.

MANTRA VI. 4. 20.

अथैनामाभिपद्यतेऽमोहमस्मि सा त्वꣳ सा त्वमस्यमोऽहं सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि सꣳरभावहै सह रेतो दधावहै पुꣳसे पुत्राय वित्तय इति ॥ २० ॥ 428.

MANTRA VI. 4. 21.

अथास्य ऊरू विहापयति विजिहीथां द्यावापृथिवी इति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधाय त्रिरेनामनुलोमामनुमार्ष्टि। विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिꣳशतु। आसिंचतु प्रजापतिर्धाता गर्भं दधातु ते। गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके। गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥२१॥ 429.

MANTRA VI. 4. 22.

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ। तं ते गर्भं हवामहे दशमे मासि सूतये। यथाऽग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी। वायुर्दिशां यथा गर्भ एवं गर्भं दधामि तेऽसाविति ॥ २२ ॥ 430.

MANTRA VI. 4. 23.

सोष्यन्तीमद्भिरभ्युक्षति यथा वायुः पुष्करिणीꣳसमिङ्गयति

सर्वतः । एवा ते गर्भ एजतु सहावैतु जरायुणा । इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः तमिन्द्र निर्जहि गर्भेण सावरा, सहेति ॥ २३ ॥ 431.

MANTRA VI. 4. 24.

जातेऽग्निमुपसमाधायाङ्क आधाय कꣳसे पृषदाज्यꣳ संनीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे । अस्योपसंद्यां मा च्छैत्सीत् प्रजया च पशुभिश्च स्वाहा । मयि प्राणाꣳस्त्वयि मनसा जुहोमि स्वाहा । यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टꣳसुहुतं करोतु नः स्वाहेति ॥ २४ ॥ 432.

MANTRA VI. 4. 25.

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दधिमधुघृतꣳ संनीयानन्तर्हितेन जातरूपेण प्राशयति भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि दधामीति ॥ २५ ॥ 433.

MANTRA VI. 4. 26.

अथास्य नाम करोति वेदोऽसीति तदस्य तद् गुह्यमेव नाम भवति ॥ २६ ॥ 434.

MANTRA VI. 4. 27.

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो यो मयोऽभूर्यो रत्नधा वसुविद्यः सुदत्रः । येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे करिति ॥ २७ ॥ 435.

MANTRA VI. 4. 28.

अथास्य मातरमभिमन्त्रयते इलासि मैत्रावरुणी वीरेवीरमजीजनत् । सा त्वं वीरवती भव यास्मान् वीरवतोऽकरदिति तं वा एतमाहुरतिपिता बताभूरतिपितामहो बताभूः परमां बत

काष्ठां प्रापच्छ्रिया यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥ २८ ॥ 436.

इति षष्ठे चतुर्थं ब्राह्मणम् ॥४॥

Fifth Brahmana.

MANTRA VI. 5. 1.

अथ वꣳशः पौतिमाषीपुत्रः कात्यायनीपुत्रात् कात्यायनीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्र औपस्वस्तीपुत्रादौपस्वस्तीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रः कौशिकीपुत्रात्कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ॥१॥

1. Now follows the stem :

1. Pautimâṣîputra from Kâtyâyanîputra,
2. Kâtyâyanîputra from Gautamîputra,
3. Gautamîputra from Bharadvajîputra,
4. Bharadvajîputra from Pârâśarîputra,
5. Pârâśarîputra from Aupasvastiputra,
6. Aupasvastiputra from Pârâśarîputra,
7. Pârâśarîputra from Kâtyâyanîputra,
8. Kâtyâyanîputra from Kauśikîputra,
9. Kauśikîputra from Âlambiputra and Vaiyâghrapadîputra,
10. Âlambiputra and Vaiyâghrapadîputra from Kânvîputra,
11. Kânvîputra from Kâpiputra,
12. Kâpiputra.—437.

MANTRA VII. 5. 2.

आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजी-

पुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वात्सीपुत्राद्वात्सीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्र आर्तभागीपुत्रादार्तभागीपुत्रः शौङ्गीपुत्राच्छौङ्गीपुत्रः सांकृतीपुत्रात्सांकृतीपुत्र आलम्बायनीपुत्रादालम्बायनीपुत्र आलम्बीपुत्रादालम्बीपुत्रो जायन्तीपुत्राज्जायन्तीपुत्रो माण्डूकायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकीपुत्रः शाण्डिलीपुत्राच्छाण्डिलीपुत्रो राथीतरीपुत्राद्राथीतरीपुत्रो भालुकीपुत्राद्भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्यां क्रौञ्चिकीपुत्रौ वैदभृतीपुत्राद्वैदभृतीपुत्रः कार्शकेयीपुत्रात्कार्शकेयीपुत्रः प्राचीनयोगीपुत्रात्प्राचीनयोगीपुत्रः सांजीवीपुत्रात्सांजीवीपुत्रः प्राश्नीपुत्रादासुरिवासिनः प्राश्नीपुत्र आसुरायणादासुरायण आसुरेरासुरिः ॥ २ ॥

2 From Atreyiputra,

13. Atreyiputra from Gautamîputra,
14. Gautamîputra from Bhâradvâjîputra,
15. Bhâradvâjîputra from Pârâśarîputra,
16. Pârâśarîputra from Vâtsîputra,
17. Vâtsîputra from Pârâśarîputra,
18. Pârâśarîputra from Vârkâruṇîputra,
19. Vârkâruṇîputra from Vârkâruṇîputra,
20. Vârkâruṇîputra from Ârtabhâgîputra,
21. Ârtabhâgîputra from Śauṅgîputra,
22. Śauṅgîputra from Sâṅkṛitîputra,
23. Sâṅkṛitîputra from Âlambayanîputra,
24. Alambayanîputra from Alambîputra,
25. Alambîputra from Jâyantîputra,
26. Jâyantîputra from Mâṇḍukâyanîputra,
27. Mâṇḍukâyanîputra from Mâṇḍukîputra,
28. Mâṇḍukîputra from Śâṇḍilîputra,

29. Śâṇḍilîputra from Râthîtarîputra,
30. Râthîtarîputra from Bhâlukîputra,
31. Bhâlukîputra from Kraunchikîputrau,
32. Kraunchikîputrau from Vaiḍabhritîputra 1,
33. Vaiḍabhritîputra from Kârśakeyîputra 2,
34. Kârśakeyîputra from Prâchinayogîputra,
35. Prâchinayogîputra from Sânjîvîputra,
36. Sânjîvîputra from Prâ·nîputra Âsurivâsin,
37. Prâśnîputra Âsurivâsin from Âsurâyaṇa,
38. Âsurâyaṇa from Âsuri,
39. Âsuri,—438.

MANTRA VI. 5. 3.

याज्ञवल्क्याद्याज्ञवल्क्य उद्दालकादुद्दालकोऽरुणादरुण उपवेशेरुपवेशिः कुश्रेः कुश्रिर्वाजश्रवसो वाजश्रवा जिह्वावतो बाध्योगाज्जिह्वावान्बाध्योगोऽसिताद्वार्षगणादसितो वार्षगणो हरितात्काश्यपाद्धरितः कश्यपः शिल्पात्कश्यपाच्छिल्पः कश्यपः कश्यपान्नैध्रुवेः कश्यपो नैध्रुविर्वाचो वागम्भिण्या अम्भिण्यादित्यादादित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥ ३ ॥

3 From Yâjñavalkya,

40. Yâjñavalkya from Uddâlaka,
41. Uddâlaka from Aruṇa,
42. Aruṇa from Upaveśi,
43. Upaveśi from Kuśri,
44. Kuśri from Vâjaśravas,
45. Vâjaśravas from Jihvâvat Vadhyoga,
46. Jihvâvat Vadhyoga from Asita Vârṣagana,
47. Asita Vârṣagana from Harita Kaśyapa,
48. Harita Kaśyapa from Silpa Kaśyapa,
49. Silpa Kaśyapa from Kaśyapa Naidhruvi,
50. Kaśyapa Naidhruvi from Vâk,

51. Vâk from Ambhiṇi,
52. Ambhiṇi from Âditya, the Sun.

As coming from Âditya, the Sun, these pure Yajus verses have been proclaimed by Yajñavalkya Vâjasneya.—439.

MANTRA VI. 5. 4.

समानमा सांजीवीपुत्रात्सांजीवीपुत्रो माण्डूकायनेर्माण्डूकायनिर्माण्डव्यान्माण्डव्यः कौत्सात्कौत्सो माहित्थेर्माहित्थिर्वामकक्षायणाद्वामकक्षायणः शाण्डिल्याच्छाण्डिल्यो वात्स्याद्वात्स्यः कुश्रेः कुश्रिर्यज्ञवचसो राजस्तम्बायनाद्यज्ञवचा राजस्तम्बायनस्तुरात्कावषेयात्तुरःकावषेयः प्रजापतेः प्रजापतिर्ब्रह्मणो ब्रह्म स्वयंभुब्रह्मणे नमः ॥ ४ ॥

इति षष्ठे पञ्चमं ब्राह्मणम् ॥ ५ ॥

॥ इति बृहदारण्यकोपनिषत्समाप्ता ॥

4. The same as far as Sâñjivîputra (No. 36), then

36. Sâñjivîputra from Mâṇḍukâyani,
37. Mâṇḍukâyani from Mâṇḍavya,
38. Mâṇḍavya from Kautsa,
39. Kautsa from Mâhitthi,
40. Mâhitthi from Vâmakakṣâyana,
41. Vâmakakṣâyana from Śâṇḍilya,
42. Śâṇḍilya from Vatsya,
43. Vatsya from Kuśri,
44. Kuśri from Yajñavachas Râjastambâyana,
45. Yajñavachas Râjastambâyana from Tura Kâvaṣeya,
46. Tura Kâvaṣeya from Prajâpati,
47. Prajâpati from Brahman,
48. Brahman is Svayambhu, self-existent.

Adoration to Brahman. 440.

Here ends the Fifth Brâhmaṇam. Here ends the Brihadâraṇyaka Upanisad.

PEACE CHANT.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः॥

ओं Om. पूर्णम् Pûrṇam, full. अदस् Adas, that; the Root-form from which all avatâras descend. पूर्णम् Pûrṇam, full. इदम् Idam, this; the avatâra-form. पूर्णात् Pûrṇât, from the full (the Root-form). पूर्णम् Pûrṇam, the full (the avatâra-form). उदच्यते Udachyate, comes out. पूर्णस्य Pûrṇasya, of the Full (the Root-form). पूर्णं Pûrṇam, the full (the avatâra-form). आदाय Âdâya, grasping; withdrawing in Himself; uniting. पूर्णं Pûrṇam, the Full (the Root-form). एव Eva, alone. अवशिष्यते Avaśiṣyate, remains.

Om. That (Root-form) is Full, this (avatâra-form) is full; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

MADHVA'S COMMENTARY.

Madhva concludes his commentary on the Bṛihadâraṇyaka Upaniṣad by Salutations to God.

"I worship Him who is Ever Blissful, Incomparable, the Supreme, the Unborn, All-pervading, Ever steady, Omniscient, behind every act of cognition, Free from all taints, full of all auspicious qualities, the Infallible and Eternal; who is the cause of the creation, destruction and preservation of the universe as well as of imparting the true Divine knowledge, and who is ever my dearest comrade and friend."

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this Commentary written by him is authoritative, because he is one of the Aptas or the perfect. He is, in fact, an incarnation of Vâyu or Christ.

In the verses of the Veda, there are described three Divine forms (incarnations) of Vâyu (see Rigveda I. 141. 1—5). The third of those forms has composed this Commentary, explaining it as describing Hari. The archetypal form of Vâyu, of which these are the various avatâras, consists of power and wisdom. By the command of God, these qualities appear fully in the avatâra-forms of Vâyu, the mighty, the supporter and mover of the universe. His first form or avatâra is as Hanumat, who carried the message of Râma (to Sîtâ), or who ever obeys the words of Râma. The second form is that of the warrior Bhîma, who destroyed the army of the Kurus. His third form is that of Anandatîrtha, called also Madhva, who has composed this Commentary.

Hanuman is to be known as the first manifestation of Vâyu. He is the accomplisher of the acts desired by the God (Râma), and he stands perpetually in the presence of the Lord (ready to carry out His Commands).

The second form of Vâyu is Bhîma, who is the devourer of large quantities of food, and the destroyer of the demon Pritanâ.

The third manifestation is Pûrṇa Prajña (Madhva himself), renowned as Ânandatîrtha.

The word **दश** (daśa) in the Ṛigveda Mantra I. 141. 2, quoted below, means all or Infinite ; and so the word **दश प्रमति** means Ten or Infinite Wisdom. The word **प्रमति** is equivalent to **प्रज्ञा** or wisdom ; and so **दश प्रमति** of the Veda really refers to me, because **दशय = पूर्णा** and **प्रम.ते = प्रज्ञा**. The whole word is equal to **पूर्णा प्रज्ञा**.

NOTE.—The words सप्तशिवासु मातृषु also mean the seven revelations of God to man, *viz.*, the four Vedas and Itihâsas, Purâṇas and Pañcharâtras, which include the Tañtras also.

When Hari, on account of the advent of the Kaliyuga becomes hidden from the sight of man, and when men began to assert that the world is false – without any foundation in reality—and that there is no such being as Iśvara, but that Jîva is Brahma, then the third manifestation of Vâyu took place, *viz.*, Madhva came on earth and he established the glory and greatness of Viṣṇu. He explains that the words " Brahman being **निर्गुण** " do not mean that God has no qualities but that He has qualities which are *nir* or hidden, that is, not easily known to all. Thus Vâyu has three Avatâras, first, in the Tretâ Yuga, the second, in the Dvâpara and the third, in the Kali age. The Lord of all lords—the Supreme Viṣṇu—is the guide in all these avatâras and their leader ; they merely carry out His commands. Viṣṇu is called Swayambhu as well as Brahman, Salutations to that Supreme Brahman.

These three forms of Vâyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of hope to the desponding soul (Sîtâ), when she is frightened by the terrors and temptations of the world, namely, of the lower nature of man. This is the first manifestation of Vâyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul, thus encouraged and hopeful, becomes stronger and assumes the sterner aspects of a Draupadi. The second manifestation of Vâyu takes place now. It is when the soul has reached the stage of Draupadi, who no longer is capable of being snatched away by Râvaṇa or Duryodhana, that the second manifestation of Vâyu takes place. The Christ comes now, not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel, the gentle, but Michael, the terrible. This aspect of Vâyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vâyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vâyu in his last and the sweetest form as Madhva, the sweet wisdom, as Ânandatîrtha, the bliss-giving saviour, as Pûrṇaprajña, the perfect wisdom. In this aspect, the Vâyu teaches the soul the mysteries of God-head, and ultimately leads her

to the presence of her Lord. In fact, the exoteric forms given in the saered books also conceal this allegory. The first form is that of Hanumat, or a big semi-human ape, docile but ferocious ; the second is that of a man as warrior, Bhîma, the destroyer of the army of the Kurus. The third is that of Pûrṇaprajña, the perfect wisdom, the teaeher who is superman.

Madhva now explains the five verses of the Rigveda, and shows how they refer to the three forms of Vâyu. Generally, these verses are taken to mean three forms of Agni :—the celestial fire, as manifested in tho sun ; astral fire, as seen in the lightning and the terrestrial fire, as we find it on the altar and hearth. These verses, as explained by Sâyana, hardly give any sensible meaning. We give Griffith's translation below :—

Yea, verily, the fair effulgence of the God for glory was establlshed, since He sprang from strength. When He inclines thereto, successful is the hymn : the songs of sacrifice have brought Him, as they flow.

Wonderful, rich in nourishment, He dwells in food ; next, in the seven auspicious Mothers, is His home. Thirdly, that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength : when Matarisvan rubbed forth him, who lay eoneealed, for mixture of tho sweet drink, in the days of old.

When from the Highest Father (Dyaus) he is brought to us, amid the plants he rises hungry, wondrously. As both together (Lakṣmî and Nârâyaṇa) join to expedite his birth, most youthful he is born, resplendent in his light.

Then also entered he the Mothers (the Waters), and in them, pure and uninjured, he increased in magnitude. As to the first he rose, the vigorous form of old, so now he runs among the younger lowest ones (the plants in which also he dwells).

Tho translation of these verses, according to Madhva, are given below :—

वटित्था तद्वपुषेधायि दर्शतम् देवस्य भर्गः सहसो यतोजनि ।
यदीमुपह्वरते साधते मतिरृतस्य धेना अनयन्त सस्रुतः ॥—Rig. I. 141. 1.

बट् Baṭ, strong. इत्था Itthâ, thus. तत् Tat, that. वपुषे Vapuṣe, for the sake of body (for the sake of getting three bodies). अधायि Adhâyi, the god placed or sent, or established. दर्शतम् Darśatam, fair, beautiful, full of wisdom. देवस्य Devasya, of the god ; of Vâyu. भर्गः Bhargaḥ, supporting (bhar), and moving (gaḥ) through the universe. सहसः Sahasaḥ, of the powerful. यतः Yataḥ, from whom, from the Lord. अजनि Ajani, was born. यदीम् Yat-îm, who alone. उपह्वरते Upahvarate, stands near Râma, to obey his commands. साधते Sâdhate, who accomplishes all the works of Râma. मतिः Matiḥ, wisdom, Hanumat is called matiḥ, because hanu means mati. ऋतस्य Ritasya, of the True, of Râma. धेनाः Dhenâḥ, words. अनयन्त Anayanta, he carried to Sita or to mankind. सस्रुतः Sasrutaḥ, flowing with nectar.

Of the powerful God Vâyu, the root-form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat), who stands near the throne of the Lord and fulfils all his commands, and who carries the life-giving words of the True to (Sitâ or to mankind).

NOTE.—The first function of Vâyu or Christ is that of Hanumat or wisdom. It is the angel that brings the message of hope to the desponding soul, as Hanumat carried the words of Râma to Sitâ.

पृक्षो वपुः पितुमान्नित्य आशये द्वितीयमासप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्तयोषणः ॥ Rig. I. 141. 2.

पृक्षः Priksaḥ, the destroyer of the hostile army (pri army, pritana, kṣaḥ, destroyer kṣaya kârakah). वपुः Vapuḥ, body incarnation. पितुमान् Pitumân, rich in nourishment. नित्यः Nityaḥ, always. आशये Âśaye, dwelling, sleeping, in the home, who ponders over constantly. द्वितीयम् Dvitîyam, the second form. आ Â, always. सप्तशिवासु Saptaśivâsu, in the seven auspicious. मातृषु Mâtriṣu, in the measurers. तृतीयम् Tritîyam, the form. अस्य Asya, of him; of Vâyu. वृषभस्य Vriṣabhasya, of the bull; of the best, of the strong one दोहसे Dohase, for the sake of milking out wisdom,. दशप्रमतिं Daśapramatim, ten wisdom, infinite wisdom, called पूर्णप्रज्ञम् Pûrṇaprajñam. जनयन्त Janayanta, produced. योषणः Yoṣaṇaḥ, women; virgins.

His incarnation, as the destroyer of the hosts; is his second form, rich with food, this eternal one sleeps in the home of the seven measurers

The third form of this powerful Vâyu is assumed, in order to give the milk of wisdom to mankind. This is the ten measured form, called the Pûrnaprajña, which the virgins immaculately conceive.

NOTE.—The second Avatâra of Vâyu is Bhîma, the Terrible, the Destroyer of the army of the Satanic host. In this form, he governs the Seven Worlds, called the seven Measurers. Resting in the seven worlds, He fights incessantly with all the evils thereof, and keeps them fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world-soul. The third aspect of Vâyu or Christ is that which is called Madhva or Pûrṇaprajña or Ânanda-tîrtha. This is the human aspect or incarnation of Christ, born of women—janayanta yoṣanaḥ. This incarnation is called daśapramatim or Ten-measured or Full-measured, for it is the Perfect manifestation; for ten is the perfect number. This incarnation is called the Vriṣabha or the Bull of God, as the Christians call the Christ the Lamb of God.

निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्तसूरयः ।
यदीमनुप्रदिवो मध्व आधवे गुहासन्तं मातरिश्वा मथायति ॥ Rig. I. 141. 3.

निः Niḥ, (a particle to be joined with the verb kranta). यत् Yat, because. ईम् Îm, alone, even. बुध्नात् Budhnât, from the wisdom. महिषस्य Mahiṣasya, of the mighty Lord, possessed of the six attributes. वर्पसः Varpasaḥ, the attributes of adorableness (var varaniya), protectiveness (pa palaka.) ईशानासः Îśânâsaḥ, the devas called Rudra, &c. शवसा Śavasâ, with ease, with joy. क्रन्त Kranta, or akranta, knew. सूरयः Sûrayaḥ, the wise one. यत् Yat, who. ईम् Îm, alone. अनु Anu, after. प्रदिवः Pradivoḥ, of great refulgence. मध्वः Madhvaḥ, Madhva. आधवे Âdhave, for the sake of making him their full Lord. गुहासन्तम् Guhâsantam, dwelling in the cavity: concealed from those who hold that the Jîva and the Lord are one. मातरिश्वा Mâtarisvâ, Vâyu; the virgin's child. मथायति Mathâyati, rubs forth, establishes by reasons and scriptural proofs.

Because the Rulers and the wise ones have easily understood the adorable and protective attributes of the mighty Lord, through the grace of this Lord of wisdom (Vâyu), who alone, full of great illumination and called Madhva, establishes by proofs the concealed Lord as the great master of all, for it is the function of Mâtarisvâ to rub forth him who lies concealed (as fire is produced by rubbing the sticks).

NOTE.—Mâtarisvâ, the son of the virgin, or Vâyu, in his incarnation as Madhva, has the function of revealing the guhâsantam or the concealed Lord. Not only that, he establishes the Lord Hari as the husband or the master of all souls, he is the teacher, budhna, the wise one, from whom all cosmic Rulers (îsânas) and world teachers (surayah) learn about the might and glory of the Lord, called the mahiṣah, the possessor of the six manas.

प्रयत्पितुः परनान्नीयतेपर्यापृक्षुधेा वीरुधेा दंसु रेाहति ।

उभायदस्य जनुषं यदिन्वत आदिद्यविष्ठो अभवद्घृणा शुचिः ॥ Rig. I. 141. 4.

प्र Pra, a prefix to be joined with the succeeding verb, नीयते. यत् Yat, which, *viz.*, the three manifestations. पितु: Pituḥ, from the Father or the progenitor. परमात्, Paramât, from the highest, qualifying the noun Pituḥ. परमात् पितु:, therefore, means from the highest father, *viz.*, from Viṣṇu. (प्र) नीयते (Pra) Niyate, is brought down or sent down in its highest manifestation. परि Pari, a prefix to be joined to the succeeding verb, रोहति. आ Â, also a prefix to the same verb, रोहति. पृक्षुधः Prik-śudhaḥ, hungry. वीरुधः Vîrudhaḥ, plants, metaphorically used for the questions put by his antagonists in controversy. दंसु Damsu, in (or with) his teeth. (परिआ) रोहति (Pari â) rohati, grinds very fine or puts in his teeth.

The whole of the first line thus means when this third avatâra is sent down from his supreme father. Viṣṇu, it is with the object of grinding with his teeth all the questions of his adversaries, that is, to defeat all his adversaries in controversy, as a hungry man eats succulent herbs quickly.

उभा Ubhâ, both, *viz.*, Lakṣmi and Nârâyaṇa. यत् Yat, because. अस्य Asya, his (*i.e.*, of Madhva). जनुषं Januṣam, birth or avatâra. यत्, Yat, when. इन्वत: Invataḥ, joined together to send. आत् Ât, from them both, *i.e.* from Lakṣmi and Nârâyaṇa. इत्, It, a mere particle. यविष्ठ: Yaviṣtaḥ, most youthful or junior. अभवत् Abhavat, became. घृणा, Ghṛiṇâ, through mercy or pity. शुचि: Suchiḥ, pure.

The second line thus means "since these two (Lakṣmi and Nârâyaṇa) combine together to send Madhva, the third avatâra, on earth—hence, to the mercy of these two, his birth on earth, through his physical mother is *Suchi* or pure or immaculate, and so his mother or he did not feel the throes of birth."

"When from the highest Father, he (Madhva) is brought down, it is with the object of answering all the questions of his adversaries, just as a hungry man grinds with his teeth, soft and succulent herbs. Since both Nârâyaṇa and Lakṣmî join together to expedite his birth, hence this most youthful (Madhva) is born pure, through their kindness. (His birth being this immaculate).

As of old, he explained the four Vedas, so in later times he explained the newer revelations, contained in the other [three inferior ones]."

NOTE.—This explains the seven mothers of Vâyu, *viz.*, the four Vedas and the three others, Itihâsas, Purâṇas and Pañcharâtras.

आदिन्मातृराविशद्यास्वा शुचि रहिंस्य मान उर्विया विवावृधे ।
अनुयत्पूर्वा अरुहत्सनाजुवोनि नव्यसीस्व वरासु धावते ॥ Rig. I. 141. 5.

आत् इत् ât, it, from अ, God [may be from Lakṣmi and Nârâyaṇa] alone. Because वायु was sent to Earth by the divine command. Therefore, he had to suffer from no birth pangs. मातृः Mâtriḥ, in the mothers. (आ)-अविशत् (Â) avsiat, entered. यासु Yâsu, in whom. आ—शुचिः Â—Śuchiḥ, perfectly pure, immaculate. अहिंस्यमानः Ahimsyamânaḥ, uninjured; not suffering the pangs of dwelling in the womb. उर्विया Urviyâ, in magnitude greatly, or the great pains of dwelling in the womb. वि-वव्रधे Vi—vavṛidhe, increased. Since he entered [the womb of] the Mothers (in his various incarnations), by command of the deity, he was not injured by the great pains of birth, and he increased [in glory]. अनु Anu. afterwards. यत् Yat, because. पूर्वाः Pûrvâh, in the previous, *viz.*, the four Vedas, Rik and others. अरुहत् Aruhat, he grew. सनाजुवः Sanâ-ajuvaḥ, always establishing [the glory of the Godhead]. नि Ni, a particle, qualifying धावते dhâvate. (नि) धावते (Ni) dhâvate he runs, that is, he explains according to the rules of exegetics. नव्यसीषु Navyaṣîṣu, in the new, namely, the new Revelation given in Itihâsas, Purâṇas and Pancharâtras. अवरासु Avarâsu, the lower ones, because they are posterior in time to the four Vedas.

Since he entered the mothers under divine command, therefore he dwelt in them, increasing uninjured and pure. As he had explained the prior revelation of old, so now he explains the newer and posterior revelations.

The word han denotes wisdom, therefore, hanumat means he who possesses wisdom. The word mati also means he who possesses wisdom.

Therefore, when the Ṛigveda uses the words "Yadim upahvara te sâdhate matiḥ," it refers to Hanumat; similarly, the words "Ṛitasya dhenâ anayanta sa (su)-srutah," mean he who carries (anayanta) the words (dhena) of Râma, the ever truthful (su-ritasya) to Sitâ.

The words "Saptaśivâsu mâtṛisu" refer to Bhîma. The word Bhîma means, literally, he who supports all authorities, true sciences (bhi bhrita, supported, ma pramâṇâni, authorities). The word matarah means measurer of authoritative words. The word saptaśivâ refers to the seven authoritative Scriptures, namely, the four Vedas, Purâṇa, Itihâsa, and Pâncharâtra. He who rests or constantly studies these seven is Bhîma.

The word Madhva, in the third verse, is composed of two words, madhu, meaning sweet or ânanda, and va, meaning tîrtha or the scripture

or the teachings. He whose teachings are ever sweet, is called Madhva or Ânanda-tîrtha. Thus Madhva and Ânanda-tîrtha literally mean the same thing. This is the third body of Vâyu.

NOTE.—Madhva not wishing to finish the book by describing his own glory, ends it by the following salutation to God :—

" Salutation to that Beloved Viṣṇu, who is Omniscient, Infinitely Auspicious, Full, Abode of infinite good qualities, Eternal, dwells in the lotus-like temple of the heart of Ânandatirtha.

He who knows these three forms of the mighty Spirit (Vâyu), as described in this Vedic hymn, understands through His grace all the Vedas and all the truths. Thus it is in the book called " Sadbhâva."

He whose name is Ânandatîrtha and who is the third incarnation of Vâyu, who is also called Pûrṇaprajña, has composed this Commentary (and not I). May it be acceptible to Hari. May Hari full of eternal bliss and infinite qualities be ever pleased with me, my salutations to that Visṇu again, yea over and over again.

FINISH.

Alphabetical Index of the Mantras.

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